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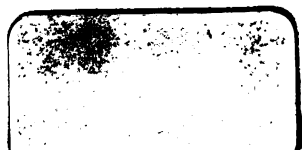
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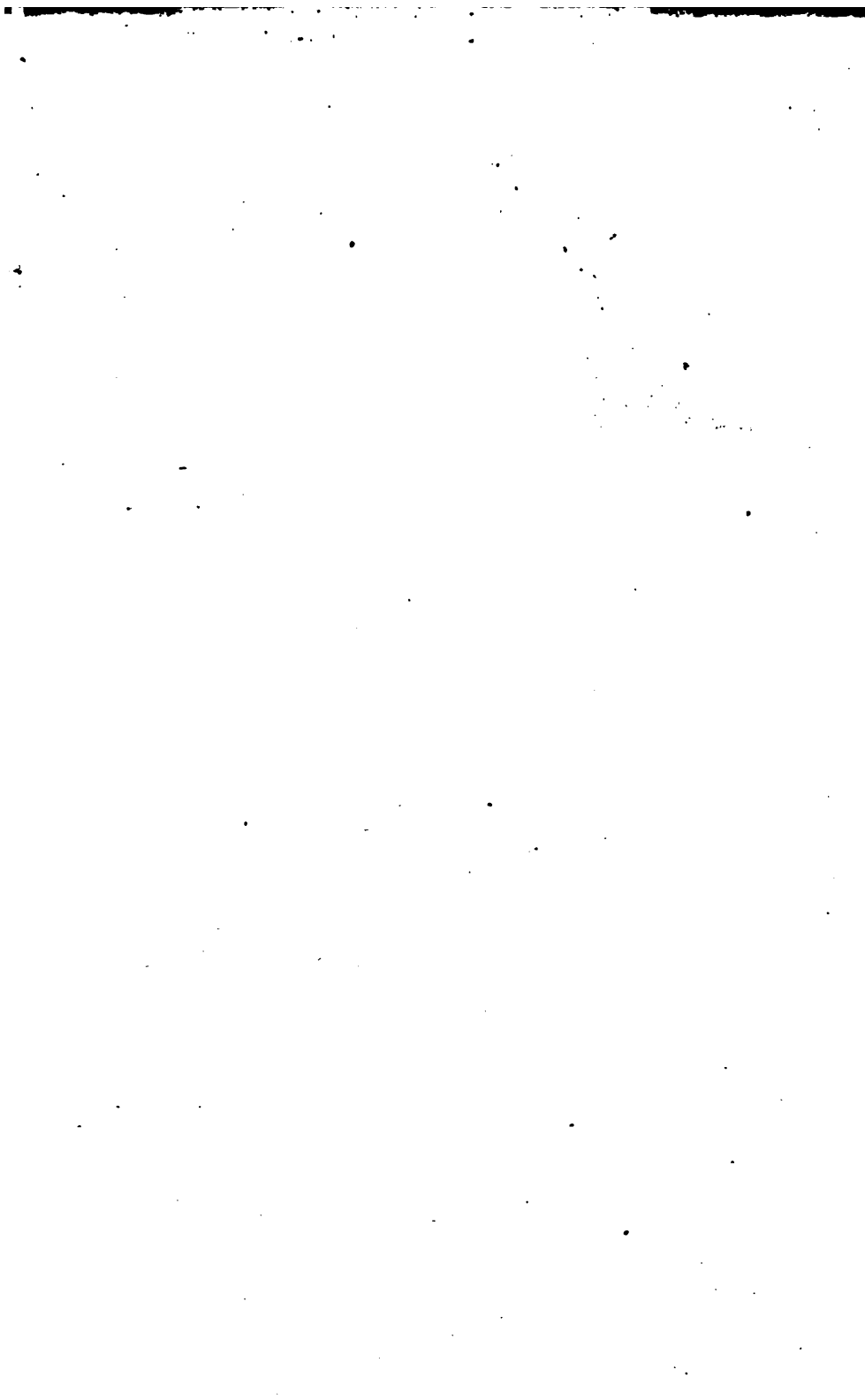
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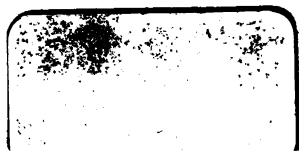
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THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD
FOR THE YEAR 1874.

THE AUTHORISED ORGAN OF THE
 Wesleyan Methodist Local Preachers' Mutual-Aid Association.

ESTABLISHED MDCCCLXIX.

"Bear ye one another's burdens, and so fulfil the law of Christ."

VOLUME THE TWENTY-FOURTH.



PHILIP PARKER, 8, EXETER HALL, STRAND.
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THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

Original Essays.

A WORD ABOUT OURSELVES.

WE this month enter on our twenty-fourth year. Where one periodical lives twenty-four years, twenty die. Some even die before the end of their first year. Some struggle for existence for a time, and then give up the contest. There are not many,—yea, we are not aware if there are any of the religious magazines so old as the Methodist Magazine. It was started by John Wesley in 1778. In four more years it will have completed its circle of one hundred years. This is something for a connexion to be proud of. Wesley, Storey, and Benson, belonged to the old school of editors; Bunting, Jackson, Cubitt, and others to the modern.

Returning to ourselves, we enter on our twenty-fourth year this month; and it is cheering to hear, as we do sometimes, from some of our aged brethren—"I have taken in *The Local Preachers' Magazine* from the first." "Well done, brother," we say; and we hope you will live many years yet. Twenty-three years have brought changes; but it is gratifying to know that several brethren who employed their pens on the first volume, in 1851, still form a part of the editorial staff, neither tired out nor worn out. (The writer of this article cannot claim the honour of being one of these.) Some of the features which distinguished the first volume are still preserved. For instance; the astronomical articles were begun in the first volume, by our amiable Brother Rogerson, of the Greenwich Observatory; and when the pen dropped from his hand through death, in April, 1853, it was taken up by the brother who has so ably conducted this department to the present time. Many improvements have been suggested and adopted, as time rolled on, and the conductors are not yet too old to learn; but they found out, long since, that to please every one was an impossibility. Only recently, one of our kind supporters took serious objections to one article, for which we received the highest commendations from another warm supporter. The fact is, that a magazine like ours must notice the occurrences of the day, and condemn or approve, as the conductors judge best; otherwise, it will become tame and dull, without spirit, and deserving of death.

The Association, of which the magazine is the organ, was of Methodist birth ; and its Methodist character it still maintains. The magazine, however, would not be worthy of the position it occupies, if its conductors were to shrink from expressing opinion on apparent defects in the Methodist system, or on the passing events of Methodism. Personalities it never has, as far as we know, and we trust it never will descend to. When local preachers are spoken of and treated as though they were not *de facto* ministers of Christ, they must not be blamed for standing up in defence of their ministerial character. The great apostle did this, and we can scarcely find a better example to follow.

A magazine, as its title imports, must contain a variety, to meet the tastes of different readers. Some say, " You should give a sermon in each number." There are very few sermons that pass the ear with entire approval; there are fewer still that can pass the eye. It is no use finding fault with the taste, or rather the want of taste, as some suppose, of readers. If the articles don't suit them, it is quite clear they won't read them. We have ourselves sometimes thought that the age is too light and frothy, and that its periodicals, in too many instances, are light and frothy too. Judging from our Sunday Magazines, Sunday at Home, Good Words, &c., the public call is for the light, and not heavy literature.

Without taking an undue amount of credit to ourselves, we think we have held the balances tolerably even. It will be our endeavour to do the same in the future. In glancing at our index for the past year, it will be seen that we have had our ORIGINAL ARTICLES, which we think have been of solid worth. There have been our NARRATIVE and BIOGRAPHICAL portions; our LITERARY NOTICES and 'CHOICE SELECTIONS, &c.; our MUTUAL-AID REPORTER, with its interesting reports of meetings, SOLEMN DEATH ROLL, and what is welcome to every one who wishes for the prosperity of the Association, its long LIST OF SUBSCRIPTIONS.

On the whole, we may thank God and take courage. There is one point which has often puzzled us, and it puzzles us still; that there should be such a large number of our own members who do not take in the magazine. This formed a subject for conversation in the Committee meeting of November last, and the following circular, to be sent to each of the 1770 benefit members was adopted:—

8, DUKE STREET, ADELPHI, LONDON, *November, 1873.*

DEAR BROTHER,—You are desirous, no doubt, that our Association should prosper; and in order that it may, the circulation of its magazine should be much increased.

The last Annual Report gives the number of Benefit Members as 1770. We should be glad to know how many of these take in their own Organ, "THE LOCAL PREACHERS' MAGAZINE." We hope it is not necessary to use a number of words to induce the brethren to support their own Organ; we would rather leave it to each brother to answer the question, "HAVE I DONE WHAT I COULD TO PROMOTE ITS CIRCULATION?"

The magazine is published monthly at Twopence, and can be had of any bookseller. But should there be any difficulty in obtaining it, one copy will be sent every month for twelve months, on receipt of two shillings and sixpence in stamps, by Brother PHILIP PARKER, 8, Exeter Hall, London ; or five copies and upwards, at twopence each copy will be sent post free.

THOS. CHAMBERLAIN, *Hon. Sec.*

GEORGE SIMS, *Gen. Sec.*

We hope this appeal of the Committee will be met with a hearty response by our own brethren, and that 1874 will bring a large addition of new subscribers. If there are any of the brethren so poor that they cannot raise twopence monthly, surely there are some kind friends in their Circuit who would only be too happy to supply the means ; so that every Local Preacher in Methodism may have a monthly copy of HIS OWN MAGAZINE.

TWO DECEASED THEOLOGIANS, AND THEIR MEMOIRS.

Two bulky volumes of memoirs are before us : one of the late DEAN ALFORD, who died in January, 1871 ; the other of the Rev. THOMAS JACKSON, who departed this life in March of the year 1878. Both were eminent as theologians, and both were exemplary for industry and research. Both were gifted preachers, and both were celebrated authors. Both were occupied in teaching and training others, and both exercised an influence that few men can, upon the mental and moral condition of the Christian Church. These are points of similarity between the two ; but in many respects they were as different from each other as any two men well can be. Mr. Jackson came into the world more than twenty-six years before the Dean, and lived two years and two months after his death. He had but the barest rudiments of an English education in his youth ; but the Dean was early initiated into the Greek and Latin languages, and was favoured with a liberal education, first by his own father, a godly clergyman ; then by a competent schoolmaster,—a Nonconformist minister ; and afterwards by tutors and lecturers at Cambridge University. Thomas Jackson had to learn a trade, and stick closely to it ; but Henry Alford had nothing to interfere with his pursuit of learning. The former knew not the Lord until his conversion in a Methodist Revival ; but the latter was reared religiously, and “feared the Lord from his youth.” Jackson was shut up in Methodism, and had few opportunities for fellowship with Christians beyond its pale ; but Alford, although devoted to the Church of England, being a man of wide views and expansive sympathies, and associating with men of large culture, lived in a wide sphere, and came gradually to embrace, with charity, “all who love the Lord Jesus Christ in sincerity.” Jackson was intensely Wesleyan, holding the name of Wesley in excessive veneration, and regarding Arminian Methodism as a Divine creation : Alford, on the other hand,

whilst admitting the zeal and energy of the Methodists, regarded them as schismatics, who marred the peace of parochial flocks, and did more harm in some things than good in others. His opinion of them became considerably modified in time; but never could he feel thoroughly reconciled to their continued separation from the Church of England, to which he thought they naturally and historically belonged.

We are not intending to draw a contrast between these two eminent men: but thinking that our readers would be glad to have an epitomised memoir of both, we thought it best to introduce them with these marks of distinctive difference upon them. Nature cast them in a very different mould from each other. Providence threw them into circumstances as different. Grace polished and beautified both; making each illustrious in his own sphere. Mr. Jackson was his own biographer. Dean Alford, to a great extent,—by means of letters and diary,—was the same; his widow being the compiler, and partially the authoress, of his memoirs. The volume bears the title of “Life Journals and Letters of Henry Alford, D.D., late Dean of Canterbury.” It is punctuated as here given, and the volume throughout is as irregular in that particular.

“Henry Alford, came of a Somersetshire family” of respectable connexions; his father, grandfather, great grandfather, and some other relatives having been clergymen. His father was trained for the bar; but domestic sorrow led him to the Saviour, and he then dedicated himself to the service of Christ in the Church. Having removed to London, Henry—called after himself—was born there, at No. 25, Bedford Row, on the 7th of October, 1810. His father having resolved to give up the bar for the Church, the child was sent to Tamworth, to be under the temporary care of his grand-parents and aunts. He was but about two and a half years old, when he was removed to Somersetshire, but returned afterwards to Tamworth. When he was four years old, an aunt described him as “a tender, delicate plant;” adding, “his extreme sensibility makes him often ill.”

He was but a child when his father began to teach him Latin; and very early were his literary proclivities manifested. He wrote little books when he was not more than eight years of age,—partly for his own amusement, and partly to assist his studies. When he was in his tenth year he penned an outline of a sermon, on “Looking unto Jesus.” The biography states that “his father was his teacher and companion;” but that, his father having had to give up his curacy through failing health, and to go abroad for a while, the boy was sent to a small school at Charmouth, in Dorsetshire. This was in his *seventh* year. He was withdrawn, however, in the following year, and suffered considerably from whooping cough and opthalmia. Then for about a year his father carried on his education, together with that of some cousins; after which he was sent to the Congregational minister—Rev. B. James, at Charmouth.

He was not much over ten years of age when he commenced the study

of Horace, and the cultivation of a taste for antiquities and articles of *vertu*. Floriculture attracted him before then, and geology afterwards. Conchology, zoology, botany, and, in fact, every department of nature, attracted his attention, and ministered to his delight. The Muses, at the same time, found a way to his heart, and charmed his soul. When he was in his eleventh year, or thereabout, "he made a set of hymns." One of them, of four stanzas, concludes with the following:—

"Just as a school-boy longing for his home,
Leaps forth for gladness when the hour is come;
So true believers, eager for the skies,
Released by death, on wings of triumph rise."

Religious themes engaged his fertile pen at this early period, indicating the richness of his endowments—both natural and gracious—and affording promise of subsequent achievements.

At the age of thirteen he was sent to Ilminster Grammar School, "almost within sight of his father's house at Curry." Three and a half years were spent at this school, "full of happiness, and marked by uninterrupted progress." A taste and talent for art, which time further developed, were manifested here. The study of his own heart, also, occupied some of his time, and led him to frank acknowledgment of its evil, and devout aspiration after divine grace. Reflecting on his habits, too, he lamented, as his "two greatest failings, among many thousand others, idleness and inconsistency." Self-condemnation, however, is always one of the results of spiritual illumination; and a strong desire of excellence is intolerant of defect. Young Alford wished to excel in virtue, in religion, and in every worthy pursuit, whether manual or mental. He could not be content with mediocrity, much less with conscious faultiness of any kind; and having an almost universal genius and aptitude for every accomplishment, he succeeded in whatever he undertook. Sketching and water-colouring, music and composition, were prosecuted successfully; and he could be his own architect, and, when occasion required, his own joiner and cabinet-maker, carver and gilder, sculptor and painter, gardener and bailiff, and whatever else he pleased.

At a very early age he wrote out a set of rules for self-government, and in his fifteenth year sent a copy of them to a female cousin, whom he seems to have loved from infancy, and who eventually became his wife. Among these rules are the following:—

"1. When about to do anything, first consider whether it would please God, then if others would like it, and lastly whether myself.

"2. When inclined to passion or anger, to stop and consider God sees me.

"3. Never to dispute any trifling thing with any one, even though I should be in the right.

"6. Never to be ashamed of anything which is right by God's law.

"7. Never to affect anything, but follow nature.

"11. Strictly to adhere to truth in every thing I have undergone or seen, rather to speak within the mark than otherwise, and if there be anything which I exaggerate, to let it be my own vices and failures.

"12. To pray incessantly to God that He would send me grace to perform these resolutions, through Jesus Christ our Lord."

Rules such as these may be conclusively accepted as clearly revealing the character of his training at home. Adopted by a mere youth, little more than a child, they are manifestly a reflection of the mind of the father, and of those near relatives who had charge of him, and who helped to form his character.

On his fifteenth birthday he sent to his father an address in poetry, to which the father replied. The following extract from the reply shows the father's solicitude about him, and the principles he wished to instil into the mind of his son.

"Beware, my dear boy, how you indulge in poet's dreams, which are proverbially unreal. Bring your mind to view things through a more sober medium, and lower your expectations of happiness from earthly objects. Thus you will experience fewer disappointments, and have a more real enjoyment of the comforts which this chequered life affords. On the other hand, do not give way to a gloomy and melancholy state of mind. Refuse not to gather the flowers, though they be but daisies and buttercups, with which it pleases God sometimes to strew the path of life; but remember that perennial and thornless flowers bloom only in the Paradise above."

Soon after young Alford had passed his fifteenth year, he began "the practice of keeping a daily record of his pursuits and feelings. His journals, extending over forty-four years, still remain." Frequently, after recording instances of God's goodness and mercy to him, he added the words, in Greek, *Τὸ Θεῷ δόξα*, or their equivalents; meaning, in good old Methodist phraseology, *Glory be to God!* We will give four extracts from his diary of 1826—in his sixteenth year. They show the character and workings of his mind at that period, and somewhat foreshadow his future.

"Aug. 7.—Rose at six, read Euclid, cut fragments from newspapers, drew a likeness of myself. Evening, thought on confirmation; may I truly be able to take upon myself these promises and vows, and perform them to the utmost of my power; Lord, give me grace to do so.

"Aug. 8.—Rose at half-past five, read Algebra and Greek Testament, made a secret drawer in my writing desk. My father showed me a memorandum of my mother's. When I consider my ingratitude to him and God, for the many favours received by me, I am ready to sink, as it were, into nothing with shame and abhorrence of myself. Copied out Lonsdale's L. M. tune. Talked with my father of my poem on the Crucifixion. Entered too much into argument; I must keep in my feelings. I sometimes feel carried away with that romantic spirit, that I want, o h

I want to write; I want to produce something famous; but my mind is so full of things that I don't know what to say, just now.

"Aug. 9.—Read Euclid. Took a drawing of the parsonage from the wood in a blank page of 'Hervey's Meditations' for Fanny (*his early love and future wife*). The church I have begun there too.

"Aug. 10.—Read Euclid. Completed my sketch of Winkfield Church. Set to music one verse of Wolfe's 'Not a drum was heard.' Finished my Ode on F.'s birthday."

A few days before the completion of his sixteenth year, he wrote in a letter:—"I am now pretty well got into my school business again; 'tis plod, plod, plod, step by step, dull work; but I have to console myself, while labouring up the hill, on the fine prospect and fresh breezes I shall enjoy on the top, should I ever arrive there."

Under date of August 26, 1827, he records in his diary that he "First took the Sacrament." He was then about six weeks under seventeen years of age. An excellent time of life for a sacramental dedication of himself to Christ.

The science of astronomy was one of his studies at this time, and he began to exercise himself in taking the altitude of particular stars. In October of the following year he wrote an account of the Aurora Borealis. In the middle of the month, being then at the age of eighteen, he was taken by his father to Cambridge, where he made steady and rapid progress in all his studies, chiefly the classics and mathematics, together with the sacred writings. In his diary, soon after the commencement of his Cambridge course, he made the important and discriminative remark: "A man may be deep read in the Scriptures, and full of commentaries and criticisms, and yet not be a lover of them; as a man may be intimately versed in the character of another, and yet not be his friend."

Amidst all other studies, he did not omit the study of himself. He was eighteen years and three months old when he wrote in his diary:—"Lord, teach me conformity to Thy will, humble my proud heart, subdue my high spirit. If Thou have work for me to do, O keep me here, I beseech Thee; if not, take me to Thyself." Two months later than this, his biographer says of him: "The habit of reviewing each period of study with prayer became so much a part of his nature, that he was known on one occasion, as he closed his book after a hard day's reading, to stand up as at the end of a meal and thank God for what he had received."

Writing to his beloved cousin Fanny, in the middle of the year 1829, he says:—"Simplicity and openness of character is the characteristic of a servant of Christ. O may I be led farther and farther in the way that leads to that enviable attainment, and may I become more humble and single-minded." In October, writing to his cousin Walter Alford, he observed: "My comforts this year have much increased, and with them also my temptations, and I feel more than ever the need of watchfulness. It is not so much the gross outward temptations of this or any

other place that I have to fear ; my inmost feelings recoil, and turn with disgust from the brutality and sensuality of many men whom I see around ; but it is the insidious undermining, if I may say so, which study and literary habits, carry on against the work of God in the soul, it is the springing up of those seeds of pride which an enemy hath sown in my heart, and which are working slowly, but I fear surely, towards maturity, the pride of intellectual, philosophical, or classical acquirements, it is that I have to dread ; O the chilling influence of literary pursuits and literary society." It is evident that the Cambridge undergraduate felt the force of that emotion which Paul had under contemplation when he wrote the words :—" Knowledge puffeth up." Well was it for Alford, however, that he saw the danger, fenced against it, and had grace to resist and overcome. Like Samson, in another mode, he felt the momentum of an internal force, that drew from him, in his twentieth year, the record in his diary :—" I feel I am to do something some day, in what way He only knows who has the ordering of my life."

Reviewing his mercies in January, 1831, he wrote : " What shall I render for all His benefits ? Poor, poor, indeed are my returns. As good old delightful Bishop Beveridge says, ' My very repentance wants repenting of, and my holiest acts want purifying afresh in the blood of Christ.' "

(To be continued.)

THE TEACHINGS OF HISTORY,

IN REFERENCE TO THE INTRODUCTION AND SPREAD OF EVIL IN THE CHURCH.

CHAPTER I.—THE ANTEDILUVIAN PERIOD.

It has been said that history from time to time repeats itself. If this be so, we may expect to find, as the wise man says, " the thing that hath been, it is that which shall be ; and that which is done is that which shall be done : and there is no new thing under the sun." (Eccles. i. 9.) As history is a teacher, its lessons should be regarded ; especially those lessons in which we are interested. No man can fully dissociate himself from his fellows : what affects others must affect him.

We look upon the first man and woman, as they walked together in the garden planted by the hand of God, and not more pure were those flowers which then bloomed in Eden than were the spirits of this happy pair. Man, with his intellectual and emotional powers, was much the same then, probably, as he is now. He lived, it is true, while he retained his purity, in a much higher spiritual state than he does now. A great change for the worse has taken place in him. He is not now what he was then.

The history of man's creation and fall is the first chapter in history. We have nothing to guide us but the one history written by Moses. If this be not read as authentic, we have no other. But it would require

great boldness, as well as great credulity, to reject this page of ancient history.

The great Creator, when He formed man, had most important purposes in view in giving him intelligence and making him a responsible being. He placed him in the garden, invested him with authority, and gave him liberty within certain limits. (See Gen. i. 28, 29 ; ii. 15, 16, 17.) A mere creature, to be independent, would be contrary to the nature of things. Highly intellectual beings, such as men and angels, not to be accountable to God, would be equally so. God evidently intended, when He made man, that he should be here for a time on trial, and then be raised to a higher, a nobler, and a changeless state.

That chapter in history which contains an account of man's fall and the introduction of evil into the world is a most important one. It will be well to look at it attentively.

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. ii. 17.) Here we have the great, and infinitely wise Creator, limiting the liberty of his creature, and claiming obedience to His law and will. How long man retained his state of innocence it is impossible to tell. Some say he fell the same day in which he was placed in the garden. There is great probability that his innocence was not preserved for long.

A being now appears on the scene, of a different nature from the man and woman. We cannot do better than give the Scripture account of his appearance. "Now the serpent was more subtil than any beast of the field which the Lord God had made." (Gen. iii. 1.) In this serpent, there can be no doubt, we have the incarnation of the evil one—a being of vast powers, and of intense hatred to God and man, and to everything good and holy. Why Satan should be permitted to be on earth, and to tempt man, we cannot tell. We must take the fact as recorded in the third chapter of Genesis, and re-affirmed by the other inspired writers ; the why and the wherefore we may know hereafter.

As our business is more especially to note the teaching of history in reference to the introduction of evil, we shall do well to look at this first temptation. Every one must see the adroitness of the tempter: "Yea, hath God said, Ye shall not eat of every tree of the garden?" (Gen. iii. 1.) There is the woman's answer and the tempter's rejoinder: "Ye shall not surely die: for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. iii. 4, 5.) Powerful as the tempter was, there was nothing to alarm, no force used; he worked upon the senses, the appetite, and the ambition of the tempted. But it may be asked, Could ambition exist in a pure spirit? Ambition, when it stimulates to acquire wisdom, is not a sin. It leads to self-respect; and this is a virtue. Appetite and ambition are to be curbed when God says, "Thou shalt not." God's law

must be obeyed although "The fruit of the tree may be good for food, pleasant to the eye, and to be desired to make one wise."

The change which this act of disobedience effected in the character of Adam and Eve is graphically told by Milton. There is no doubt that the same inlets to the soul are much broader since the fall. "Love not the world," is the exhortation given by John: "For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

If man, in his pure state, could be successfully assailed by the evil one, through the appetites and the senses, it is not so much a matter of wonder that he has been, and is still, "led captive by the devil at his will." The evil principle in man's heart soon began to show itself: for Cain, the first begotten man, "was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." Two distinct branches sprang from the first stock: the evil in the posterity of Cain, the good in the children of Abel and Seth. But the two soon commingled. "The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose."

We have in this early page of history a striking and impressive fact. The two races join, and the evil overflows the good. God spake to the righteous race, "Come out from among them, and be ye separate, and I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Nothing but a separation from the corrupt race could keep them pure: but they did not keep separate; and then we read, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

What a sad dark picture is this of human nature! "Every imagination and thought of his heart only evil continually." Man is the same now. Those who fear God and work righteousness are the units; the wicked are the thousands.

There is little doubt but that, from the first, God has had His witnesses. Many of the antediluvian patriarchs erected their rude altars, and, following in the footsteps of their illustrious ancestor, Abel, they "brought of the firstlings of their flock, and of the fat thereof, as offerings unto the Lord." They came in God's appointed way, acknowledging their guiltiness, and seeking for pardon through the blood of the atonement. Their lamb, then offered, pointed to the "Lamb of God which taketh away the sin of the world."

How deeply sunken must the old world have been, when God gave expression to the above utterance, and formed the dreadful resolve, "I will destroy man, whom I have created, from the face of the earth. . . . For it repenteth me that I have made him!" With the history of the flood we are all familiar: only eight persons saved from the deluge of waters

The tide of evil must have set in with a powerful force, to have carried the whole human family away so soon after man's creation! But so it was: "All flesh had corrupted his way."

From the revelation which God has given to us of His nature, we learn that He is "long-suffering, abundant in goodness and truth, pardoning iniquity, transgression, and sin." Therefore He can do nothing unjustly or hastily. It is said by Peter, "The long-suffering of God waited in the days of Noah, while the ark was a preparing." He waited one hundred and twenty years, but there was no change for the better, and man was swept from the earth. There is something terrible in this judgment. But it would seem that, as the great God of nature purifies the atmosphere by storms, so the great moral Governor purifies the moral atmosphere by water, fire, and the sword. This action of the Divine Being we see exemplified in the destruction of the old world. The solemn lesson we learn from this is, that there is a limit to the Divine forbearance—that although God is "long-suffering," "He will by no means clear the guilty." The world, at this time, had reached the point beyond which the Divine forbearance could not go, and it was destroyed.

In looking at the first holy pair, who were pronounced "*very good*," and at their posterity when they were *so bad* that God could not endure the sight of their wickedness any longer, we see how abhorrent sin is to His pure nature: that sooner or later it must bring its own punishment. The lesson we learn from the teaching of this portion of history is, that evil, getting in, works like putrid leaven, and if not extracted, will corrupt the whole mass.

Narrative.

A MORNING'S WALK, AND ITS INCIDENTS.

A MORNING'S walk! exclaims the reader; and he puts the questions, "Where?—and whither? and what about it?" In reply to the first question—it was on the coast of Sussex. In reply to the second question—it was from Eastbourne to Beachy Head. In reply to the third, the story has to be told:—

It was a walk alone: and that is not one of the most agreeable things in life to a sociable being; but it must be either so on this occasion, or not at all. A daughter in delicate health, for many years a suffering invalid, had been brought to this watering-place, from a distant inland town, to try what the invigorating breezes from the sea, and total change of daily life might do for her. The arrival was on a Tuesday afternoon, when the weariness consequent on a long journey required repose. On the following morning the two travellers, refreshed with a night's rest

and a comfortable meal, took their first walk together, along the ample parade supported by the sea-wall, and shaded by a beautiful sloping bank of dwarf tamarisk. They had walked to the far end of the parade, and some little distance beyond. The father had taken a bath in the sea, whilst the daughter had rested awhile upon one of the numerous seats placed upon the walk, for public use, and walked awhile. The two then returned along the parade, beyond the pier, and got into a road not far from the beach, with houses on one side, towards the town, and a plot of garden on the other side, to seaward. The road was narrow, and not inviting. They were about to turn back, when the tramp of horses was heard, and a lad called out. The father heard both; but the daughter neither one nor the other,—being deaf as a stone of one ear, and the other not very quick to receive sounds. The father apprised his daughter of danger, turning to the right hand of the road; but she, unfortunately, instead of keeping close to him, turned to the other side. In a moment she was prostrate upon the ground, and under the heels of the horses. The lad was trotting rapidly with two horses, himself on the back of one, belonging to some of the bathing machines, on their way to the stable to be fed. He slackened not his pace, although two persons were before him, in a narrow road, with their faces from him. He ran over the poor deaf invalid, whom the terrified father expected to be trampled to death, or else to be mutilated for the rest of her days. He saw the feet of the heavy and iron-shod animals upon her. Destruction seemed inevitable. The agony of that moment is indescribable,—perhaps inconceivable. The *mental* agony, I mean, of the poor suffering victim's father. Down went everything that was in his hands. He ran with trembling limbs to pick up his child. A number of persons flocked to the spot. Two stalwart men helped to raise her from the ground, and then seated her upon a chair brought out of the house close by, into the porch of which they carried her. Blood was trickling from her head. Some one applied a cloth to it. A kind lady, an inmate of the house, produced brandy, and administered a little brandy and water. The sufferer had not lost consciousness. She was far more concerned about her parent's alarm than about her own suffering. "Don't be distressed, Pa, I am all right!"—and "It's all right." She could say nothing else. All right! How could it be possible? The injury done had yet to be ascertained; and she could not possibly know its extent. It was a vast relief to see her, not a corpse, but a living person; but oh! the trampling of those horses' feet! What internal mischief, as well as external, must have been inflicted!

A little boy was sent by a bathing-woman to summon a doctor. The lodgings of the two visitors were not two hundred yards distant. Thither the men carried the sufferer upon the chair, and up stairs to her bed-room. As speedily as possible her clothes were removed, and she was laid abed. The medical man soon arrived; and, after a careful examination, made

the welcome announcement that no bone was either broken or crushed, and no vital part touched. There was a scalp-wound of an inch in length, an abrasion of one leg about the size of a shilling, and bruises in many parts of the body,—some of them exceedingly painful. The left shoulder and the region of the collar bone were the worst hurt. The whole of that side had been either struck or trode upon, and the scapula of the right shoulder was much bruised. A regular application of a strong liniment, however, to the bruised parts, and the administration of suitable medicine, together with good nursing, by the blessing of God, had so beneficial an effect, that in three days after the disaster, the poor sufferer was able to rise and walk out a little, leaning upon her father's arm ; and on the seventh day she had so far improved, though still exceedingly feeble, that he could feel at liberty to leave her for several hours, and take a walk alone.

The case has been stated, not only to show *why* a solitary ramble instead of a walk in company was taken, but also to raise another *EBENEZER*—*stone of help*,—noting the Lord's hand in delivering from death and from dreadful mutilation, one of His own children, whose trust is in Him ; and to spare one of his aged servants the most bitter ingredient of a cup of sorrow. Viewing the case in the light shed upon human circumstances by the history of Job, of David, and others ; and by the parables and miracles of our Lord ; it is not improbable that the great adversary of man, the devil, had something to do with bringing about the afflictive visitation : not, indeed, without Divine permission, but with malignant intention, yet controlled by Him, who in all cases saith to the wicked one, " Hitherto shalt thou come, but no farther ; " and sometimes, " Behold, he is in thine hand ; but spare his life." The Father of mercies may have permitted Satan, for wise and gracious ends, to vent his malignity, and show what he would do if he might ; at the same time commissioning his holy angels to interfere, and turn aside the blows that would otherwise have proved fatal. Or, God Himself being the believer's " Shield," His own direct interposition may have preserved her. As for the end to be answered, that is not revealed. Sufficient to faith is it that it is known unto the LORD, whose word to the believer is, " What thou knowest not now, thou shalt know hereafter." Meantime, to " trust and not be afraid," is the believer's privilege : to " rejoice evermore, pray without ceasing, and in everything give thanks, is the will of God in Christ Jesus concerning " him.

This is a long prelude to the " morning's walk ; " but it is not without its lessons, nor irrelevant to the subject. Come, therefore, and we will change the person from the third to the first, and I will tell you what I saw and said and did ; and that may interest you, and perhaps afford you some instruction. I have got beyond the Parade, and the Wish Fort—one of that remarkable series of Martello Towers, ranging at intervals for so many miles along this coast. I am climbing the ascent towards

that newly-built and singular-looking structure, the College. It is an interesting object in the picture; but, never mind it, we will walk forwards. The cliff is lofty, of white chalky substance, crowded with nodules and manifold shaped pieces of flint. There is a line of rails that has led to the verge of the cliff, rusting for want of use: but yonder is a cluster of men upon the line, hard at work. What are they doing? Each has a crowbar in hand. They are loosening and raising the rails, to remove them to another place where they are to be relaid for other service. I have folded separately two score of the tracts of the *Every Week* series, issued by the Religious Tract Society, to give them away. Let me give some to these navvies.

Approaching the nearest man, I ask, "Will you read a little tract?" "No, thank ye." "You won't?" "No, I don't want it." "It will do you no harm." "It will do me no good." "It will, if you will let it; for it is good." "I tell you I don't want it. Give it to *that* man: (*pointing to one ahead*) he's a Roman Catholic, and he'll take it."

I had no faith in the acceptance of a religious tract by a Roman Catholic; but I offered the tract to the next man, and the next, and to each. Not one of them would accept. One of them said, "You wouldn't offer it to a *gentleman*." I replied, "But *I have* offered them to gentlemen." The fact was, that I had distributed a number on the preceding Sabbath, among visitors and others on the Parade. I had brought from home eight varieties, and a quarter of a hundred of each. "You think we are foolish," said the man, adding, "or you wouldn't offer us those things." "You are mistaken," I replied; "I offer them because they are good; for I have read them; and because I think they may do you good." "They're no good to us: if you'd give us some *beef*, it would do us good." "You are able to *earn* beef for yourselves." "We must work *hard* for it to get it." "I've worked as hard as any of you have. I began to work when six years old: you didn't begin much earlier than that." "We have to earn our own living." "I earned mine when eight years old; you did not earn yours much sooner." Here another broke out with, "Give us *beer*; we like beer." "Ah!" said I, "you have now let out the secret: you don't want tracts to read, nor to hear anything that may be for the good of your souls, because you love *beer*." "Souls!" exclaimed one of them, turning up a foot, "I wear out my soles fast enough." "Yes, you may soon wear out the soles of your shoes; but you have *immortal* souls; and you care nothing about them." Here he betrayed some irritation. It was of no use to meet irritability with irritating words, or to continue the conversation with men so evidently steeped in sensuality, and hardened in sin. I merely said, "Well, you cannot hinder me from wishing you well, nor from loving your souls. If I did not do that, I would not have spoken to you; and I sincerely wish no harm may befall you: good morning."

There was another little squad of delvers at the distance of a few

yards, working upon the selvage of the cliff; so going to them, I said, "Those men refuse to accept of little tracts which I offered them; will any of you accept of one?" "We don't want them," was the reply. I proceeded: "They are very good, I assure you; for I have read them myself." No response. I held out the tracts towards one man and asked, "Will you have one?" "No." I offered to another, and another; in fact, to each in succession. The same result. "You all refuse them?" "O, we don't want them," said one; adding, "we could have a cart-load o' them things, if we would take all that are offered to us." "Perhaps so," I replied: and added a few words of expostulation and persuasion; but all was in vain. Not a man there would touch a tract. I let one fall from my fingers before one of them, who said he would light his pipe with it. I told him I could not help that; adding, "If you do, the fault will not be mine." How true is that saying of the Apostle Paul—"The carnal mind is enmity against God."

Quitting these unimpressible men, I continued my walk, passing the Convalescent Home on my right, to the Coast Guard Station on the left. I offered a tract to one of the men here, who accepted it with civility and thanks. I was struck with the contrast between his spirit and behaviour, and the conduct of the navvies.

In a dingle below the station was a lime-kiln, the glow of whose fire caught my sight, indicating the calcareous properties of the adjacent strata. There is a path along the edge of the cliff, with the downs rising to the right; but the margin of sward between the path and the cliff is sufficient for safety. As we proceed, however, we quit the path occasionally, to view the cliffs and the pebbly bank of the sea. Look down there. Countless millions of tons of water-worn nodules of flint, forming a bank of thirty, forty, or fifty yards in thickness, all along the sea; and presenting an effectual barrier to those proud and threatening waves that break upon the shore. Large masses of stone, also,—thousands and thousands in number,—bespread the sands beyond the bank of pebbles, inhabited by myriads of sea-anemones and shell-fish. We cannot go down to them, because the cliffs are more than two hundred feet high, and nearly perpendicular. How grand these cliffs appear! But if we were below, they would be seen to greater advantage than they are from where we now are. Lofty as they are, the sea has sliced off many a piece from them, as is evident from those pinaced fragments that yet remain, standing off, like sentinels on guard. Ha! look here! Do you see these holes and crevices? Do you observe how that portion to seaward has sunk below the level where we stand? Why it is fully a foot lower: ay, and there! look! look! Why that is two feet, three feet, yes, more than a full yard lower. The waves below have undermined the basement. The water above, stagnant now and then, and arrested by the frost, has become, at some time, a mass of ice, which, swelling with irresistible force, has severed all this mass of cliff from that which stands entire.

The lower part washed away, and the upper part loosened, the whole mass has sunk to its present level. The process will be repeated in successive seasons, until, wholly undermined and loosened, down will go this piece of cliff. Neptune will claim the spoils; and, after the lapse of centuries, or in much less time than that, another slice, in like manner, will be taken. Thus has nature been dealing with this planet for untold ages; what is sliced from cliffs in one part being deposited as newly made land in another part, and converted into more productive soil.

What are these small triangular spaces cut out of the turf near the path, on both sides of it, at short distances? They are not more than twelve inches or so, in length, half the breadth, and three or four in depth, cut down to the flint pebbles. Their use is to entrap the little migratory birds known as wheatears, which visit this locality in summer. They are timid creatures, and shelter themselves from apprehended danger—sometimes even from the flitting shadow of a passing cloud. These holes in the turf, made by shepherds, and covered over, leaving only the entrance open, are furnished with horse-hair snares, in which the bird—about the size of a lark, and weighing not more than an ounce—is entangled, and is then easily secured, and sold to epicures; being esteemed as a choice delicacy.

The wheatears have taken their departure for this season; but flocks of other small birds are on the wing, giving voice as they fly, in notes not particularly musical. Man is not their only foe. There are feathered bipeds hovering about, and wheeling around over head. See, yonder is one of them, with head bent downwards, and piercing eyes intent on prey. Ah! there has been slaughter here. Pick up that tuft of delicate feathers. It has belonged to one of these little flutterers that has furnished a breakfast to some ravenous hawk,—perhaps to the very bird above, now in quest of more prey for his second meal. Thus, throughout the animal kingdom, does one race prey upon another. How are we to reconcile this order of things with the wisdom and goodness of God? Why were lions, tigers, leopards, wolves, cats, weasels, and many other races of quadrupeds; eagles, hawks, owls, and many other races of bipeds, made to prey upon other animals? Why do some fishes live upon others? Why do some kinds of insects make prey of other kinds? and why are almost all kinds of insects prey for other creatures? Much might be said in reply to these questions, but a little will suffice "To vindicate the ways of God to men." The greater the variety of living creatures, the greater the display of the wisdom of God. By making some creatures to be food for others, the variety of creatures was greatly multiplied. It pleased God to crowd this planet—earth, water, and air,—with life. All living creatures are manifestly happy. Happiness, therefore, is vastly multiplied by the existence of so great a variety and vast a multitude of living creatures. As for the death of such as are food for other creatures, it is generally instantaneous. They have had a happy exis-

tence. They all are mortal, and must die in some way. What they suffer in dying as prey is less than they probably would suffer by dying in any other manner, and it is little in comparison with their previous enjoyment of life. Moreover, man is an animal of prey, and is at the head of the scale. The existence of so many preying races below him prevents the over-crowding of the planet with the races that do not live by prey; which, if not prevented, would result in the exhaustion of the planet's resources, and the dying out of all races. We cannot pursue the theme.

We pass a field, in which are about four hundred sheep grazing. A beautiful sight! We cannot linger to indulge in reflections. Time presses, and we must press forward. The cliffs, the sea, the vessels in the distance, the downs, the few remaining flowers of the season, and the skeletons and seed pods of their predecessors at an earlier period of the year, all court attention, suggest thought, and yield pleasure: but we have reached the spot by which we may ascend the steep acclivity, by a rough track,—too rough to be called a path,—to the signal station at the head, at an elevation of 575 feet above the sea. Mind how you go. If you fall backwards, you may risk a fatal injury to the spinal cord; and possibly, you might roll over and over, with irresistible impetuosity, until over the cliff to the beach would be your resting place,—and you would never tell any one what had befallen you.

Hold up, hold on, pause now and then for a breathing, persevere. That will do. Here we are; and here are two or three comfortable dwellings for the coast-guard, perhaps for others, too; and here are I know not how many ladies and gentlemen visitors; and yonder are two carriages, by which they have come, by way of Meads, along the carriage-road, to the top of the mountain. Now for our tracts. Out with them. Here is a company of ladies only. Every one accepts. Let us try you gentleman. He does the same, without scruple. The presentation and acceptance of the tract open the way for conversation. We walk together along the Head, towards a small building erected as a sheltered look-out. We talk about the usefulness of religious tracts, and of even fragments of tracts, and of the sacred Scriptures, until the gentleman asks, "Do you smoke?" "No, I do not." "You are all the better for it." "I once tried, when but a youth, to smoke a pipe; but it made me so unwell, that I never wanted to try again." "You have escaped a bad habit, then, and a great deal of evil. My lot was cast very early in naval and military life, and I naturally contracted the habit of smoking; and when the habit is formed, it is not easily broken." He drew out a cigar; struck a light, and began to puff away. I bade him good morning, and continued my walk a few hundred yards farther, rejoicing that I could breathe the pure air of heaven without desiring to pollute it with the fumes of a foreign weed.

From the signal-station for a long distance along the down, at the

distance of a few yards from the edge of the cliff, is a series of small round patches of chalk and little flints. There are many hundreds of these white patches—perhaps some thousands, continued in line, a few yards apart from each other. What are they for? To guide the men on duty, in the darkness of night, that they may not go over the cliff and perish.

Beyond where we stand, and at a lower elevation, is a lighthouse. I have neither time nor strength for a visit to it. I retrace my steps to the signal-station, and thence diverge from the way I came, going over the downs along a path, with patches of gorse on each hand, in some of which I place a tract hoping the eye of some wayfarer may be attracted, the tract be taken, and good be done. Descending to the Parade, I retrace my steps to my lodgings, which I reach within five minutes of the time appointed for dinner,—weary enough, but glad at heart, rejoicing in the goodness of God, and longing for the salvation and greater happiness of men.

Literary Notices.

The Biblical Museum: A Collection of Notes, Explanatory, Homiletic, and Illustrative of the Holy Scripture; especially designed for the use of Ministers, Bible Students, and Sunday-school Teachers. By James Comper Gray. 5 Vols., post 8vo. London: Elliott Stock, 62, Paternoster Row.

A minister, when about to leave his old sphere of labour for a new, called in a bookseller to clear out a number of his books; among them, two vols. folio of Caryl on Job. "Why part with them?" he was asked. "Why should I keep them?" he replied, "when we have the substance in two small volumes by Barnes." Yes, the tall folios are taking their departure; and the portable volumes are taking their place.

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marginal quotations; twelve thousand Scripture references, and twenty thousand quotations and references to authors: and all this mass of information for £1 2s 6d.

It was a subject of grave consideration at the last Conference, whether the Local Preacher was as well fitted for his work as he ought to be. We fear not. Here is a book which, if well used, may help him to become a "workman that needeth not to be ashamed; rightly dividing the word of truth."

Mr. Gray is a most laborious worker, and what he does, he does well. "The Biblical Museum," "The Class and the Desk," are books which every Local Preacher should possess. He need not wear a gold ring on his finger, nor have a gold chain to his watch. If he is not over rich, he should abjure the pot and the glass, and keep clear of the pipe and cigar; and the money thus saved, would enable him to add to his library, *THE BIBLICAL MUSEUM*, and *THE CLASS AND THE DESK*.

PERIODICALS RECEIVED.

The Christian Year, Illustrated. London: Cassell, Petter, and Galpin.

We have before us Part I. of a splendid edition of this popular

work. The printing and paper are first rate, and the engravings are beyond all praise. Thirty-two quarto pages for sixpence.

Gardener's Magazine, for November, 1873. Good and cheap.

The Church, for December, 1873.

The Congregational Advance, December, 1873.

The Methodist Temperance Magazine, December, 1873,

The Hive, December, 1873.

The Appeal, December, 1873.

The Methodist Visitor, December, 1873.

Poetry.

THE ORPHAN.

I STRAYED thro' the mansion of Death in
my rambles :

Whilst viewing the wreck of mortality
there,

I saw a young damsel, begirting with
brambles

A newly turfed grave with affection
and care.

I sued for the motives which urg'd this
employment;

She said, "'Tis the grave of old Alice,"
and sighed;

"To shelter her grave is the richest enjoy-
ment

That falls to my share since my
patroness died.

"My father was slain with the brave of
his nation,

Who stained the rough waves of
Trafalgar with gore;

My mother's keen anguish refused con-
solation,

My infantile prattle could soothe her
no more.

"She died in her grief, but I was not
neglected,

Old Alice the Good (by that name she
was known)

Took charge of the orphan, and made
her respected

By stranger and friend, and caress'd
as her own."

The tear-drops now trembled from exqui-
site sorrow,

And rolled down her cheeks, as she
turned to depart,

She could not from interest such wit-
nesses borrow,

They sprang from her love, they were
drops from her heart.

Temperance.

TOASTING.

BY REV. THEO. L. OUYLER, D.D.

THE last copy of our *Scottish League Journal* (and a capital paper it is too) contains the following paragraph:—"We observe that at the dinner following the introduction of the Rev. Mr. Matthews to free St. John's Church, Haddington, the practice of toasting was dispensed with. Also, at the dinner given by the office-bearers of the Congregational Church, Dumfries, at the induction of the Rev. Hugh Campbell, M.A., the only liquid used was pure water. On the latter occasion, the Rev. David Russell, Glasgow, made the following remarks: 'He was glad to see the innovation on the ordinary custom by having ladies present instead of drinking. If total abstinence had done no more than that, it would have done great good.'"

Well, we must add our congratulations also. There is something so utterly astounding in the bare idea of turning the solemn service of installing a minister of Jesus Christ into a drinking bout and a manufactory of tipplers, that we marvel how such an abominable custom ever began. We wonder, too, how it has managed to hold up its ugly head in this nineteenth century, and in enlightened Scotland, too! Let it be pelted out with righteous indignation! And when this disgraceful custom is done away with, let the wines and the beer be expelled from the refreshment-rooms of the General Assemblies in Edinburgh. They were shocking eyesores to us American delegates last year, and we happen to know that many of our good Scotch brethren were thoroughly ashamed of them likewise.

Is there nothing to blush for in our own social usages? Yes; we blush that so many wine bottles still stand on the tables of American Christians. We grieved when we read that at the dinner given to the Evangelical Alliance delegates at Washington, the President's health was drunk by the company, "all standing." To the half-million of wretched drunkards in

America this was a terrible example. A toast in honour of our excellent Chief Magistrate, drunk in pure, cold water, would have given our foreign guests a new and happy idea of "American institutions" which they would have not soon forgotten. Laws against the liquor traffic are just, and are worthy of the hardest efforts to secure and enforce; but the most powerful law in society is the *law of custom*. This law is strengthened for good or for evil by each individual man and woman; and the man who offers the cup of temptation to his fellow-creature, or partakes of that cup, is the partner of the dram-seller. He is also his patron! When will God's people all stand as a solid army of protesters against this seductive "cup of devils."

Miscellaneous.

INVITATION FOR WEEK OF PRAYER THROUGHOUT THE WORLD, 1874.

THE circumstances of the day in which we live, permit not the thought of relaxing in the earnestness and importunity of our prayers. The agitation and unrest of nations, the rise and fall of Empires, the rapid and sudden revolutions of opinion, the anti-social and anti-Christian elements known to be fermenting among the masses, the wide-spread diffusion of sceptical ideas, the hostile attitude of modern science towards everything supernatural, the startling developments of an unscriptural and superstitious Ritualism; and, not least, the astute and audacious struggles of Popery to recover its authority over the minds of men, —all together constitute such a plea for prayer as no intelligent and thoughtful mind can fail to recognise. The constant lesson which the Word of God teaches the believer in his warfare with the forces of evil, is, "Fear them not; for they that be with us are more than they that be with them." "God is our refuge and strength, a very present help in trouble. The Lord of hosts is with us; the God of Jacob is our refuge."

Be it ours to pray that all may be over-ruled for good; and, while drawing closer to each other and to God, to lift up our united supplications that the glorious Gospel of Christ, who is the image of God, may shine upon the dark places of the earth, and fill the world with the knowledge of His glory.

The following are suggested as suitable topics for exhortation and prayer on the successive days of meeting.

Sunday, Jan. 4.—SERMONS:—The unity of the Christian Church. The real oneness of all true believers. Hindrances and motives of union. (John xvii. 21, 22, 23.)

Monday, Jan. 5.—THANKSGIVING:—For national, domestic and personal mercies, both spiritual and temporal.

CONFESSION:—Unworthiness and guilt of our people and ourselves. (Daniel ix. 6.)

Tuesday, Jan. 6.—PRAYER:—For the Christian Church; for the increase of faith and holiness, love and power; and for the more abundant grace of the Holy Spirit; for persecuted and suffering Christians. (Col. i. 9, 10, 11; Heb. xiii. 3.)

Wednesday, Jan. 7.—PRAYER FOR FAMILIES:—Home and parental influence. Schools, private and public. Sons and Daughters absent from home. Children in sickness and affliction. The erring and disobedient. (Ps. cxv. 12-14; cxliv. 12.)

Thursday, Jan. 8.—PRAYER:—For nations; for peace among men; for public virtue and righteousness; for the banishment of intemperance, infidelity, superstition, and error; and for the diffusion of pure and Christian literature. (Isa. lx. 17, 18.)

Friday, Jan. 9.—PRAYER:—For the evangelisation of European countries; for the conversion of Israel; for the spread of the Gospel in Mohammedan and heathen lands. (Ps. lxxviii. 31; cxxii. 6; Heb. xiii. 3.)

Saturday, Jan. 10.—PRAYER:—In review of the events of 1873. Recognition of the Providence of God. Happy issue of the Divine dispensations. (Isa. xxvi. 8, 9.)

Sunday, Jan. 11.—SERMONS:—Subject: Christ's kingdom universal and everlasting. (Ps. xcvi. 1, 2.)

*Choice Selections.*INTRODUCTION OF METHODISM
INTO WESTON-SUPER-MARE.

BY S. J. HARPER.

At the time of the taking of the last census it was remarked that there were only two places in England whose population had increased so rapidly as that of Weston-super-Mare. Some still living remember it as a small village, and my father, Mr. Hellier, of Cotham, Bristol, says that "when he was a school-boy at Uphill Castle, some sixty-nine years ago, Weston contained the rectory, four farm-houses, the residence of Mr. Handcock, and some twelve or thirteen fishermen's cottages." Now its population is 12,000. It has five churches, and seven places of worship belonging to different denominations, a pier, esplanade, baths, and the other attractions and conveniences of a fashionable watering-place. It is by some styled the Brighton of the West. As it is now the head of a Methodist Circuit, it may not be uninteresting to some to know how Methodism first found an entrance there, I will give the story, as nearly as I can, in the words of the venerable lady who related it to a relative of mine some thirty years ago :

"Some few years after my marriage I began to be conscious of an undefined feeling of discomfort, a dissatisfaction, a craving for something. I was not happy, when apparently, as far as I knew, I had everything to make me so. I continued in this state some time, my thoughts often dwelling on the subject of human happiness. *Was there such a thing as happiness?* As I looked around on my neighbours, I felt they were no happier than I was. Ought I not to be content with the state I was in, and conclude that I had attained to all the happiness that was permitted in this mortal life, seeing that I had no reason to complain?

"Still I found no rest. I had no friend to whom I could communicate my feelings, and the burden of my thoughts became increasingly heavy. But one day I was led to take a retrospect of my life, from my ear-

liest remembered childhood to youth, and having arrived at this period of my life I halted: a remembrance had crossed my path. I had gone to school at Banwell, to Mr. and Mrs. C. Wood, the parents of the late Rev. Joseph Wood,* and my recollection of them was that without doubt they were happy people. The more I thought of it, the more I suspected they possessed the something I felt in need of; but in what did they differ from other people I had known? Why, I thought, they are the people called *Methodists*! and I wondered whether it was this Methodism that made them happy. If so, I would get it; or at least, I thought, it is a thing worth inquiring about. A hope had sprung up in my heart, and I felt quite impatient to commence my search after happiness under the name of Methodism.

"On the following Sunday, without telling my husband the reason of my going, or the motives that led me to do so, I rode on horseback to Banwell, and attended the Methodist service. Before the service was over I felt I was on the right track, and resolved that 'This people shall be my people, and their God my God.' As I continued to attend the service, it was not long before I met with those who instructed me in the way more perfectly, and I was brought to a knowledge of that Saviour who had so led me to Himself.

"But when the winter came on, the weather and distance often prevented my attendance at Banwell, and I began to cast about in my mind whether it would be possible to have preaching in Weston. I found that the preachers were willing to come, but there appeared to be no place for preaching. Our own kitchen would have been suitable, but I knew that it was of no use to ask my husband's permission; for although he never attempted to hinder me, he would not second any movement in favour of Methodism.

"The subject continually burdened my thoughts. I knew not where to look, or how to proceed. I made it the matter of especial prayer, and at length the answer came, and

* See Memoir by Rev. H. W. Williams.

it came like many an answer to prayer, not by the way expected.

"Again the hand of the Lord was upon me for good. I resolved to consult the clergyman of the parish, and felt not the slightest misgiving in doing so. Was he not *the* person to consult in religious matters? and was I not anxious about what I believed to be a good thing? Certainly; I would go to him at once. I wondered I had not done so before, for I was at that time so ignorant of the religious world, that I did not doubt for a moment that all Christians would rejoice in the truth.

"The Rev. W. P. was a bachelor, past middle age, living a very retired life with his servants at the rectory, and, owing to his lameness, not often seen among his parishioners. I went to him, told him what the Lord had done for my soul, the means He had used in bringing me to Himself, and my earnest desire that others, especially my husband and neighbours, should be made partakers of the same benefits.

"He heard me quietly, and after a short silence, he said, 'Mrs. H., I have preached the Gospel many years to this people, and, as far as God has given me ability, faithfully; but I am not aware that one soul has been converted under my ministry. If you can bring in any one who will show the people the way of salvation more acceptably, I will help you all I can.' I mentioned my great difficulty as to a place. After a little thought he said, 'Old B. has a large kitchen in her cottage; but,' he added, 'it belongs to my brother; and his steward, Lawyer —, would rather pull the place down than have Methodist preaching there. But I will tell you what I will do: I will write to my brother, who is now in France, and ask him to let the cottage to me, and then we shall be safe. And as these good men will come from a distance, and will require some refreshment, old B. must get them a cup of tea; and I will see she is no loser by it, and will have her to dine one day in the week at the rectory, to make things straight with her.'

"The arrangements were made,

and the preaching commenced; and among the first fruits of the preaching was my own dear husband. Good was done, and of course adversaries soon sprung up, who were not slow in going to the rectory and asking Mr. P. if he knew of the wild work going on at old B.'s cottage, and that his own servants had been seen there.

"In his usual quiet way he assured them that it should be looked into. He had been in the habit of sending his servants to the preaching, and of being left alone in the house on the Sunday evening, and on their return expected them to give him an account of the sermon and the attendance, so that he had kept himself pretty well informed as to what went on; but he was now resolved to see for himself. On the following Sunday, before preacher or people arrived, he went down to the cottage, taking possession of a little room inside the kitchen, where he heard the service. But when the last hymn was given out, he limped out from his hiding-place, made his way through the astonished congregation, and taking his stand by the side of the preacher, sang most heartily out of the same hymn-book, whilst tears ran down his face.

"After the service, he shook hands with the preacher, and told him he could not allow the preachers again to be entertained at the cottage, as his own house would be open to them for the future.

"The Methodists had little opposition after this, for as most of the people were the tenants of Squire P., they did not think it wise to oppose what his brother sanctioned."

I would just add that the first chapel was built principally by Mr. Handcock, and that his estimable wife was indeed a mother in Israel. Neither can I forbear paying a humble tribute to the memory of that noble-minded Church minister, who, after so many years' patient sowing of the seed, was willing that other men should enter into his labours. But he that sowed and they that reaped of the first fruits in Weston-super-Mare have long passed away, and we doubt not that they

now rejoice together in the presence of the Lord of the harvest.—*City Road Magazine*.

THE POST OFFICE: ITS WORK AND ITS WORKERS.

BY R. BYKYN, ESQ., CHAIRMAN AT PUBLIC MEETING.

THE Chairman, in opening the proceedings, expressed his regret at the absence of Mr. Donald Nicoll, who was to have presided. As regarded the question of wages, he did not hesitate to say that to leave such men as he saw before him ill paid was a great error of judgment. (Cheers.) Last season they approached the House of Commons in the most conciliatory spirit, and he and others gave them a cordial reception, because they considered their appeal reasonable, (Cheers.) A change had just taken place in the headship of the Post-Office, and he believed that the gentleman who had been raised to it, and who had shown deep sympathy with the working classes, would do honour to that position. (Cheers.) During the last year 870 million letters passed through the Post-office; in addition to which there were 75 million post-cards, 99 million newspapers, and 103 million book-parcels—in round numbers, 1,147,000,000 articles passed through the Post-office within the year. The public were satisfied with the manner in which the work was done. A number of gentlemen of weight in the country had come there for the purpose of endeavouring to improve the position of the postmen. If those gentlemen thought the proper delivery of letters likely to be interfered with by a combination adverse to the public interest, not one of them would be present. There were about 40,000 men and women employed in the Post-office service of the country. Of these 9,000 were employed in the Metropolitan district, 3,000 in the Chief Office, and 1,500 in the Central Telegraph Department. They were told that if they were dissatisfied, there were plenty of substitutes; but it was unwise, because there were substitutes to be got, to starve any department. (Cheers.) In 1838 the gross revenue of the Post-office was

£2,346,278, in 1872 it was £4,680,000. Since 1870, the net income of the Post-office, had averaged £275,000 per annum. He contended that those who were employed in such a responsible position ought to be allowed in some degree to participate in the results. Those who were employed in the work deserved more remuneration. In conclusion, the hon. gentleman expressed his confidence that the present authorities of the Post-office would not be indifferent to the application for an improved rate of wages. Let the men continue to pursue a temperate, firm, and consistent course, and their claims would meet with due consideration from the public; and he for one would do his best to forward their views. (Cheers.)

THE DAUGHTER OF HERODIAS.

BY MRS. H. B. STOWE.

In the great drama of the history of Jesus, many subordinate figures move across the stage, indicated with more or less power by the unconscious and artless simplicity of the narrative. Among these is the daughter of Herodias, whose story has often been a favourite subject among artists as giving an opportunity of painting female beauty and fascination in affinity with the deepest and most dreadful tragedy.

Salome was the daughter of Herodias, who was a woman of unbridled passions and corrupt will. This Herodias had eloped from her husband Philip, son of Herod the Great, to marry her step-uncle, Herod Antipas, who forsook for her his lawful wife, the daughter of the king of Arabia. Herod appears in the story of the Gospels as a man with just enough conscience and aspiration after good to keep him always uneasy, but not enough to restrain him from evil. When the ministry of John powerfully excited the public mind, we are told by St. Mark that, "Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly."

The Jewish religion strongly cultivated conscience and a belief in the

rewards and punishments of a future life, and the style of John's preaching was awful and monitory. "Behold the axe is laid at the root of the tree, and whatsoever tree doth not bring forth good fruit, shall be hewn down and cast into the fire." There was no indulgence for royal trees; no concession to the Divine right of kings to do evil. John was a prophet in the spirit and power of Elijah; he dwelt in the desert, he despised the power and splendour of courts, and appeared before kings as God's messenger, to declare His will and pronounce sentence of wrath on the disobedient. So, without scruple, he denounced the adulterous connection of his royal hearer, and demanded that Herod should put away the guilty woman as the only condition of salvation. Herod replied, as kings have been in the habit of replying to such inconvenient personal application of God's laws: he shut John up in prison. It is said in St. Mark that Herodias had a quarrel against him, and would have killed him, but she could not. The intensity of a woman's hatred looks out through this chink of the story as the secret exciting power to the man's slower passion. She would have had him killed had she been able to have her way; she can only compass his imprisonment for the present, and she trusts to female importunities and blandishments to finish the vengeance. The hour of opportunity comes. We are told in the record: "And when a convenient day came, Herod on his birthday, made a supper to his lords, and high captains, and chief estates of Galilee."

One of the entertainments of the evening, was the wonderful dancing of Salome, the daughter of his paramour. We have heard in the annals of the modern theatre into what inconsiderate transports of rapture crowned heads, and chief captains, and mighty men of valour, have been thrown by the dancing of some enthroned queen of the ballet; and one does not feel it incredible, therefore, that Herod, who appeared to be nervously susceptible to all kinds of influences, said to the enchantress: "Ask me whatsoever thou wilt, and

I will give it thee; and he sware unto her," after the pattern of Ahasuerus to Esther, saying: "Whatsoever thou shalt ask of me I will give it thee, to the half of my kingdom." And now the royal tigress, who has arranged this snare, and watched the king's entrance into the toils, prepares to draw the noose. Salome goes to her mother and says: "What shall I ask?" The answer is ready. Herodias said, with perfect explicitness: "Ask for the head of John the Baptist." So the graceful creature trips back into the glittering court circle, and bowing her flower-like head, says in the sweetest tones: "Give me, here, John the Baptist's head in a charger."

The narrative says very artlessly: "And the king was sorry, but for his oath's sake, and for the sake of them that sat with him at meat, he would not refuse her; and immediately the king sent an executioner and commanded his head to be brought: and he went and beheaded him in prison!"

What wonderful contrasted types of womanhood the Gospel history gives! We see such august and noble forms as Elizabeth, the mother of the Baptist, and Mary, the mother of Jesus, alongside of this haughty, royal adulteress, and her beautiful daughter. The good were the lower, and the bad the higher class of that day. Vice was enthroned and triumphant, while virtue walked obscured by hedges and byways; a dancing girl had power to take away the noblest life in Judæa, next to that which was afterwards taken on Calvary.

No throb of remorse that we know of ever visited these women; but of Herod, we are told that when afterwards he heard of the preaching and mighty works of Jesus, he said: "It is John the Baptist that I slew. He is risen from the dead, therefore mighty works do show forth themselves in him."

In the last scenes of our Lord's life, we meet again this credulous, superstitious, bad man. Pilate, embarrassed by a prisoner who alarmed his fears, and whom he was troubled to dispose of, sent Jesus to Herod.

Thus we see the licentious tool and slave of a bad woman has successively before his judgment-seat the two greatest men of his age and of all ages. It is said Herod received Jesus gladly, for he had a long time been desirous to see Him, for he hoped some miracle would be done by Him. But he was precisely of the class of whom our Lord spoke when He said: "An adulterous generation seeketh a sign, and there shall no sign be given them." God has no answer to give to wicked, unrepentant curiosity, and though Herod questioned Jesus in many words, He answered him nothing. Then we are told: "Herod, with his men of war, set Jesus at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate." And this was how the great ones of the earth received their Lord.

THE LORD'S SUPPER, &c.

"The doctrine of the Homilies is sanctioned by the 35th Article, in these terms:—The Second Book of Homilies doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former Book of Homilies which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in churches by the ministers, diligently and distinctly, that they may be understood of the people."

Article xxxi. *Of the one oblation of Christ finished upon the cross*, reads thus:—"The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original, and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits."

IMPORTANCE OF UNDERSTANDING TENDENCIES.

If we consider well, we shall find that every capability, however slight,

is born with us; that there is no vague, general capability in man. It is our ambiguous, dissipating education that makes men uncertain; it awakens wishes, when it should be animating tendencies; instead of forwarding our real capacities, it turns our efforts towards objects which are frequently discordant with the mind that aims at them. I augur better of a child, a youth who is wandering astray in a path of his own, than of many who are walking aright upon paths which are not theirs. If the former, either by themselves or by the guidance of others, ever find the right path, they will rarely if ever leave it; while the latter are in danger every moment of shaking off a foreign yoke, and abandoning themselves to unrestricted license.—*Goethe*.

TEMPER.

OBSTINACY is a child's passive contest for superiority; it is the consequence of the foolish fondness of a parent, culpable neglect, or the dislike of trouble in either nurses or parents—the three principal ingredients in all bad education. Punish obstinacy only when it shows itself in acts of gross and persevering disobedience. Be careful not to confound the obstinacy of innocence with the obstinacy of guilt; if you do, you may perchance break the strength of their character. To torture children into confession is also bad, because confession, to be good, must be spontaneous, and from the feeling of having done wrong.

RICH AND POOR IN WESLEY'S BALANCES.

In building chapels, "Be sure to make accommodation for the poor. They are God's building materials in the erecting of His Church. The rich make good scaffolding, but bad materials."—*Tyerman's Life and Times of Wesley*, vol. iii. 325.

This is as true now, in the main, as it was when Wesley spoke the words. And how often do the poor, by sobriety, industry, and skill, rise to wealth. Do they always keep their religion in its pristine vigour?

SOUND PRINCIPLES.

Honesty.—Honesty is the best policy. He who oppresses honesty never had any. A knave discovered is the greatest fool.

Truthfulness.—A man that breaks his word bids others be false to him. Better to slip with the foot than the tongue. Dissemblers more often deceive themselves than others.

Humility.—Affected superiority mars good fellowship. A wise man endeavours to shine in himself; a fool to outshine others. Affectation in its best appearance is a deformity.

Industry.—Diligence is a fair fortune, and industry a good estate. Drive thy business, or thy business will drive thee. Indolence is the rust of the mind, and the inlet of vice.

Piety.—A man may be great by chance, but never good by chance. Beware of bosom sins. Forsake not God until you have found a better Master.

ADVICE TO TALKATIVE YOUNG LADIES.

Young girls, who have more vivacity than understanding, will often make a sprightly figure in conversation. But this agreeable talent for entertaining others is frequently dangerous to themselves; nor is it by any means to be desired or encouraged very early in life. Conversation should be the result of education, not the precursor of it.

THE TRUE GENTLEMAN.

By a gentleman, we mean not to draw a line that would be invidious between the high and low rank and subordination, riches and poverty. The distinction is in the mind. Whoever is open, and loyal, and true; whoever is honourable to himself and in judgment to others; and requires no law to make him fulfil an engagement—such a man may be found among the tillers of the earth.

LATENT POWER OF THE CHURCHES.

"We talk," says an eminent writer, "of the power that was latent in the skies till science climbed their heights,

and, seizing the spirit of thunder, chained it to our surface—abolishing distance, outstripping the wings of time, and flashing our thoughts across rolling seas, to distant continents. Yet what are these to the moral power that lies asleep in the congregations of our country and of the Christian world?"

Phenomena of the Months.

JANUARY.

THE sun will rise on the 1st at eight minutes past eight, and set at four; on the 15th it will rise one minute after eight, and set at nineteen minutes after four; and on the 31st it will rise at seventeen minutes before eight, and set at fourteen minutes before five; the increase of daylight being twenty-five minutes in the morning and forty-six minutes in the afternoon during the month. The averages of temperature give this month the characteristic of the coldest in the year.

The moon is full on the 2nd at three minutes after seven in the evening and new on the 18th at eight o'clock in the morning. On the first Sunday it rises at twenty minutes before six in the evening, and shines all night; on the second Sunday it does not rise until forty-five minutes after midnight; on the third Sunday it rises after and sets before the sun; and on the fourth Sunday, rising in the forenoon, it sets about an hour after midnight.

The moon is near to Jupiter on the 9th, to Mercury and Venus on the 17th, to Saturn on the 18th, and to Mars on the 21st.

Mercury is a morning star until the 25th.

Venus is a morning star all the month, but on the last day rises only six minutes before the sun.

Mars sets on the 1st four hours and twenty-seven minutes after the sun. This is the longest interval between the setting of this planet and sunset that occurs during the year 1874.

Jupiter rises at fourteen minutes after eleven on the evening of the 1st, and on the 31st at nineteen mi-

nutes after nine. On the 16th this planet arrives at one of its apparently stationary points among the stars, whence it appears to return eastward upon its own path until becoming stationary again in the middle of May it resumes its westward course and arrives nearly at its present

position again on the 12th of August next, having described a very narrow ellipse or loop course in the interval.

The times of rising and setting of Saturn are very near those of the sun, which renders it unfavourable for observation.

Mutual-Aid Association Reporter.

MR. WILD'S GIFT.

DEAR EDITORS,—Another year has passed away since the distribution of Mr. James Wild's gift to our Old Local Preachers. Mr. Wild left the noble sum of one thousand pounds to three trustees; viz., Mr. Geo. Treasure, Mr. Thos. Chamberlain, and myself; the interest of which, amounting to £47 8s. 10d. has to be distributed in sums of 10s. each, to as many local preachers over seventy years of age as the interest of the money will admit of, in order to carry out the object of the kind donor. In writing to you, I have two objects. *First*, that the readers of our excellent magazine may know how the money has been expended. This information I cheerfully give; knowing what a comfort it has proved to so many old veterans in the cause of the Redeemer. Ten shillings to them at the time of Christmas, to add a little to their comfort in their state of poverty, is a considerable gift. My only difficulty is to know how to make the money I have to distribute hold out; as we have more than ninety-four old men over seventy years of age; that number at ten shillings each, takes all the interest; viz., £47 8s 10d.

My second object in writing is, that the name of our dear departed friend and brother, James Wild, should be kept prominently before our noble institution and the readers of our magazine, hoping and praying that the good example of the late James Wild, Esq., may be followed by other gentleman and ladies.

Looking at the benevolent working of the Local Preachers' Mutual-Aid Association, one sees what it has done in the past, cheering the hearts of so many of the servants of the Lord

Jesus Christ; and what it is doing at the present time, when sickness, and poverty, and old age visit its members. Some of these would otherwise have to end their days in the Union house, or be compelled to apply for outdoor parochial relief; and then to be buried in a pauper's grave. Pardon me for occupying so much of your valuable space: but I hope this communication may meet the eye and affect the heart of some kind and benevolent follower of the Redeemer who perhaps never felt the hard pinch of poverty; who may be disposed to help the poor old local preacher.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Our Association relieved during the year ending June 1873, 320 *brethren*.

182 received 8s. per week during the time of sickness.

26 are on the permanent sick fund, and receive 2s. 6d. a week.

116 permanent annuitants received 4s. per week.

The widows and widowers, or the families, received £236 to bury their dead. I am, dear Editors,

Yours affectionately,

JOHN CARTER,

Treasurer.

Nov. 1873.

December 8th, 1873.

MY DEAR SIR,—I understand the fund left for distribution at Christmas by the late Treasurer of your Association, does not allow of all the annuitants receiving a share.

I am told that there are this year seventeen who, according to the terms on which the fund has been left, cannot receive anything. I have no doubt where all are truly deserving, you would find it difficult to make a

selection, Will you therefore kindly accept and distribute the enclosed so that all may share alike, and at this festive season rejoice together.

I am, yours truly,

AN OLD LOCAL PREACHER.

Mr. Geo. Sims.

"THE POOR OLD HUNDRED."

To J. Carter, Esq.

DEAR SIR,—Enclosed is a P.O. order for two pounds for the "poor old hundred." Please acknowledge the same in the LOCAL PREACHERS' MAGAZINE. The order is made out in the name of R. and S. Champion, and made payable to you, sir, at the Chelsea Post Office. Wishing you success, I remain, yours truly.

A FRIEND AND WELL-WISHER.

SUCCESSFUL MEETING AT VAUXHALL.

ON Monday evening, December 1st, 1873, a tea and public meeting was held in the school-room of the Wesleyan Chapel, Vauxhall Walk, for the twofold object of celebrating the Jubilee of Brother Huggins's conversion, and to help the funds of the "*Wesleyan-Methodist Local Preachers' Mutual-Aid Association*."

About one hundred and eighty sat down to tea, after which the chair was taken by Rev. W. Wilson, Superintendent of Lambeth Circuit, and formerly Missionary in Fiji.

The meeting was commenced by singing the hymn on page 309.

"Forth in Thy name, O Lord, I go
My daily labour to pursue;
Thee, only Thee, resolved to know,
In all I think, or speak, or do," &c.

Rev. W. J. Heaton offered prayer, and afterwards spoke of the great pleasure he felt in being present at the fiftieth anniversary of Brother Huggins's connection with the Church of Christ.

The Chairman then enlivened the meeting by a most interesting and effective speech, in which he referred to his early days as a Local Preacher—the encouragements, and the discouragements he met with, &c., after which he took us to the Fiji Islands to witness some of the labours and successes of Local Preachers there,

several of whom were of the "*blood royal*."

Mr. T. W. Badley was then called upon, who said it had been his happiness to be associated with Mr. Huggins for many years, and spoke in the highest terms of his unblemished character during the whole of the time. It was now his great pleasure to present Mr. Huggins with a very valuable Malacca cane walking stick, silver mounted, and bearing the following inscription, as a token of esteem from the members of his society class.

"Presented to Mr. G. Huggins, by the members of his society class, on attaining his Jubilee year in Wesleyan Methodism, at Vauxhall Chapel, December 1st, 1873, as a small token of their love and esteem. 'Thy rod and Thy staff, they comfort me.'"

Rev. W. Wilson then presented him with an excellent silk umbrella, with silver mountings, and a suitable engraving, as a testimonial from some of his Christian friends in Vauxhall. To complete this part of the business of the evening, an excellent ladies' bag was presented to Mrs. Huggins.

Mr. Huggins (who is quite blind) then addressed the meeting, saying, his thoughts had been entirely taken from him by the kindness of his friends, of which he had not the slightest idea before hand.

He then gave a brief account of his conversion to God at the age of nineteen years, and of his connection with the Methodist Society for the space of fifty years, during which, he had experienced the sustaining grace of God. He had always felt great pleasure in being associated with the ministers, local preachers, and members of the Church of Christ in general.

The Hymn of Christian Brotherhood having been sung with spirit by the choir and congregation, the Chairman called upon Mr. Thos. Cuthbertson, a local brother, who gave a clear and succinct account of the object and working of the "*Local Preachers' Mutual-Aid Association*."

Then followed Rev. Enos Couch, Chaplain to the Seaman's Mission, who ably addressed the meeting in the room of Mr. G. J. Williamson, who was unavoidably absent through indisposition.

The subsequent speakers, were Messrs. Jameson, (Ex-President of the Association,) Plant, H. Wallace, G. Munt, Brown, Hall, Farmer, Simmons, Sims (Gen. Sec.), Thomas, and other friends.

The choir sang several select pieces in admirable style.

A vote of thanks having been given by acclamation to the Chairman, the choir, and the ladies who provided the tea, the meeting was brought to a close by singing, "How beautiful upon the mountains are the feet of Him that bringeth good tidings," &c., which was followed by an earnest prayer by Rev. W. Wilson.

The proceeds of this joyful Jubilee amounted to the noble sum of £31 18s. 5d. which Brother Huggins has kindly handed over for the benefit of the Local Preachers' Mutual-Aid Association.

The above was raised as follows.

51 Trays at 5s. each	-	12	15	0
D. Plant, Esq.	-	10	0	0
G. Munt, Esq.	-	5	0	0
H. Wallace, Esq.	-	1	0	0
Two nieces of the late				
J. Wild, Esq.	-	1	0	0
Small sums	-	0	17	5
Collected by the late				
Mrs. Baker	-	1	6	0
		£31	18	5

For the encouragement of our friends who can only get a small meeting at the first attempt, I would add, the above has sprung out of a meeting held at Lambeth, about two years ago, which was thought to be almost a failure, but Brother Huggins was there, and from that time, has thrown his energies into our cause, and this is the fruit. "Behold how great a matter a little fire kindleth."

GEO. SIMS.

CARDIFF.

To the Editor of the Wesleyan Local Preachers' Magazine.

DEAR SIR,—I am glad to inform you that at Cardiff we have just held a tea and public meeting on behalf of the "Wesleyan Methodist Local Preachers' Mutual-Aid Association, which as a beginning may, I think,

be regarded as a gratifying success. The meeting was held in the large vestry of "Wesley" Chapel, on the 17th November, 1873, and was fairly attended, though I noticed some of the leading Methodists of the town were not present. The Association is as yet very imperfectly known in Cardiff, or I believe would be more generously supported. The meeting was certainly a step in the right direction, and will no doubt be the occasion of drawing attention to the object and claims of the Association on the part of many who would otherwise have overlooked its existence. We were fortunate in securing as the chairman for our public meeting William Price, Esq., of Clive Hall, a gentleman very highly and deservedly esteemed, well known in Methodist circles as the father of Methodism in this town, he having contributed more than any other man to the deep-rooted and influential position which the Methodist system enjoys in Cardiff and the surrounding district. Mr. Price did us excellent service; his name served as a sort of talisman, drawing the attention of other Methodist strangers to the subject of the Association movement; the benefit of which will no doubt shortly appear. In his opening address, the chairman remarked with much feeling and emphasis on the important services rendered to Methodism by the local preachers, and on the sacred duty of caring for them in circumstances of destitution and distress.

The local secretary next presented to the meeting a brief statistical report showing the rise and progress of the Cardiff branch. This branch was formed in October, 1871, and consisted of five honorary, and two benefit members; whereas, in October of this year, it numbered fifteen honorary, and seven benefit members, and I am glad to say the list of honorary members is receiving some gratifying additions. The case of the good brother was mentioned who, formerly a member with us, was, in March last, after a long and painful illness, called to his reward in the skies. This good brother had paid to the Association 25s. entrance

fee, and 18s. subscription; and received out during illness, £6 8s., and to his widow was handed at his death £6 towards the funeral expenses. I am sure our good brother and his widow found the allowances of the Association most useful to them.

The next speaker was Mr. R. C. Stephens of Minsterworth, Gloucester. He reflected with great pride and satisfaction on having been instrumental in starting the Cardiff branch, and urged the meeting to take the matter up with spirit.

After Mr. Stephens, came the Rev. Thomas Richards (superintendent of the Londome Square Wesleyan Circuit). He was most cordial in his sympathy with the objects of the Association, and made some very strong observations as to the necessity and importance of lay agency as a part and parcel of the Methodist economy; his speech abounded in apt and homely illustration, and was well received. In the department of illustration Mr. Richards evidently excels.

The next speaker was the Rev. William Brailey (superintendent of the Wesley Circuit). He spoke most feelingly of his sympathy with the Association movement, thought it ought to be universally appreciated and encouraged, and remarked with as much emphasis as Mr. Richards on the high estimate in which he held the services of the local brethren.

After Mr. Brailey came the honorary secretary of the association, Mr. Thomas Chamberlain of Windsor. He interested the meeting exceedingly, and advocated with great earnestness and effect the claims of the Association; he cited several cases in which the Association allowances had been of the greatest service to sick and disabled local preachers; and Mr. Jameson, the other member of the Deputation, wound up a very effective meeting with a brief and earnest appeal for help on behalf of so worthy and benevolent an institution. The collection was then made, which realised five pounds (a very good beginning), and was followed by the announcement of several names representing gentlemen who intended to become either honorary members, or honorary contributors.

The spiritual tone of the meeting was in great measure due to the devout character of the devotional services at the opening, which were conducted by the Rev. W. Burchell. The friends present will not soon forget the deeply sympathetic and refreshingly fervent prayer which he offered. Our brethren, the members of the Cardiff branch, but especially Brother Raper, worked hard for some days before, hand to make this first meeting a success, nor did they labour in vain.

MEETING AT BATH.

Bath, Nov. 20th, 1873.

DEAR BROTHER SIMS,—We had a public meeting last evening in Walcot Chapel; the attendance was, as I expected, not numerous, yet on the whole *I feel encouraged*. The earnest appeals of the chairman, Rev. G. Blanchflower, Mr. Chamberlain, Mr. Jameson, and Mr. Durley, cannot fail in producing *good effect*: a collection &c., was made, and one gentleman gave a guinea, with an intention of becoming an honorary member; the total was £5 0s. 3d.; this, less expenses for printing, postages, &c., shall be forwarded to you in due course.

I am yours truly,
E. LUCKMAN.

EVESHAM BRANCH.

On Monday night, December 1st, 1873, T. Harker delivered a lecture on "*The Local Preacher and his Work*," in the small Wesleyan chapel at Mickleton, to a full and attentive congregation. At the close, a plate was held at the door to receive contributions for our Association, and the people generously gave the sum of fifteen shillings, which doubles the amount collected there for the circuit funds at the Sabbath service. It was the first time the claims of the Association had ever been brought before the friends in that village, and without being urged at all to give, they gladly and cheerfully contributed the amount stated above; and since, Mr. Harker received a hearty invitation to go and give the lecture at another place in the circuit, and hopes to report yet greater success.

GENERAL COMMITTEE.

THE monthly meeting was held at Brother T. Cuthbertson's, 23, Wellington Square, Chelsea on Wednesday, December 10th.

Present, Brothers Jameson (chair) Durley, Maddier, Chamberlain, Sims, Cuthbertson, Salisbury, Plant, Rose, and J. Carter.

The meeting was opened with prayer.

The General Secretary reported 4 new members in the month; 5 deaths; 4 sick, and 115 annuitants.

The receipts since annual meeting, were £1189 6s. 2d; and the payments £1005 11s. 5d.

Brother Plant, reported a meeting held in Vauxhall Walk Chapel, held to commemorate the Jubilee of Brother Huggins's Christian life. The meeting was very enjoyable, and so exciting that, one of our senior brethren broke out into poetry on the occasion, in a very creditable strain.

The Committee voted thanks to Brother Huggins for his interest in our cause.

The deputation to Cardiff and Bath reported their proceedings, and expressed satisfaction that their labour had not been in vain, and that there would certainly be good results therefrom in future. They fully anticipated the formation of several new branches in the towns along the South Wales Railway.

Brother W., of S., aged 74, a preacher for 52 years, applied for help. He is a worn-out fisherman, and has suffered so much from general debility these last three years, that he has been unable to follow his occupation. His wife is dead. His five children are unable to help him. He has no resource but our Association. Four shillings a week were voted to him.

A brother aged 59, sought to become a member. His entrance fee was fixed at five pounds.

Two other brethren, each aged 73, also applied for admission. The peculiar circumstances of these cases induced the Committee to fix their entrance fees as low as ten guineas each.

A letter was read from the Challen-

ger, "An Old Local Preacher." He had understood that the interest of Mr. Wild's gift would not allow of each annuitant receiving ten shillings this Christmas, so he had sent a cheque for £8 10s. that this might be done.

The Committee directed that their thanks should be conveyed to him for this renewed instance of his kindness and care for our dear old brethren.

Brother Jameson reported the decease of Brother Pearse, one of the General Committee. The Honorary Secretary was requested to write a letter of condolence to his mourning widow.

The Treasurer and Honorary Secretary were appointed to audit the schedules, and cash paid and received books, on behalf of the Committee.

Suggestions for the magazine were received and considered.

The meeting closed with prayer.

The next meeting will be held at Dr. Aldom's, Salway House, Leyton, Essex, on Monday, Jan. 12th, 1874.

DEATHS.

Nov. 5, 1873. Simon Wren, Launceston Branch, aged 85 years. He was an acceptable preacher, and beloved by all his brethren. A long and useful life was closed by a triumphant death. Our brother had been on the funds as an annuitant 660 weeks, and had received £129 0s. 6d. Claim £4.

Nov. 15, 1873. Mary Clements, Wisbeach Branch, aged 59 years. She had been a consistent member of Society for 40 years. Her end was painfully sudden. Leaving a train while in motion, her foot slipped, and she was crushed beneath the wheels. Claim £3.

Nov. 21, 1873. James Goodwin, Birmingham Branch, aged 81 years. The testimony concerning him is, "Faithful unto death." Claim £6.

Nov. 22, 1873. Charles Holmes, Ashbourne Branch, aged 84 years. As he lived, so he died, resting on the atonement. He had been on the annuitant fund about twenty years, and had received £145. Claim £4.

Nov. 28, 1873. John Hooker, Cawston Branch, aged 79 years. His end was peace. Claim £6.

CASH RECEIVED BY THE GENERAL TREASURER TO DEC. 16TH, 1873.

	Free Sub- scriptions.	Benefit Members.
<i>Scarborough</i> —W. Calvert, Esq. hm. 10s 6d; H. Fowler, Esq. hm. £1 1s; W. Pearson, Esq. hm. £1; W. Porrett, Esq. hc. 10s 6d; W. Robson, Esq. hc. 10s 6d; Rev. J. Sugden, hm. £1 1s; R. Swift, Esq., hm. £1 1s ...	5 14 6	2 11 0
<i>Stamford</i> —... ..		1 16 0
<i>Ipswich</i> —W. Pretty, Esq. hm. £1 ...	1 0 0	
<i>Stourbridge</i> —... ..		5 0 0
<i>Spitalfields</i> —... ..		0 3 0
<i>Bath</i> —Rev. G. Blanchflower, hm. £1 1s; T. Owen, Esq. hm. £1 1s; E. Luckman, Esq. hm. £1; T. Tabb, &c. 3s 5d; Collection at Meeting, £1 18s. 8d (less expenses, 10s 6d.) ...	4 13 0	
<i>City Road</i> —Mr. Goodyear, 12s ...	0 12 0	0 15 0
<i>Denby Dale</i> —... ..		0 15 0
<i>Gloucester</i> —R. C. Stephens, Esq. hm. £1 1s; Mrs. R. C. Stephens, hm. £1 1s; J. Pitchford, Esq. hm. £1 1s; S. Priddy, Esq. hm. £1 1s; H. Allen, Esq. hm. £1 1s; W. F. Chapman, Esq. hm. £1 1s ...	6 6 0	3 3 0
<i>Norwich</i> —... ..		2 14 0
<i>Monmouth</i> —... ..		0 13 6
<i>Birmingham</i> —... ..		1 11 6
<i>Melton Mowbray</i> —Mr. G. Rippin, £1 ...	1 0 0	
<i>Barnsley</i> —... ..		4 3 6
<i>Canston</i> —... ..		0 3 0
<i>Bristol</i> —Mrs. M., for Poor Old Hundred (per Bro. Maynard), 2s 6d ...	0 2 6	
<i>Chelsea</i> —T. Knight, Esq. hm. £1 1s (per T. Cuthbertson, Esq.) ...	1 1 0	
<i>Queen Street and Islington</i> —A. R. Johnson, Esq. hm. £1 1s ...	1 1 0	
<i>Hull</i> —... ..		2 6 0
<i>High Wycombe</i> —B. North, Esq. hm. ...	5 0 0	
<i>Cardiff</i> —Charles Bassett, Esq. hm. £1 1s; W. Price, Esq. hm. £1 1s; J. Merrills, Esq. hm. £1 1s; Capt. P. Rowe, hm. £1 1s; Mr. G. H. Wills, hm. £1 1s; Mr. W. J. Trounce, hm. £1 1s; Mr. E. R. Moxey, hm. £1 1s ...	7 7 0	1 9 6
<i>Barnard Castle</i> —Mr. Arrowsmith, 5s; Mr. Burn, 5s; Mr. Badcock, hc. 10s 6d; Mr. Bradley, 2s; Mr. Dixon, hc. 10s 6d; Mr. Garbutt, 5s; Mr. Hilton, 5s; Mr. Martin, 5s; Mr. Steele, hm. £1 6s ...	3 14 0	1 4 0
<i>Brackley</i> —Mr. John Paine, hm. (Finmere Warren), £1 1s ...	1 1 0	4 4 0
<i>Lynn</i> —... ..		1 10 0
<i>Deptford and Woolwich</i> —... ..		0 9 0
<i>Southmark and Lambeth</i> —Bro. Huggins' Jubilee (See Letter) ...	31 18 5	
<i>Spitalfields</i> —Mrs. Partridge, £1 1s (two yrs.) ...	1 1 0	0 18 0
<i>Louth</i> —A Local Preacher, hm. £1; J. Bennett, Esq. hm. £1; Mr. R. Foster, 5s; Mr. J. Mawer, 5s; Mr. Morton, qly. 3s; Mr. Riggall, hc. 10s; Miss Sharpley, hm. £1; Dr. Sharpley, hm. £1; Cyrus Sharpley, Esq. hc. 10s; Mr. H. D. Simpson, 3s; Bro. Topham, hc. 10s ...	6 6 0	4 13 0
<i>Belper</i> —Thos. Small, Esq. hm. £1; Mrs. Small, hm. £1; S. A. (Belper), 2s; Collected at Openwood Gate, 17s 10d. ...	2 19 10	
<i>Hinde Street</i> —"A Lady," towards the Challenge, £10; Mr. and Mrs. Bowles, qly. 2s; An Old Local Preacher, to supplement Mr. Wild's Gift, that each annuitant may have 10s as Christmas bounty, £8 10s ...	18 12 0	
<i>Wellingborough</i> —W. Blott, Esq. hm. £1 1s; W. O. Blott, Esq. hm. £1 1s; A. Blott, Esq. hm. £1 1s; H. Blott, Esq. hm. £1 1s; J. Blott, Esq. hm. £1 1s; N. E. Blott, Esq. hm. £1 1s; John Beal, Esq. hm. £1 1s; T. Norman, Esq. hm. £1 1s; Mrs. Simmons, hm. £1 1s; Mr. T. Parsons, 5s; Mr. S. Parsons, 5s ...	9 19 0	2 14 0
£	109 8 3	42 16

Original Essays.

DEAN ALFORD AND THOMAS JACKSON, AND THEIR MEMOIRS.—NO. II.

It would have been surprising if HENRY ALFORD, with his ardency in pursuit of knowledge, and aptitude for acquiring it, had not distinguished himself at the University and borne away some of its prizes. He commenced authorship early, and continued it to the end of life. On the 26th of October he was at Exeter Cathedral and at the Bishop's palace, hearing the Ordination Charge; of which he wrote:—"Altogether it was the most solemn thing I ever heard. He talked to us most seriously for nearly two hours on the inward call, the ministerial duties, &c." Next day he was himself ordained. His remark is: "What a service it is! and the Bishop's manner was most solemn, and altogether all was most suitable and proper." He undertook a curacy resigned by his father, and took pupils.

A year after this he was elected Fellow of Trinity, although he had previously thought himself about as likely to succeed as to become Emperor of China. In conveying tidings of the event to his affianced cousin, he did not hesitate to say: "Having got my fellowship, I shall now proceed to devise methods to rid myself of it as soon as possible." His fellowship would bring pupils, and his service to them would bring the means of house-keeping. In one month after his being invested with Deacon's Orders, he was ordained Priest (or Presbyter), and was presented to the vicarage of Wymeswold, in Leicestershire; a village five miles east of Loughborough, and twelve miles south of Nottingham. The population was about 1,200, the income about £110. He had now a residence and moderate provision; so, on the 10th of March, 1835, being at the age of 24 years and three months, he married the lady of his juvenile love, after a courtship, as he expressed it, of nineteen years,—his faithful cousin Fanny.

The Vicar soon had four pupils—then five—then six. His numerous engagements, however,—parochial, ecclesiastical, and literary,—compelled him to relinquish tutorial duties; so that on the 9th of June, 1849, he wrote in his journal:—"Pupils left for ever. After seventeen years myself a pupil, and seventeen years chained to pupils, at last free!" Since the time of taking his degree he had received sixty pupils, of whom three are now Peers of the realm, five or six in the House of Commons, twelve became clergymen, and nearly the same number barristers. The relinquishment of pupils narrowed his income, but gave him more time for literary work and the training of his own children.

Going back again in his history, we find him become a father in 1836,
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when, on October 23rd, a daughter was born to him ; the event giving birth to a poem from his own pen. Many of his poems and other compositions were presented to the world in the pages of a local periodical, bearing the title of "Dearden's Miscellany," which he edited from the beginning of 1839 until June, 1840, at the request of Mr. Dearden, printer and bookseller, Nottingham.

On the 7th of May, 1840, a son was born to him, being his third child. In the summer of that year he preached at Melton Mowbray, at the primary visitation of Dr. Davys, Bishop of the diocese. The sermon was published. In it he claimed authority for the clergy of the Established Church, which he denied to nonconformist ministers, on the ground of a "ministerial appointment outwardly and visibly, not of man, but of God ;" the Bishops being "by continuation of official action, the successors of those to whom our Lord, in His parting words, committed the power of ordination." Evidently he then held the doctrine of Apostolical succession, as now held by the great majority of episcopally-ordained clergy. In 1849, however, writing to a young friend who desired counsel as to his entering into what is designated *Holy Orders*, he said : "I do not myself hold any such thing as Apostolic succession, or a derivation of authority by virtue of which we are ministers of Christ. I see no warrant for such a belief in Scripture, and think it to be contrary to the spirit of the Lord's promise that He will be with His Church always, not by delegation or succession, but by His Holy Spirit, even to the end of the world. If I derive my official authority through a stream of human hands, then I do not derive it immediately from the Lord Himself, as I firmly believe to be the case. It may be a fact, and an interesting one, that our orders are traceable to Apostolic succession ; but it is the same kind of interest as attaches to a venerable building, or anything else ancient ; not, therefore, one whit the better for its purpose, but only more venerable."

In 1841, when "Church Principles" and the patristic writings became a special study, and when sacerdotalism had become the policy of a party for the counteraction of dissent and nonconformity, and for destroying the work of the Reformation in England, we find the Vicar of Wymeswold remarking in his journal : "Gladstone pleases me as much as any of the authors now writing. There is much food for earnest thought in the Tracts for the Times (I have not read them thoroughly, except Tract No. xc.). There can be no doubt that years hence many of their present positions will be left far behind by themselves and their successors, nor can I see how they can have any rest for the sole of their feet till they arrive within the stronghold of Rome." Mr. Alford, at that time, clearly saw, in common with all theologians of any penetration, that the principles held and taught by the writers of those notorious tracts, were essentially Popish, and must logically lead to superstition, and the domination of a besotted and stupefied priesthood over weak and yielding minds. Clearly as he saw this, he was not himself wholly free from the taint of their

system ; or he would not have penned the remark, on losing his youngest son,—“I never saw a child who seemed so completely to wear his baptismal purity fresh and unsullied.” He confessed, however, respecting himself:—“I am deeply conscious of a want of earnestness and reality about my opinions—a want of self-discipline—an indolence and dispersiveness about my efforts, which render me far other than I might be if I would.” “The head and the heart both require discipline and correction.”

Yes, and he needed to have his own mind clarified: for he could apostrophise to his deceased child, not much unlike M. Renan to his deceased sister; which is more pagan than Christian; and which, however poetical, is not Scriptural:—“My own sweet angel child. . . . Watch round me if thou mayest, dear Clement; stand by and wipe the soil of sin from thy father’s spirit, even as I stood over thee on the Lord’s day at midnight, nine weeks ago, and wiped the sweat from thy brow.”

Beautiful as this looks to fancy, we feel no reluctance to pass from it to a bit of good common-sense, especially upon a matter of fact in which we are perfectly of the same judgment as the Vicar. “In the summer of 1846 he went to the Tyrol, accompanied by two of his pupils.” Writing to his wife, he says: “I have chatted with German peasants, and nursed and played with German children, and come to the conclusion that they are the very best people on the earth, contrasting most favourably with their neighbours.” (*French.*)

In this year one of his pupils turned Papist; an event that brought no little censure upon the Tutor, and may have led to a more careful review of his own principles. A year before this, when the whole country was agitated and almost convulsed by the desperate determination of Sir ROBERT PEEL and his cabinet to carry the *Maynooth Endowment Bill*, Mr. ALFORD vindicated the Government and rebuked those who opposed the measure, as persecuting their “fellow-Christians,” the Roman Catholics of Ireland. The writer of these pages had to correspond with him on that occasion; in doing which, he argued that Romanism was paganism under Christian names; and that the Romanists were as little entitled to be called Christians as were the Samaritans of our Lord’s time to be called Jews, or their progenitors to be deemed true worshippers of God. If this argument had no effect upon him, the apostasy of one of his own pupils may have made a beneficial impression, and helped to correct some misconceptions. He acknowledges, immediately afterwards, that he had “given the Roman Catholics too much external encouragement for the times to bear.” He had been more liberal than prudent, and was “disposed to draw in:” yet his plea was: “I have not altered, but the times have.” He was at Cologne in June, 1847; when he wrote to his wife: “The cathedral has advanced, and so have I; for I cannot regard it with any complacency, as being destined for a temple of false worship and fables.” Yet he deprecated the sending to Parliament, at

when, on October 23rd, a daughter was born to him ; the event giving birth to a poem from his own pen. Many of his poems and other compositions were presented to the world in the pages of a local periodical, bearing the title of "Dearden's Miscellany," which he edited from the beginning of 1839 until June, 1840, at the request of Mr. Dearden, printer and bookseller, Nottingham.

On the 7th of May, 1840, a son was born to him, being his third child. In the summer of that year he preached at Melton Mowbray, at the primary visitation of Dr. Davys, Bishop of the diocese. The sermon was published. In it he claimed authority for the clergy of the Established Church, which he denied to nonconformist ministers, on the ground of a "ministerial appointment outwardly and visibly, not of man, but of God ;" the Bishops being "by continuation of official action, the successors of those to whom our Lord, in His parting words, committed the power of ordination." Evidently he then held the doctrine of Apostolical succession, as now held by the great majority of episcopally-ordained clergy. In 1849, however, writing to a young friend who desired counsel as to his entering into what is designated *Holy Orders*, he said : "I do not myself hold any such thing as Apostolic succession, or a derivation of authority by virtue of which we are ministers of Christ. I see no warrant for such a belief in Scripture, and think it to be contrary to the spirit of the Lord's promise that He will be with His Church always, not by delegation or succession, but by His Holy Spirit, even to the end of the world. If I derive my official authority through a stream of human hands, then I do not derive it immediately from the Lord Himself, as I firmly believe to be the case. It may be a fact, and an interesting one, that our orders are traceable to Apostolic succession ; but it is the same kind of interest as attaches to a venerable building, or anything else ancient ; not, therefore, one whit the better for its purpose, but only more venerable."

In 1841, when "Church Principles" and the patristic writings became a special study, and when sacerdotalism had become the policy of a party for the counteraction of dissent and nonconformity, and for destroying the work of the Reformation in England, we find the Vicar of Wymeswold remarking in his journal : "Gladstone pleases me as much as any of the authors now writing. There is much food for earnest thought in the Tracts for the Times (I have not read them thoroughly, except Tract No. xc.). There can be no doubt that years hence many of their present positions will be left far behind by themselves and their successors, nor can I see how they can have any rest for the sole of their feet till they arrive within the stronghold of Rome." Mr. Alford, at *that* time, clearly saw, in common with all theologians of any penetration, that the principles held and taught by the writers of those notorious tracts, were essentially Popish, and must logically lead to superstition, and the domination of a besotted and stupefied priesthood over weak and yielding minds. Clearly as he saw this, he was not himself wholly free from the taint of their

system ; or he would not have penned the remark, on losing his youngest son,—“I never saw a child who seemed so completely to wear his baptismal purity fresh and unsullied.” He confessed, however, respecting himself:—“I am deeply conscious of a want of earnestness and reality about my opinions—a want of self-discipline—an indolence and dispersiveness about my efforts, which render me far other than I might be if I would.” “The head and the heart both require discipline and correction.”

Yes, and he needed to have his own mind clarified: for he could apostrophise to his deceased child, not much unlike M. Renan to his deceased sister; which is more pagan than Christian ; and which, however poetical, is not Scriptural:—“My own sweet angel child. . . . Watch round me if thou mayest, dear Clement ; stand by and wipe the soil of sin from thy father’s spirit, even as I stood over thee on the Lord’s day at midnight, nine weeks ago, and wiped the sweat from thy brow.”

Beautiful as this looks to fancy, we feel no reluctance to pass from it to a bit of good common-sense, especially upon a matter of fact in which we are perfectly of the same judgment as the Vicar. “In the summer of 1846 he went to the Tyrol, accompanied by two of his pupils.” Writing to his wife, he says: “I have chatted with German peasants, and nursed and played with German children, and come to the conclusion that they are the very best people on the earth, contrasting most favourably with their neighbours.” (*French.*)

In this year one of his pupils turned Papist ; an event that brought no little censure upon the Tutor, and may have led to a more careful review of his own principles. A year before this, when the whole country was agitated and almost convulsed by the desperate determination of Sir ROBERT PEEL and his cabinet to carry the *Maynooth Endowment Bill*, Mr. ALFORD vindicated the Government and rebuked those who opposed the measure, as persecuting their “fellow-Christians,” the Roman Catholics of Ireland. The writer of these pages had to correspond with him on that occasion ; in doing which, he argued that Romanism was paganism under Christian names ; and that the Romanists were as little entitled to be called Christians as were the Samaritans of our Lord’s time to be called Jews, or their progenitors to be deemed true worshippers of God. If this argument had no effect upon him, the apostasy of one of his own pupils may have made a beneficial impression, and helped to correct some misconceptions. He acknowledges, immediately afterwards, that he had “given the Roman Catholics too much external encouragement for the times to bear.” He had been more liberal than prudent, and was “disposed to draw in :” yet his plea was: “I have not altered, but the times have.” He was at Cologne in June, 1847 ; when he wrote to his wife : “The cathedral has advanced, and so have I ; for I cannot regard it with any complacency, as being destined for a temple of false worship and fables.” Yet he deprecated the sending to Parliament, at

"conversion," "in Christ," "born again," &c. Let us read the verse thus: "Ye, following Me in the regenerated state,—in newness of life—when the Son of Man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." It refers to the prosperous period following the ascension of our Lord, and during the apostolic age. By the apostles' sitting upon thrones and judging, we understand the high position they occupied, and the authority they exercised, as inspired teachers and overseers of the Church.

In support of this meaning of the word "regeneration," we give the following reasons:—

1. It gives to the reply of Jesus a deeply spiritual and definite meaning. Did not the Saviour wish to impress upon the disciples the importance and necessity of doing more than literally forsaking all and following him, either as disciples or as helpers? Did He not design to teach them the importance of a spiritual and religious life, if they would secure any reward commensurate with the character of His kingdom? And to do so, what more appropriate word could He use than "*regeneration*?" which means, "*begotten anew*," "*born again*," "*renewal of being*," and "*renovation*." His meaning is well expressed by the word *regeneration*, referring to the perfected dispensation of the Gospel, under which the great and divine work of human *restoration* from a state of guilt and sin to the favour and image of God, and that renewing of the Holy Ghost (by which the Apostle Paul explains the word) was commenced in its power and efficacy, and shall continue as long as the dispensation itself.

2. This sense, we think, is in harmony with this latter part of the chapter. Our Lord had just concluded some searching and practical reflections, based upon his conversation with the young nobleman who inquired what he should "*do to inherit eternal life*." There can be no doubt but Jesus taught him, as He did Nicodemus, the necessity of the new birth, spiritual regeneration, in order to enter heaven. In connection with the practical remarks based upon this incident, Peter asked what he and his associates should have, seeing they had *forsaken all* and followed Him. Christ did not estimate their attachment to Him by the quantity and measure of the things relinquished, but from the mind and intention with which they had relinquished them; and He immediately replies: "Ye, following Me *in the regeneration* (in newness of life, in spiritual renovation of heart and life), shall sit upon twelve thrones, judging the twelve tribes of Israel."

3. This rendering of the text most certainly makes good sense, and is one that harmonises with a leading idea of the Gospel. Walking with Christ in *newness of life* is not only requisite in order to inherit heaven, but was equally so in order to occupy the high position which the inspired apostles did as infallible teachers and overseers in the Church of God. Even now, by their example, epistles, and authority in the early Church, they may be said to be occupying thrones and exercising judgment in the

Church. And as representatives of Christ, in their official character, they were then rulers in the Church, and thus sat upon thrones in the kingdom of God. "To have authority under Christ in this spiritual Church, to teach its doctrines and laws, to regulate its discipline and its services, to encourage the humble by promises, to direct the perplexed by counsel, to excite the languid by exhortation, to restrain the vicious by rebukes, to exhibit as the motives to submission and obedience to Christ all the hopes of heaven, and all the terrors of future punishment, with an authority which they possessed, and which to this day they continue to possess: these were to be the rewards given to the fishermen and publicans of Galilee, who had left all to follow Christ. And who of mankind have been raised to equal honour and influence? Where are the men whose names are so venerable and so often pronounced? where the authority which is so often appealed to on all moral questions? where the writings which lay such hold upon the consciences of men? and where the teachers who have trained up such a host of immortal beings to holiness here, and to a blissful immortality? And these, their rewards, will ever increase until all the world shall acknowledge them, under Christ, to be their infallible guides and the rulers of a universal Church." We have given the above lengthy extract from the notes of Richard Watson on the subject, for which we make no apology, as they so thoroughly accord with our own view.

4. This use of the word "*regeneration*" corresponds with its own literal meaning, and with the use of other words of a similar kind. The word simply means "*anew*," and "*again*;" then "*regeneration*" and "*birth*." The old Scriptural meaning is to *beget*, to *produce*, to *renew*. In John i. 13, John expresses a spiritual renewal of the heart by the word *born*. Thus—"Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." In our Lord's conversation with Nicodemus, He speaks of this great change five times successively under the idea of being born. See John iii. 3, 5, 6, 7, 8, "Except a man *be born* again, he cannot see the kingdom of God." "Except a man *be born* of water and of the Spirit, he cannot enter into the kingdom of God." "That which is born of the flesh is flesh, and that which is *born* of the Spirit is spirit." "Marvel not that I said unto thee, Ye must *be born* again." "So is every one that *is born* of the Spirit." On the import of the phrase "born again," Dr. Bloomfield says, "The expression is plainly equivalent to a *new birth*, but figuratively a complete alteration and reformation" of life. Now, as the sense in the language of our Lord to Nicodemus is plain, why may not the word in the text under consideration be understood in the same way, and as used by our Lord to designate a spiritual renovation of heart? This appropriate signification makes, as we think, good sense in this verse, harmonises with the general tenor of the context, and does no violence to the integrity and general idea of the verse.

In the first epistle of John we have various forms used to express the above interpretation or view of the new birth or newness of life. Thus, 1 John ii. 29: "Every one that doeth righteousness is born of Him." Or rather, *is begotten* of Him, is truly a child of God. This truth is taught throughout the Bible. No one who is not, in the proper sense of the term, a righteous man, can have any well-founded claim to be regarded as a child of God. So again, chap. iii. 9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." In 1 Peter i. 3, 4, 23, we have the same word used in the same sense. Thus: "Blessed be the God and Father of our Lord Jesus Christ, which (or who) according to His abundant mercy hath *begotten us again* unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you. Being *born again*, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." The difference in the words employed is slight, and according to Dr. Bloomfield and other writers, they denote the same as the words in John's Gospel, which, as we have seen, mean "*born again*."

We propose therefore to read the verse thus: "Ye, following Me in the regeneration (in newness of life, in the new birth), shall sit upon twelve thrones, judging the twelve tribes of Israel." In this way each word has an appropriate meaning, and the entire passage makes good sense.

5. Lastly, in favour of this rendering, we urge the meaning of the same word in Titus iii. 4, 5: "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy He saved us, by the washing of *regeneration*, and renewing of the Holy Ghost." Here the word is evidently used to denote *spiritual regeneration*, set forth or signified by baptism, its sign. It does not refer to baptismal regeneration, as Romanists and Ritualists in the present day contend, but to the spiritual renewal of which baptism is the sign. We say it is the *sign*—nothing more. It is not the *means* of purifying the soul from sin. It is as if the verse read thus: "He saved us by *regeneration*, (symbolised by baptism,) and by the renewing of the Holy Ghost." This agrees with the teaching of Jesus to Nicodemus: "Except a man be born of *water and of the Spirit*, he cannot enter the kingdom of God."

Why, then, may not the word have the same meaning in the verse under consideration? It is surely its appropriate meaning, and one that harmonises with the entire context, and which also makes good sense of the passage. Those apostles who followed Christ spiritually, or in newness of life, did certainly occupy the elevated and dignified position promised them, when the Son of Man sat on the throne of His glory—the throne of grace and of spiritual triumph—in the first age of the Gospel

Church. Having in this *peculiar* manner received an hundredfold in this life, they, in common with all Christians, will inherit eternal life. In view of their apostolic offices, and the authority with which they were invested, they not only *judged* the twelve tribes, but they may also occupy high positions in the kingdom of glory.

PLACES OF RESORT FOR PUBLIC WORSHIP.

THE Scriptures of truth present to us the one true and living God, as the proper *object* of worship. Concerning the *nature* of the worship which He requires, they also teach that, "they that worship Him must worship Him in spirit and in truth." Hence, as GOD is a SPIRIT, spiritual worship is the highest and most acceptable homage that a creature can render towards Him as the great Creator.

The worship offered to Him may be viewed either as general or as special. *General*, as in the case of a thorough Christian; all whose acts are transmuted into *spiritual* sacrifices; so that we can gladly sing:

"All I think, or speak, or do,
Is one great sacrifice."

With regard to *special* worship, a special act involves the idea of a special *place*, where that act is performed. This suggests to us the *private* act of devotion, as it takes its place in the retirement of the "closet;"—the *family* act, as statedly performed in the family abode; and the *public and united* act, which assumes various forms, according to the diversified views, feelings, localities, and circumstances of those who engage therein. When a public act is performed, in the most open manner, as connected with the *outdoor* preaching of the word, this God-sanctioned mode, though occupying a place for the existing period of its exercise, is rather to be viewed as ambulatory than fixed: and as adapting its place to the zeal and enterprise of those who engage in it, who use it as a means of direct conversion, and for gaining access to a surrounding population. In another form, public worship is fulfilled, as in the case of Paul, who dwelt two whole years in his own hired house at Rome, where he preached the kingdom of God, and received all who came to him (Acts xxviii. 30-31). From such a precedent, liberty may be taken to infer that, wherever a *family residence* is made available, with its open door at an appointed interval, for the preaching of the word, with a general welcome to all in every part, all things being tributary to the occasion, and with a duly accredited person to conduct it, public worship may be regarded as being as really held as when Peter preached in the house of Cornelius (Acts x.). Another provision for public worship may be resorted to, as at Troas, where Paul and the

disciples came together to break bread, when he preached to them in an upper chamber, being the third story of the building (Acts xx. 7). From the occupation of such a place, a warrant would seem to be afforded, if need be, for using all such places; as *hired or free apartments, public halls, or assembly rooms*, or the like; in which the most devout acts of religious worship may be performed. But the principal and most permanent provision for public worship, in regard to place, is found in the erection of a *house built especially for the purpose*, with all necessary appendages for convenience and accommodation. By assisting to erect such a house, a person may be conveying a signal blessing to posterity, if so be that "the Lord shall count when he writeth up the people, that this and that man was born there."

Various abuses, however, may be introduced in connection with the erection of such a house, so as to frustrate, more or less, the object for which it is designed.

As, for instance, where too much attention is paid to *grandeur and adornment, through a superstitious idea of piety to God*. Houses for Christian worship are not now built as was the temple or tabernacle of old. The temple was so constructed and framed as to symbolise a local habitation for God, and was thus built *to Him and for Him*, who was regarded as dwelling in it. But now that the types of the law are fulfilled in the great Antitype in the Gospel, under the Christian dispensation, to symbolise God in any representative form partakes of idolatry: and any attempt to identify His dwelling with any material edifice erected in stone, would be a direct ignoring of the aliveness of His being "whose abode is eternity." In agreement with such views, we do not properly erect houses of worship to or for God, but for ourselves and others, that we may have a convenient meeting-place in which to worship God.

The purpose for which a house of worship is erected may also be abused, when it is rendered imposing in appearance from motives fostered by *pride and ambition*. It is rather puzzling to know to what extent architectural adornment is allowable. Much must depend upon the quality of the persons that assemble for worship; and perhaps all adornment that does not comport with the average circumstances of those worshipping, or those anticipated as becoming fellow-worshippers in the locality, may be considered as superfluous, or of vain tendency. A man of some note may be somewhat ashamed of being identified with poor people; and as custom associates a man with the place where he worships in public, he may seek to have a respectability which he reckons becoming himself, conveyed to the place where he attends; and while the pride of his heart gives the impulse to the design, he finds a ready pretext in the ostensible reason which he offers, that it is to make religion more attractive, and to further the interests of the Gospel. In another form, similar feeling may be indulged by a man aspiring to be associated with a more respectable class, when he urges his demand for a

higher style, that an estimable account may be had of his own position and of himself as a worshipper. The carrying out of this outward display, often involves such classification of accommodation ; and so distinct, that if a man "in gay clothing" comes into the assembly, a good place is found for him ; and if a poor man comes in he is permitted to be only where there are sittings set apart for those of low standing. Such things, when allowed to operate, cast their reflection on the whole ceremonial of the place ; so that the Gospel preached is often deprived of much of its simplicity and power, by the straitlaced forms in which the man who ministers it endeavours to adapt himself to surrounding appearances, and to act in keeping with the prevalent taste, the modes adopted, and the order by which the place is regulated. The rich adornment of a building for worship is often allowed to have its influence, also, on the *selection of the person* to perform ministerial service in it. Enlarged alterations, or high-class style of edifices, are rarely completed without entailing considerable debt, to which the buildings and those concerned become liable. With a view to rise above this difficulty, a man is sought, not so much for the direct spiritual results attending his exercises as for his diplomatic tact, or his reputed acquirements, and his popular mode of address. Every method of attraction within reach, is resorted to ; and the chief success reckoned upon is the accession of well-to-do hearers and supporters ; while the expectation is little cherished that from such place the joyful songs shall be borne heavenwards, that "the dead is alive and the lost found."

The linking of a *church system with its places of resort for worship*, often induces a policy to create what is material, so as to give some expression of the sway which the system holds, from the character of the place in which it is advocated. And where varied systems are represented in their buildings for worship, emulation often shows itself, even in the least acknowledged in the locality ; vying, in many particulars, to court appearances, as following in the wake of the foremost. In carrying out this, the vitiated taste of worldly persons is often pandered to, in the questionable entertainments held, as pious necessities ; and the grandeur with which such occasions are invested, would seem to justify the idea that display and vanity are required to be little under check or control, provided by such means the revenues of the ministry are aided, accruing debts extinguished, or facilities afforded for assisting in enterprises that are either existing or contemplated.

But are we to slight a good thing because of its abuse ? Certainly not. Our duty with regard to every thing that is available in this world, is to *use* it, and not abuse it. Now, one use of a place for public worship is, that it ministers to our *comfort and convenience*. Being designed in form and outfit for public accommodation, it is more likely to answer the ends of comfort and convenience, than would a place not thus prepared. A place for public worship also *obviates excuses*, and sets aside occasions

of prejudice that may exist. To an ordinary dwelling, or place of resort, prejudices may arise in connection with what is personal; and excuses may be formed from inequality in rank and condition. But prejudice of this kind cannot be justly entertained where, by common right, "the rich and the poor" are designed to "meet together" on common ground, before the Lord, as "the Maker of them all." The dimensions allotted to places of worship are usually in harmony with the gathering of large assemblies; and the erection of such a building in any locality, serves to promote a mutual interest among the community connected with it. As its erection involves mutual responsibilities, so it is calculated to lead to mutual care and concern and effort; all of which, being rightly directed, compact men in closer confederation, both for the support and the spread of religion.

On public grounds, houses for worship, in town or country, are to be regarded as monumental of the character of the worship performed in them. And in those houses where scriptural worship alone is celebrated, and the sensational held in abeyance, the praise, the prayer, and the preaching faithfully performed; all act by moral suasion, even where no spiritual change is accomplished, to give bias to the young and the matured, to respect the religion whose claims, in many cases, they fail to entertain.

Where a proper central building is erected, it has this advantage; that one person, conducting the worship in it, has the opportunity of reaching a greater number of persons than he could otherwise address individually, or in smaller groupings of persons, in the same vicinity; and his province of herald of the Gospel there, invests him with an influence to be wielded for special and general effect. The occupation of such position or place, where it is not made accessory to any assumed or misdirected office, becomes a rallying point for Christian effort, and for earnest workers of different spheres of action.

Early connections of times and places, often give significance in forming the after current of life. Perhaps in no case is this more noticeable than when a parental hand has been employed in guiding a child to the house of prayer. Years of thoughtlessness may follow; but impressions of scenes and occasions there are seldom forgotten. In all the places and means laid under contribution to dot the page of life, none are to be regarded of such importance as the events which characterise its religious history. From memory, what fragrant recollections are oft-times gathered, of events where the material and immaterial are blended—the hour of seclusion releasing from the bustle and din of the world—and the association of public worship with the red-letter notes of benefits and blessings received! What a catalogue rises in the review—where sins lost sight of were flashed in the light—powerful and abiding convictions produced—joyful sense of pardon found—the mount of perfect love sealed—the comforts of Christian fellowship enjoyed—the snares of temptation broken—

the problems of Providence solved—the efficacy of prayer tested—the mysteries of the Gospel unveiled—the full presence of God verified by the Spirit's witness—Christ apprehended as a victim on the cross and a priest on His throne—and Christ reigning in the heart, captivating every thought and affection, till the devout worshipper has his feelings expressed by Isaac Watts:—

“My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss.”

JOHN SHILLINGTON.

Biography.

BROTHER GILES.

JOHN GILES was born February 22nd, 1791, at Wanstead. Both his parents were religious; his father being a Methodist, and his mother a Baptist. Preaching was established in the house of his father, and the preachers were hospitably entertained by him and his good wife. John was the subject of early impressions, and was fond of singing the praises of God. He did not, however, give his heart fully to God at this time, although the seed was sown which was to bear fruit in after years.

In the arrangement of divine providence, he left the country and came to London. Here he was led into society not at all adapted to foster the good impressions received under the paternal roof. Early habits led him to the chapel; yet worldly companions prevented him from joining the people of God.

When twenty-four years of age, he became united in marriage to her who is now his widow. The wise man has said; “He that findeth a wife, findeth a good thing.” It was so in this case. The young wife, for she was only nineteen when they were married, had a mature Christian character; and they commenced rightly, by erecting a family altar, and attending the house of God. Both the husband and wife joined Mr. Tyler's class, in connection with Southwark Methodist Chapel.

At that time prayer meetings were held at a number of private houses, on Sunday evenings, at eight o'clock, as also on the week nights. Some forty prayer leaders were in connection with Southwark Chapel. These prayer leaders were duly organised, having their president and secretary; and were formed into companies of about four persons each; having a printed plan; and they itinerated among the different places around the same as the preachers. Brother Giles joined this band of prayer leaders. It was a field just suited to his talents. The writer well remembers his own initiation into Christian work in these prayer meetings, and with what emotions he first saw his name in print on a Prayer Leaders' Plan. Brother Giles also engaged as a tract distributor.

A body of men in London called "The Christian Community" has existed for nearly a century. The object of this association has been to carry the gospel into the workhouses, to visit the sick and dying, to read the Scriptures, and give exhortations. Brother Giles joined this body, and visited on the sabbaths the various workhouses on the south side of the Thames. It will thus be seen that, as soon as he got religion, he began to work for God.

After continuing some time a devoted, active follower of the Lord Jesus Christ, he slackened his pace. Worldly cares overtook him, and troubles followed; and, as is too frequently the case, instead of casting his cares on God, he bore them himself, and was bowed down under the weight. Satan took advantage of this, and drew him from God and the church. Dark days and years followed; but the Spirit of God did not wholly forsake him. At one of the Sunday morning prayer-meetings, to which he was led, he was in great distress of mind. A devoted sister encouraged him to cast his soul on Christ; he did so, and went home from that prayer-meeting rejoicing in the Lord. This occurred about twenty-eight years ago; and from that time till his death, he never turned back again, but held on his course steadfastly to the end.

At the time of the Reform movement, he left Southwark Chapel with others, and joined the church at Weston Street. Mr. Plumbley, in whose class he met most of the time he was at Weston Street, says:—"My knowledge of Brother Giles extends over many years; and I can say I always found him a consistent, upright, God-fearing man; and his experience was always deepened by *humility*. His attendance at class was very *regular*; and I always felt profited by his *closing prayer*, which showed nearness of access to the mercy seat. I always entertained a high opinion of him as a Christian, and well remember him at Weston Street prayer-meetings on Sabbath mornings; with what cheerfulness he poured out his heart, and sang the praises of his Redeemer. He also was very efficient as a tract distributor, and punctual in his attendance. I could always depend on him to be at the post of duty, except when weakness or illness prevented; he is doubtless now before the throne."

Mr. Blott, in whose class he met at his death, writes:—"Our late Brother, John Giles, had already attained the allotted age of man, *three score years and ten*, before I became acquainted with him, in connection with our Weston Street Church: and it was not until he joined the same class that my attention was particularly directed towards him. He came to us from a class which had been discontinued, and then it was that, in the clear light of Christian fellowship, his distinguishing features and sterling qualities were manifested.

"He was wont in his experience to express, in terms of self-depreciation, how unprofitable a servant he had been; his great unworthiness of all the mercies which had been shown him; his utter nothingness; aptly expressed in the triplet:—

" 'I nothing have, I nothing am :
My trust is in the bleeding Lamb,
Both now and evermore.'

Adding,—‘He has done the meritorious part of the work, paid the price, satisfied the claims of divine justice, and all for *me*.

“ ‘He ever lives above, for *me* to intercede,’ &c.

“Those who have known him the most intimately, have esteemed him the most highly, for his genuine piety, his deep humility, and constant devotion. He was most regular in his attendance on the means of grace; and, until increasing infirmity compelled, was rarely if ever absent; and of all the means of grace, he most delighted in the prayer-meetings: and even here, his natural diffidence and humility were conspicuous. He would often excuse himself from publicly engaging in prayer, saying there were others better able to do so than himself; but when called upon, he would pour forth his soul in fervent supplications, and with a power and eloquence rarely surpassed. At such times he would, standing up, give out a verse or two from memory; giving also page and number; start his own tune, and sing with heart and voice, whilst his face would beam with holy rapture.

“The writer will never forget the effect produced when, as frequently happened, he would give out that grand old hymn:—

“ ‘The God of Abraham praise,’ &c.;

singing it to the equally grand old tune ‘Leoni.’ It seemed as though we were carried beyond the limits of time and sense, and were permitted a foretaste of that joy which attunes the doxologies of the ransomed in heaven.

“And then his prayers were eloquent in their simplicity. So intimate was his knowledge of our hymn-book, especially of those hymns which breathe a deeply devotional spirit,—that he would quote verse after verse, expressing, in choicest language, the wants of those present; or leading their souls to holy awe and adoration; concluding frequently with the beautifully sublime language of St. Jude, ‘Now unto him that is able to keep us from falling,’ &c.

“I cannot pass over one feature in his character, not always to be found in those of advanced age; viz., his thorough sympathy with the young. He often expressed himself as delighted to see the young coming up to fill the place he must shortly vacate.

“During his last illness, it was my privilege to visit him, as many of his brethren and sisters did, and to witness his triumphant faith. He was ready to depart, and to be with Christ. The doubts which at times clouded his vision, were all removed; and he saw and magnified the God of his salvation. He spoke of his death with the greatest composure and assurance. Having a desire to depart, and trusting alone in the merits of Christ, he passed from earth away to his eternal reward, leaving a clear testimony behind him, that he has gone to be with Jesus.”

(To be concluded in our next.)

Narrative.

UPS AND DOWNS IN LIFE.

CANVASSING UNDER THE BALLOT.

My friend, Mr. Freeman, is rather a noted character in the ancient and loyal borough of Slowsure. He has been a member of its corporation for more than twice seven long years, and has once been its mayor. His opinions however, are not, generally speaking, those of the majority of the burgesses. There are three things especially for which he is not liked. He is a staunch liberal, a dissenter, and a good templar. For the first of these, he has had a fair excuse, as about half the people have been liberals also,—sometimes; and have succeeded, occasionally, in returning a liberal member to parliament. But mother Church has always been held in high esteem at Slowsure; and so have wine and strong drink. Has not one inhabitant, at least, been hanged of late for murder, because, when drunk he has killed his child? Has not the jail been always well filled because of crimes committed under the influence of drink? And has not the workhouse been so filled with paupers, (made such by drink,) that the poors' rates have even made the publicans complain? Without reckoning the wine-selling grocers, is there not a public-house or a beershop for every 150 inhabitants, counting the babies in? So my friend Freeman cannot plead the example of his town for his opinions and conduct generally. It is no wonder, therefore, that as his three years' term expired on 1st November, a strong opposition should be made to his re-election; and that a new candidate should appear, seeking to take his place. And so it was.

The ward of the borough which Freeman represented was kept in a state of excitement for a month before the day of election. There were circulars, and placards, mis-statements, and squibs,—more or less witty,—and scurrilous and canvassing parties,—morning, noon, and night,—were pressing the voters for promises.

Freeman appeared determined not to be outdone: out went his circulars, large and small; and forth he went also to canvass his constituents. For a space he succeeded very well. The more respectable parts of the town accorded him their support with gratifying unanimity. "You have your *crotchets*," said they, "but you are a good public servant; and so we shall stick to you." "All right!" said Freeman; "call my views *crotchets* to-day, if you like; there is a good time coming when they will prevail; meantime, I will take charge of the streets and sewers, and look after the policemen for you." This was too good to last. Freeman soon found his way into streets and lanes, tenanted by the lowest of the population; and this is a fair specimen of the result. Freeman.—"Well, Smith! I am again a candidate, you see." Smith.—"Ah, more's the

pity, I says." Freeman.—"Why, are you not satisfied with me?" Smith.—"No master, no: I likes a change; so I've promised th' others." Freeman (at the next door): "Good morning, Brown." Brown.—"Good morning, sir; glad to see you round again. Support you? yes, 'course I will; a plumper." Freeman (at next door): "Well, Jones; how are you getting on? shall you vote for me this time?" Jones.—"*Vote* for you! ah, that a woll, sir; I'd vote to make you a king, that a would, if you wanted it." Freeman, about to open the next door, hears the following dialogue, spoken in loud tones expressly for his benefit. First voice.—"Old Freeman ought to be shot." Second voice.—"What for?" First voice.—"Old Freeman ought to be shot, I says; 'cos he shuts up th' public-houses." Second voice.—"Ah, how'd he like his business shut up, I wonder?" Freeman passes on to the next voters, and bids Wilson "Good morning;" but finds that Wilson's mind wants a good deal of making up: he has not yet decided what he will do. But his neighbour Robinson, an old man, over four-score years, sitting, trembling with old age, in his chair, brightens up as Freeman enters, and says: "All right, sir; all right: if I can crawl up, I'll vote for you once more, that I will, if I crawl up on all fours."

Freeman now sees, walking down the street, a man evidently far gone in drink, and clothed in rags: who, as he passes, remarks to himself in a voice which is audible across the street:—"That's Freeman, that is! We've had enough of him, we have;—let him go,—John Barleycorn for me, says I; no Freeman: no—no—no!" A plucky boy of about twelve years old, goes up to the talker, and wants to know "what he is talking about? and what he knows about it?" Freeman passes on, and enters a house where he finds the wife in tears, with a baby in her lap. "What!" says he, "is not Blake at home?" "No," says the poor wife; "he is on the spree again: he has not been home these three days; and what to do I don't know."

And so the canvass proceeded, until Freeman came to a noted public-house, at the door of which stood the landlord. "Walk in, sir; walk in;" said he: "I wish to speak to you." "What do you wish to say?" asked Freeman, as he stepped in. "Oh, only just this; that I sha'n't oppose you. Every man has a right to his opinion. You state yours, and you stick to it, like a man: I can't *vote* for you; but I won't vote *against* you; there!" "Thank you," said Freeman; and passed on. Another publican had had printed the following placard in immense letters, and placed it in his window: "*Do not grasp the shadow and lose the substance. VOTE FOR FREEMAN.*"

"I stand upon the ballot," said the next voter; "nobody has a right to know how I am going to vote." "You are quite right," said Freeman; "I wish everybody was like you; and then this tiresome canvassing would be stopped."

At length the canvass was over. The day of election came; and great

was the excitement. Freeman stood firmly by the *pump*, and would not allow those who worked for him any strong drink. But the opposition were so lavish in distributing wine, spirits, and beer, that the appearance of excited and reeling voters in the streets, reminded one of the ancient days, when "treating" was lawful. The votes were at length added up; and Freeman was declared elected by a large majority. C.,

Literary Notices.

The Sunday Teachers' Treasury: a Magazine containing Materials Ready for Use for Sunday School Teachers, Tutors, Governesses, Parents, and Managers of Schools. London: Stock.

THIS is the complete volume of the work, which is issued monthly. Here are five hundred pages of matter post 8vo. Many of the articles are valuable, and, as far as we could see, there is not one useless page of matter. If teachers do not become efficient in their work, it will not be for the want of helps, but for the want of application. Our local preachers would find this volume useful.

The Methodist Family: a Monthly Magazine. Vol. IV. 1873. London: Stock.

THE twelve numbers for the year are collected into a volume, and neatly bound in cloth, for two shillings. The writers for the most part belong to the Methodist Family; Preachers, travelling and local, with other friends, contribute to its pages; women as well as men. Under one head we have "PAPERS BY LAYMEN." The common sense inference would be that all the other writers are *clerics*. If we are right in our definition of a layman (see *LOCAL PREACHERS' MAGAZINE*, 1871, p. 106), William Wilmer Pocock, one of the writers whom we happen to know, cannot properly fall under that head. There is a freshness about most of the articles which we very much like. Papers to help candidates as preachers are clear and good.

BOOKS AND PERIODICALS RECEIVED.

The Life of Thomas Vasey. By his Widow. London: Stock.

The Congregational Advance, for January. Three halfpence.

The Methodist Temperance Magazine, for January. One penny.

The Hive, for January. One penny.

The Methodist Visitor, One halfpenny.

The Appeal. One halfpenny.

The last two have the same articles with two different titles. This practice, we think, is scarcely honest.

Choice Selections.

ROBERT AITKEN.

(From "The Methodist Family.")

It is forty years since, well nigh, when one Saturday I was informed by a friend that Mr. Aitken, a clergyman of the Church of England, was going to preach in Carver Street Chapel, Sheffield: except the novelty of a clergyman occupying a Methodist pulpit, I thought no more of it at the time, nor was I able, on the Sunday, to attend the chapels where Mr. Aitken ministered. But I soon heard of those services on Monday morning; it could not be otherwise, for the whole town was filled with the report of them: the people of God were never tired of speaking of the power which attended the morning discourse, at Ebenezer Chapel, on "Enoch walked with God," and the great benefit they derived therefrom: and in the evening, at Carver Street, the sword of the Spirit was so sharp and piercing, that scores of sinners, and some of them the most reprobate, bowed in penitence before the Lord; among others one who could have made good his title to rank with the chief sinners in Sheffield. Only a few days before, his parents were compelled to bind him to keep the peace

before the magistrates, their lives being, at times, endangered by his violence. When he left home that Sunday night, it was with no intention to attend a place of worship; but his course led him near the chapel, towards which many were hastening. One who recognised him, and thought that he was really going to hear Mr. Aitken, said, "John, if you do not make haste, you will not be able to get in." These words made him resolve to alter his course, not that he might hear a sermon, but to show his friend that no obstacles would be able to stop him. "Can't I get in?" said he; "I'll soon let you see!" and by dint of physical force with his elbows, putting aside on the right hand and on the left all who were in his way, he arrived at last in a pew which was immediately under the pulpit. There the Word of God found him out; his agitation arrested the attention of the preacher, who came to speak words of consolation to him as soon as the prayer-meeting began: his entrance into the liberty of the children of God followed in a few moments; and from that night this brand, so strangely and suddenly snatched from the burning, became as zealous in the cause of Christ as he had been in that of Satan.

Mr. Aitken preached again on Monday evening, and in consequence of what I had heard in the course of the day, I went to hear him. I arrived about the time the service commenced, and found the chapel crowded to the uttermost. With immense difficulty I pressed, for a very little distance, through the mass of people who filled the aisle in the gallery, when I could proceed no further, and there I was wedged in to the close of the service. So hedged up and overtopped was I, that from first to last I never saw the preacher's face, save one glance for half a second; but though I could not see the face, I could hear the voice; and those who once heard the thrilling ring, or rather thunderous roll of that voice, never could forget it. The hymn was being announced and sung as I entered. To hear Mr. Aitken deliver the lines was itself a memorable event, the like of which I have never

met with. The hymn which commenced the service was one with which Methodists are most familiar; it was the first in the hymn-book, and yet it seemed as though I had never met with it before. There was so much of heart, and power, and light-demonstrative attending the deliverance, that I felt as though the Lord Jesus Christ, the Sinner's Friend, who is the Alpha and the Omega of the hymn, was in the sanctuary, visibly manifested before the eyes of the congregation; as though the sermon was preached, by anticipation, in the hymn; and every penitent might at once "see all his sins on Jesus laid," and be filled with peace and joy at the sight. The prayer was offered by the Rev. W. Griffiths, with amazing liberty and power; the faith and sympathies of many assisting and sustaining the faith of him who was the voice of the congregation. Before the prayer was concluded, those who had been careless were penitently distressed, in not a few instances. Then followed the second hymn, which was the one beginning, "Weary souls that wander wide," sung to a tune that I never heard out of Sheffield, and sung as none but Sheffield people could sing it: so delighted with it was Mr. Aitken, that he gave out the same hymn after the sermon, asking for the same tune. Then the discourse, which was from the text, "Come, see a man that told me all things that ever I did: is not this the Christ?" The particulars I cannot call to mind at this distance of time. That it was preached with the Holy Ghost sent down from heaven—that the arrows of conviction stuck fast in the hearts of the King's enemies, when that part of our Lord's conversation with the Samaritan woman was applied which bore upon her misspent life—that the sanctuary rang with the Hosannahs of many voices when the preacher, toward the close of the service, cried, "The Lord Jesus Christ, the King of Glory, is passing through the chapel, having His hands filled with pardons for all who will call upon His name"—that there were one hundred penitents in the prayer-meeting—that in the course of the next three months one thou-

sand persons were added to the Church—these facts still live in my remembrance as clearly as though they had occurred only last year.

One personal result of that most memorable time of refreshing I would like to name, to the glory of the God of all grace. I was but a recent convert of some eighteen months' standing. Soon after I became a Christian I felt it on my heart to preach. After three attempts my health failed, and I desisted and gave my whole attention to my secular calling; but Mr. Aitken's ministry that night, revived both God's work in my soul and my impressions as to the ministry. I soon began again to call sinners to repentance; and by the help of God I have been endeavouring to do so ever since. During the last thirty-five years of his life, my path did not bring me into contact with this honoured minister of Christ. Whatever eccentricities might characterise him, and however his views in reference to things secondary might alter, from all that I could hear, he continued to preach Christ with soul-converting success to the close; and perhaps never more so than during the last fifteen years of his ministry.

I cannot better conclude this notice of Mr. Aitken than by quoting the language of the *Western Morning News*:—"He had a great heart and a mighty soul; and he was literally absorbed and possessed by the one great object of his life, that of persuading men to forsake their evil ways, and to accept of Christ as their only Saviour. His appeals were truly marvellous. Excited to the highest pitch by his subject, no less than by the large and attentive audiences that hung on his lips, and who were frequently bathed in tears and choked by sobs, he became thoroughly impassioned. In earnest piety, good works, and a godly zeal for the present well-being and final salvation of mankind, he was second to no man."

THOMAS NIGHTINGALE.

DR. PARKER ON AMERICA.

I HAVE no hesitation in saying that it is only necessary to see America to have the most obstinate prejudices

entirely removed. I did not go to the United States with any strong prejudice either one way or the other; but I met not a few gentlemen, who took their insular and traditional theories over the Atlantic, who have since expressed their delight with almost everything they saw under American skies. And yet, so far as I am aware, every man amongst them would say with his whole heart, as I do now, "God save the Queen," and let our country grow younger as the years roll on. I went to the United States as a delegate appointed by the Evangelical Alliance, and it is in that capacity that I wish to give some account of my stewardship. First of all, I must hasten to say that the hospitality with which we were received was simply boundless and inexpressible. It seemed to me, and to all the ministers with whom I came in contact, to be quite a new comment upon the Biblical exhortation, "Be careful to entertain strangers." Everything that love could suggest, and that money could provide, was placed at our service with most minute and delicate care. Talk of money, indeed!—you must go to America for a new definition of that word. We, careful English people, ask the price of things; we talk about making both ends meet; and we are very scrupulous about cutting our coat according to our cloth; all which thrifty talk is very much like an unknown tongue in the United States of America. Sums which are here reckoned as of consequence are regarded there as comparative trifles; Christian ministers, of good ability, are, in not a few cases, paid as handsomely as great officers of State are paid in this country; and men who in England are but moderate shopkeepers are in America prosperous landowners and merchants. "Then let us be off to America at once," some of you will say; whereupon I am constrained to reply, Wait awhile. Who are you? What can you do? Are you willing to work hard and to suffer for a time, if need be? You must understand that it is the hand of the diligent that maketh rich, and that in every country the way of laziness is the straight road to poverty and con-

tempt. I met unfortunate Englishmen in America, but it was easy to see why they were unfortunate; they had eyes, but they saw not; they had hearts, but they did not understand; they always took hold of things by the wrong end, and when they set them down they never knew where to find them again. Eggs are not laid in people's pockets, nor do grapes grow on marble mantelpieces, in America. Men must think and work and endure, and in the end the reward will come. Now, in little countries, and especially in countries whose glory has culminated, men may think and work and endure, and very little profitable result will accrue. There is the hardship. A great deal of such service is rendered in England, and yet it may be difficult to ensure old age against discomfort or positive want. I am wishful to be very clear upon this point, lest any one should run away with the foolish notion that America is the paradise of slothful and incompetent persons. Many of our ministers I should strongly advise to settle in the States; but even here, quite as strongly as elsewhere, the law of incompetency applies. A poor preacher is not turned into a good one merely by a sea voyage. If a man can do tolerably well here, the chances are that he will do much better there; but if nobody cares to hear him in England, it is very possible that no one will care to hear him in America. I hold that the American preachers, as a body, are in many respects abler, number for number, than their brethren in England; they are certainly more doctrinal, more polemical, and more dogmatic in their ministry; though I am told they are less emotional and sympathetic. I was delighted with what I saw of the American ministers; particularly with their union, simplicity, and genuine heartiness. I was much struck with the religiousness of the American people. This was wonderfully shown in the earnestness with which they followed all the proceedings of the Evangelical Alliance. Never for one hour, during the whole ten days, did the attendance flag. Four places of assembly were kept open, and each

one appeared to be fuller than the other, and fuller, too, of strong, learned, able men, sworn to be loyal to the Cross and true to the Faith of the Son of God. I do not believe that the same popular enthusiasm could have been maintained in London for so long a time; at any rate, I never saw anything like it under similar circumstances in England. The people seemed to give themselves up to the occasion with all joyfulness, and to increase rather than diminish in the enthusiasm and intensity of their interest. Incalculable good has been done by the meeting. Men separated from each other by the widest ecclesiastical distances have looked each other in the face, have bowed in common prayer at the same altar, and extended to each other the right hand of Christian recognition and fellowship. From that advanced line of brotherhood there must be no retreat. The good vow has been spoken, and must never be recalled. For my own part my decision is taken, a decision to seek out lines of sympathy and union rather than to magnify points of antagonism and alienation. When our new church, the City Temple, is ready for occupation, I trust we shall secure the services of eminent ministers of the English Episcopal Church. With what joy would we hail the appearance of the Dean of Westminster in our pulpit, or Dr. Vaughan of the Temple, or the Dean of Canterbury, or any men of the same character and standing! And what would be the special ground of our joy? The thought that at last a great barrier had been broken down, and that brethren long separated had found one another in their Father's house. I cannot but hope and believe that in less than seven years I shall preach in Westminster Abbey or in St. Paul's Cathedral. And what would I preach in those churches of immortal renown? Nothing but salvation by faith in the blood of Jesus Christ, God the Son. Opportunities of preaching we can have in abundance so long as there is a hill to stand upon, or a soul to be saved; but we want to break down a wall of separation, and to show that the love of

Christ is mightier than all the statutes and restraints of men. The day of such union will surely come! As to American feeling respecting our own country, there can hardly be two opinions. The result of my inquiry and observation is, that England has a warm place in the affections of America. Shortly before leaving New York I had the pleasure of preaching to four thousand people, including bishops, soldiers, merchants, and citizens of every degree; and in the course of the service I took occasion to refer to her Most Gracious Majesty the Queen; and instantaneously the whole congregation greeted the mention of her name with most cordial applause. I trust this feeling of international confidence and honour will grow, and that all the English-speaking nations on the face of the earth will enter into an unwritten, but inviolable, compact to keep the peace of the world, and to guard truth and righteousness from every hostile arm that may be raised against them. I wish all Englishmen could see America for themselves. No description in words can convey an adequate idea of the vastness of its extent, the riches of its soil, or the genuine kindness of its family life. Specially do I wish that our English nobility and our English legislators could see the States. Their fears would be dissolved, and their talk about Americanising our institutions would be superseded by a higher style of political criticism. As nations, we must know each other better; for mutual knowledge will secure mutual appreciation and mutual honour.

SIN AND GRACE IN CONFLICT.

In the life of Duncan Matheson, by the Rev. John Macpherson, there is a description of the conflict between sin and grace in the early experience of that laborious and successful Revivalist, that is so exact a type of what is experienced in almost every case of true conversion, as to commend itself to all students of the work of God in the soul of man.

"From infancy up through boyhood, the good angel of conviction

never ceased to follow Duncan Matheson. Sometimes there is a lull of unholy peace; then comes a disturbed period, when the gracious Spirit strives with the rebel heart. Now he seems near the kingdom of God; suddenly a back-wave of temptation carries him anew into the deep. Frequently he is all but overcome by the drawings of invisible love; but as yet young flesh and blood prove too strong for these gentle touches of grace. One evening he is passing along the street, and hears the sound of praise issuing from a cottage where a prayer-meeting is in progress. A good impulse carries him to the window. Peering in at a chink, he sees the face of the company brightened up by no ordinary radiance; and as he listens, he hears their glad voices singing,

"O greatly bless'd the people are,
The joyful sound that know;
In brightness of Thy face, O Lord,
They ever on shall go."

His heart is touched; he wishes he were amongst them to share their joy; but like one who would purchase a pearl were it not for the greatness of the price, he goes away with nothing but vain longings and hesitating resolves. These feelings do not last long; they are but the morning cloud and early dew. Next day, he is a very ringleader in persecuting the children of the saints, whom he mocks and calls by opprobrious names."

"An aged and spiritually minded Christian observed him, and tried to win him to Christ; but he succeeded only in deepening his spiritual impressions. His conscience often pricked him; and if thunder rolled, he was terrified thereby, and resorted to prayer. He knew only the Lord's prayer; and that he 'used as an incantation to ward off evil.' If he saw a funeral he trembled, and thoughts of judgment pressed hard upon him. One evening, his mother, who used to read aloud to her children from some suitable book, having met with a book containing 'a well-known illustration of the endlessness of eternity,' read it to him:—

"Suppose a little bird comes once in a thousand years, and carries away a particle of dust from yon lofty

mountain; how vast a number of years must elapse ere the huge mass has been entirely removed! And yet when those countless myriads of years have come and gone, eternity will be no nearer an end than it was at first. What, then, will be the misery of the lost in the place where their worm dieth not, and the fire is not quenched? Such was the impression made upon the boy's mind that he could not sleep; and he spent a great part of the night in weeping. The germ of truth thus lodged by a mother's hand in the heart of her son was not lost. It did not, indeed, result in his immediate conversion; but it took hold of his spirit, and, by the blessing of God, became a great power in his soul: for throughout his entire Christian course, one thought was never absent from his view; one motive never ceased to work mightily in his heart; one argument never failed to drop from his lips with amazing power on the ears of thousands, and that was the *endlessness of eternity*. Little did that mother dream of the great work she was doing, as she read the simple illustration in the hearing of her boy; little did she imagine the vast harvest to be reaped from that seeding, and the mighty forces that were set in motion by so gentle a touch.

"The dread of future punishment held him in check, even in his most lawless days. 'The eternity of it,' he says, 'more than anything else, awed me; and if I could have persuaded myself that, after thousands of years the torments of hell should cease, I would have given full swing to my evil heart, and more madly than I was even then doing, would have rushed on to eternal death.'

"The death of his sister Ann, a sweet, holy child, who talked of Jesus with her last breath,' drew the furrows of conviction fresh and deep in his already well-ploughed heart; and as he stood by the grave, 'the dull muffled sound of the clods dropping upon the coffin-lid, seemed to ring into his conscience this one word, *Eternity*.'

"Sickness followed. It was another gentle messenger from Him whose name is Love. Many thorns

now vexed his pillow; it was sovereign grace arousing him from his dangerous sleep. A host of evils seemed to surround him; it was a host of angels sent to shut him in, and chase the wanderer home. As yet he saw not the Saviour; he saw only the clouds that are about his throne. . . . Sometimes he would bury his fears in the grave of good resolution and write upon the tombstone, 'By and by;' but from the dead his convictions would arise with ghastly horror, and then his wretchedness, overflowing its banks, would pour itself out in wrathful torrents, making the whole house unhappy, and even afraid. They knew not the terrible conflict that raged in his breast; they saw not the misery of the maddened spirit wrestling with the Almighty, and heard not the despairing cry, 'Would God I had never been born!'

"The absolute necessity of being born again was beginning to take hold of his thoughts. It was a point gained—one step towards the light. Not seldom did he pray God to convert him; though, like Augustine, he was fain to add, 'not yet.' When he and two companions were urged to become members of the church, he replied, 'I am not converted; and you know it. G—— is not converted, nor is D——. We are on the brink, and you would push us over. You would have us go to the Lord's table in our sins; and then, on Sabbath evening, you would pray for the unworthy communicants.' Turning to his companions, he said, 'Come away;' and as he went out of the minister's presence, he said to himself, 'The whole thing is a sham. I may as well be an infidel.' He had noticed the sad effect on young communicants, who made a pillow of the Lord's table for their deadly slumbers; and his honest spirit rebelled against what he believed to be an unholy sham.

"His convictions deepened under the powerful preaching of faithful men. He was brought near to religious decision; but still he delayed, and resorted to novel reading, to divert his mind from attention to its own case. The Holy Spirit, however, continued to strive with him; and at

instruction of those who are under his care. (Hear, hear, and applause.) I could not myself study history without seeing what God has done, and how He has left His own mark upon the pages of the history of this and other countries. My belief is that all wisdom must be based upon religion; that all sense of duty must be recognised in the light of religion; and that all service must be performed in a spirit of religion. Therefore, I would have all education—as it must be to be true education—based upon the recognition of the authority of God, and of the duty of man in the service of his Maker. To withdraw the religious consideration is to withdraw the foundation from the fabric built upon it—to withdraw the salt from our daily bread. It is due that we should recognise these things in all our studies; that we should do it in a religious spirit; that we should fear God; and that we should respect the rights of our fellow-men.

With regard to the second object of your association, viz., public effort, I want to show that these young men do not meet here for selfish ends. (Hear.) They meet for certain service which they render humbly, though it be in connection with this town. Men may gain a great amount of knowledge, but it may all be wasted; men may profess religion, but there may be no piety in the heart; men may have the form of godliness, but they may not bear the fruits of the Spirit; men may have a Christian creed, but they may be worldly and heathen in their hearts. Here, however, there is a recognition of personal piety in Christian young men, the manly avowal of personal piety; and then here is personal consecration, the devotion of the powers that God has given to His service. (Applause.) That can only be done by personal effort, and that effort is put forth by this association to a remarkable extent. Young men studying science, need not be ashamed of such service as they can render in connection with an institution like this. I am fond of biography, and before coming to the meeting I looked at the history of three men who lived in Leeds. One of them, an eminent scientific

man, Charles Thackrah, rebuked the young men of Leeds in these words:—"How can you employ your energies? Is the fervour of your youth to be wholly expended in the accumulation of wealth? Where will you seek your happiness? In the cold respect which mere money-making inspires? In the toils of traffic, or the delights of the miser? Are there no nobler objects for your ambition?" That question, put many years ago, found its answer in the report to which they had listened with so much satisfaction. They had put forth bold endeavours, and they had striven to obtain those "nobler objects." Might I next refer to some honoured name, to the name of a man who was the friend of John Howard, and the founder of your infirmary, William Hey—(applause)—one who, under the influence of personal religion, dedicated his house, his family, his time, and his influence to the service of God? He said, "Some people have thought to make religion appear in a more amiable light by mixing with the world and relaxing a little in the strictness of their conduct. I have tried this myself in Leeds, and have been obliged to give up the ground. An open profession will be of great use in preserving you from being corrupted by the world, and be assured, though your religion may testify against your worldly companions, and may gall them, yet they will respect you the more for being consistent.—*Speech of Charles Reed, Esq., M.P., before the Leeds Young Men's Christian Association, Dec. 28, 1873.*

GOSPEL PROGRESS IN PRESENT AND PAST PERIODS.

THE success of the Gospel in the last hundred years, has been demonstrably greater than in any preceding hundred years; or even in any preceding two hundred and fifty years. In the last century, more has been done to give the Bible to the world than had been done in the first ten centuries of our era. Twenty versions, at the most, were made in the first thousand years: in the last hundred years, a hundred and twenty have been made

—in languages spoken by more than half the globe.

There are more conversions from heathenism, in proportion to the number of preachers, than there are at home. It costs more per man to make a Christian in London, than it costs in heathendom. Even when Constantine proclaimed Christianity as the religion of the Roman empire, the nominal Christians of the empire were fewer than one fifteenth of the population; and when the Christians were most numerous in those ages, they never exceeded one hundredth part of the population of the entire globe. Nominal Christians now number one fifth. Each generation of the modern world comprises 30,000,000 of children; and they have to be Christianised one by one. Of these, 30,000,000, one-fifth become nominally Christians; and a considerable proportion of them real Christians. In the Roman empire there were not 3,000,000 of nominal Christians out of every 30,000,000 of people; while for the whole world, the nominal Christians were only about half-a-million out of every thirty million.—*Weekly Review*, of Dec. 13th, 1873.

SENTIMENTS WORTH RECORDING.

At this moment we see in Ireland a Protestant Episcopal Church in perfectly good health, and endeavouring honestly to free itself from certain errors and superstitions, which it fancied it had been rid of three hundred years ago.

Unfortunately, there is still a purchase of office of the highest character in another branch—that of the Church Established. I was glad to see a few days ago that a bishop, very active in my county, condemned this, and, I think, described it as a scandalous thing. I say that it is odious in any branch; but it is especially scandalous within the organisation of the Christian Church. I sometimes ask myself, what would be said if it were proposed to be introduced into the Wesleyan Society, or the Independents, or Baptists, or the Presbyterians in Scotland, or even in the Catholic Church in Ireland? It

exists only in the Established Church in England, and I trust the time will come when the members of that Church will regard it in the light that it is regarded by all persons outside and unconnected with that Church.—*Mr. Bright, in his speech at Birmingham.*

GOOD MANNERS.

MANNERS have been well called the shadows of virtues. They are indeed the outward display of the qualities which our fellow-creatures love and respect. Hence, if we endeavour to be what we strive to appear, manners may be useful guides to the attainment of virtue.

FIRMNESS OF PURPOSE.

A GREAT mind can only judge of great things, and we are sure to get the better fortune if we do but contend with her; if we flee, we are undone. That man only is happy who draws good out of evil, who stands fast in his judgment, unmoved by any external violence; the keenest arrow of fortune cannot penetrate him; but like the hail falling upon the roof of the house, crackles and skips off again without damage to the inhabitant. A wise man will ever sustain his courage, and stand upright under any pressure of misfortune.

OMISSIONS.

THERE is much difference between Divine and human law in reference to faults of omission, as compared with those of commission. Neglect is, in general, only taken cognisance of by ordinary legislation in cases involving fatal or visibly grave consequences, as when railway officials, by gross carelessness, involve passengers in destruction; or a manufacturer heedlessly exposes young persons to unfenced machinery; or when a shipowner causes the deaths of a crew by sending them to sea in a manifestly rotten ship. But God, who by day and night sees the recesses of every heart, has declared judgment against many omissions which human laws reasonably ignore. Thus

He has predicted of the Last Day, that His basis of judgment will be not only, "Inasmuch as ye did it unto one of the least of these My brethren;" but also, "Inasmuch as ye did it *not*"—did not feed the hungry, did not aid the destitute, and did not visit the solitary. A man may often plead as to human jurisdiction, "May I not do what I please with my own?" But the Lord, who sacrificed His own life and blood for His children, seeks a spirit of generous dedication in return. Hence, if a Christian is wealthy, does he omit to devote a reasonable proportion of his means to the spiritual and moral welfare of the destitute, at home or abroad? Is he a landlord? Then does he allow his tenants to be demoralised by overcrowded and filthy tenements? If he be an editor, an author, or a scholar, does he withhold his pen from some systematic endeavours to promote God's kingdom? If he has young persons under his influence, does he neglect to impress them with a love of truth and virtue, and of mercy to man and beast? If poor, does he forget to show sympathy toward those who are poorer still? If he be the head of a household, are his servants and his dumb animals none the better for his considerate treatment of them? Is he an invalid, or precluded from visibly active efforts for others, then does he fail to labour fervently, like Epaphras, in intercessory prayer? or cannot he feel, as Samuel, "God forbid that I should sin against the Lord in ceasing to pray for you?" The true Christian will seek to escape the remorse of painful retrospects of irrevocable opportunities, lest relatives and neighbours pass away, leaving him cause for self-condemnation for having failed to help them heavenward. And every kind of omission will be best avoided, in proportion as the most prevalent one is guarded against—the neglect of God and his claims to our love, forgetfulness of His Spirit's presence and constraints, unthankfulness for His mercies and gifts, unmindfulness of His blood and of the promises of His coming. More vigilance is perhaps requisite in regard to this most

besetting but most serious form of omission, than in relation to any other duty of life.

Miscellaneous.

EXAMPLE AS WELL AS PRECEPT.—Though words says Fuller, be as nails fastened by the Master of assemblies, yet example is the hammer to drive them in, to take the deeper hold.

It is all very well for prosperous men to prate of the vices of their unfortunate brethren. A clock that marks the most exact time will, if you tip it the least on one side, go all wrong, or suddenly stop going at all.

'Tis a sad thing when men have neither heart enough to speak well, nor judgment enough to hold their tongues; this is the foundation of all impertinence.

The best part of beauty, after all, is that which a picture cannot express.

Phenomena of the Months.

FEBRUARY.

On the 1st Feb. the sun rises at nineteen minutes before eight and sets at twelve minutes before five; on the 15th it rises at sixteen minutes after seven and sets at twelve minutes after five; and on the 28th it rises at ten minutes before seven and sets at twenty-four minutes before six. Thus during the month we have an increase of daylight amounting to fifty-three minutes in the mornings and fifty minutes in the evenings—nearly an hour and three quarters. [The figures on which these statements are, from month to month, founded, are approximations to the true times indicated, *seconds* of time being not taken into account. Although great care is taken to secure accuracy, yet the calculations involved are subject to accidental displacement, sometimes in transcription, but oftener by the carelessness of compositors. Two such displacements have been kindly

pointed out by one of our readers in a recent number, both of which were thus caused.] On the 28th of February, the day, which was only seven hours and three quarters in length on Dec. 21st, will be ten hours and forty-six minutes in length.

The moon will be full on the 1st in the morning at twenty-four minutes before twelve, and new on the 16th at a quarter after seven in the evening. On the first Sunday (the 1st) it will rise ten minutes before the sun sets, and shine all night; on the second Sunday it will not rise until after midnight; on the third Sunday it will rise and set during daylight; and on the fourth Sunday it will set about ten minutes after midnight.

The moon is near to Jupiter on the 5th, to Saturn on the 15th, to Venus on the 16th, to Mercury on the 17th, and to Mars on the 19th.

Mercury may be observed with some facility towards the end of the month, when its time of setting will be more than an hour and a half after that of the sun.

Venus rises and sets all the month nearly at the same time as the sun, being in conjunction with that luminary on the 23rd.

Mars is an evening star, setting on the 1st at seventeen minutes before nine, on the 20th at ten minutes, and on the 28th at seven minutes before nine.

Jupiter, also an evening star, rises on the 9th at twenty-four minutes before nine, on the 19th at eight minutes before eight, and on the 28th at ten minutes after seven.

Saturn is a morning star, rising fourteen minutes before the sun on the 1st, and one hour and three minutes before it on the 27th.

Mutual-Aid Association Reporter.

THE CHALLENGE.

NEARLY twelve months have passed since a challenge was thrown out by an "Old Local Preacher" to the following effect: viz., that he would give to the Association twenty-five pounds if five others would do the same. Also, another twenty pounds if ten others would do it. Further, he would give ten pounds if fifteen others would join him. Again, he would give an additional five pounds if twenty others would give the same amount. And lastly, to complete the scheme, he would give another one pound if twenty-five others would give the same small amount.

We are very thankful to those friends who have nobly responded; so that the *first*, *fourth*, and *fifth* of the above sums have been completed.

Among those who have generously responded, we have some names the mention of which will do us more good than even their contributions. Without at all slighting names which we highly value, and should feel a pleasure in giving in extenso, we only mention two or three. First in order is our noble-minded and generous Honorary Secretary, who, as

soon as he heard of the scheme, offered to make one for twenty-five pounds. Then follows W. M'Arthur, Esq., M.P., for the same amount, &c. Then we have the name of Rev. W. B. Boyce, one of the General Secretaries of the Wesleyan Methodist Missionary Society, who writes: "I feel heartily and sympathisingly with the object of your Society, and enclose a cheque."

The Rev. Dr. Punshon writes, "Given very heartily, and with much sympathy for the objects of your Society." Cheque enclosed.

In order to accomplish the challenge we now want *six twenty pounds*, and *eleven ten pounds*. We ask our friends if we are to fail with regard to these? Nay, verily! If any should say, We should be glad to help so that the whole may be completed, but we cannot give *twenty pounds*; to such we would reply: Let two unite, and *two tens* will make *twenty*. And so with regard to the ten pounds. If there are those who have a willing mind, but who are not able to give ten pounds, let them ask some one to join them. *Two fives* will make *ten*.

Let our Branch Secretaries and our Christian friends *try*, and it will be done.

G. Sims, General Secretary.

Correspondence.

25, Osborne Terrace, Clapham Road,
12th January, 1874.

Mr. Philip Parker,

Dear Sir,—I herewith enclose you a cheque for five pounds, as a donation towards the funds of the Local Preachers' Mutual-Aid Association, which please to receive and acknowledge.

By your gift of the pamphlet I was glad to find the Wesleyans were not to be considered so shut up to themselves as I have hitherto thought them to be. Whatever has the authority of Christ I hold, and am pleased to aid for his sake the devoted and self-denying of his people.

I am, dear sir, yours truly,
HENRY WEBB.

Groby, near Leicester,
Dec. 26, 1873.

By the help of the good providence of God, I, Thomas Wykes, send you 2s. 6d. in stamps for another year's LOCAL PREACHERS' MAGAZINE, hoping this year, 1874, there will be a large sale of them. If all the brethren will not be persuaded to take them, I think it would be well to pass a law that every one that joins the Association be required to take the Magazine. I think it would not be unreasonable. What do you and all the other brethren think?

Yours truly, THOMAS WYKES.
To Brother P. Parker.

GENERAL COMMITTEE.

THE monthly meeting was held at Dr. Aldom's, Salway House, Leyton, on Monday, 12th January.

Present: Brothers Jameson (chair), Aldom, Bowron, Sims, Carter, Coman, Chamberlain.

Dr. Aldom opened the meeting with prayer.

The minutes were read and confirmed.

The monthly abstract showed receipts from branches since last annual

meeting, £1380 10s. 0d.; payments, £1173 3s. 1d.

New members in the month, 3; deaths, 3; sick, 64; superannuated, 115.

The Secretary reported that the "Old Local Preachers' challenge" had met with the following responses, viz.:—

25 persons at £1 each, completed.

20 persons at £5 each, completed.

5 persons at £25 each, completed.

4 promises of £10 each, out of 15 required.

4 promises of £20 each, out of 10 required.

The following entrance fees were fixed:—A brother aged 62, a preacher 38 years, £5; a brother aged 72, £10 10s. 0d.; a brother aged 67, a preacher 40 years, £7 7s. 0d.

There were no applications for superannuation.

Several letters from branches were read and considered.

A brother in Yeadon Circuit asked for information about forming a branch in that circuit.

There was a conversation on magazine affairs; but nothing new was decided upon.

It was stated that it was hoped there would be a public meeting in our behalf at Leyton.

Complaint was made that many of our public meetings were not reported in the Methodist papers.

Brother Bowron closed the meeting with prayer.

The next meeting will be held at Brother Williamson's, Lower Thames Street, on Wednesday, 11th February.

DEATHS.

Aug. 3, 1873, John Storr, Pickering Branch, aged 50 years. No particulars. No claim.

Dec. 1873, Valentine Ellen, Folkestone Branch, aged 70 years. For him to be "absent from the body" was to be "present with the Lord." Claim, £6.

Dec. 26, 1873, John Allen, Wisbeach Branch, aged 92 years. He had been on the funds of the Association 368 weeks as an annuitant, and had received £54 8s.

Jan. 6, 1874, Sarah Smith, Huddersfield 2nd Branch, aged 63 years. She died happy in God. Claim, £8.

CASH RECEIVED BY THE GENERAL TREASURER TO JAN. 16th, 1874.

	Free Sub- scriptions.	Benefit Members
<i>Bradford</i>		5 14 6
<i>Bath</i> —A kind-hearted Gentleman has generously paid the following amount as entrance fee, for a deserving old brother aged 73		10 10 0
<i>Thame</i> —Two friends, for the old men, 7s.	0 7 0	
<i>Cardiff</i> —Mrs. Finch, hm., qly. 5s. 3d.; Mr. H. Frazer, hm. qly. 5s. 3d.; Collection and Tea, £7 15s 9d; Less expenses, £2 15s 4d. Net	5 10 11	
<i>Pickering</i> —Mr. W. Seamer, hm. £1 1s; Mr. G. Smailes, hm. £1 1s... ..	2 2 0	3 15 0
<i>Wellington (Salop)</i> —R. Groom, Esq. towards the Challenge	5 0 0	
<i>Bristol</i> —Mr. W. W. 5s; Mr. O. W. 5s, for Poor Old Hundred, per Bro. Maynard	0 10 0	
<i>Newark</i>		0 8 0
<i>Congleton</i>		1 13 0
<i>Kington</i> —W. Gardner, Esq., hm. qly. 5s 6d	0 5 6	0 6 0
<i>Ashton-under-Lyne</i> —J. Arundale, Esq., hm. £1 1s; Bigland Bowler, Esq., hm. £1 1s; J. Bayend, Esq., hm. £1 1s; R. H. Chambers, Esq., hm. £1 1s; Mr. Naughton, hm. £1 1s; John Lever, Esq., hm. £1 1s; Mr. Thos. Lever, ho. 10s 6d	6 16 6	2 13 6
<i>Framlingham</i>		0 15 0
<i>Spitalfields</i>		0 6 0
<i>Chatteris</i>		1 10 0
<i>Canston</i>		1 13 0
<i>Dursley</i>		0 9 0
<i>Widbeach</i> —Collected by Bro. J. T. Allen, £1 19s ..	1 19 0	1 4 0
<i>Holt</i> —Mr. E. Taylor, qly. 2s 6d; Mr. Thos. Leeder, qly. 2s 6d; Mrs. Farthing, qly. 3s; A Friend, don. 5s	0 13 0	1 19 0
<i>Louth</i> —S. F. Salmon, Esq. £5, towards the Challenge	5 0 0	
<i>Newport (Mon.)</i> —W. Edwards, Esq., hm., qly. 5s 3d; John Cole, Esq., hm. £1 1s; Mr. J. T. Cole, ho. 10s 6d	1 16 9	1 4 0
<i>Sunderland</i>		0 15 0
<i>Thame</i>		1 1 0
<i>Leigh (Lanc.)</i>		0 15 0
<i>Guernsey</i>		0 12 0
<i>Holynwell</i>		0 6 0
<i>Sheffield</i> —G. Bassett, Esq., hm. £1 1s; Collected at Mount Gerizim Chapel, £1 16	2 17 0	6 18 0
<i>Camelford</i>		0 9 0
<i>Darlington</i>		0 3 0
<i>Pateley Bridge</i> —Bro. Eakholme, qly. 2s 6d	0 2 6	0 18 0
<i>Bridport</i> —Thos. Beach, Esq., £1 towards the Challenge... ..	1 0 0	
<i>Brighton</i>		0 8 6
<i>Hinckley</i>		0 18 0
<i>Hereford</i> —J. Lea, Esq., hm. £1 1s; Mrs. Westcott, hm. £1 1s	2 2 0	0 12 0
<i>Seaford</i>		1 10 0
<i>Sheerness</i>		0 18 0
<i>Barnstaple</i>		0 8 0
<i>Heatham</i>		0 18 0
<i>Hinde Street</i> —Rev. W. B. Boyce, £5, towards the Challenge; Mrs. Phelps, 10s; Rev. Dr. Punshon, £2 2s: W. Foster Newton, Esq., hm. £1 1s; J. Davies, Esq., hm. £1 1s; J. H. Chance, Esq., hm. £1; H. T. Northcroft, Esq., hm. £1 1s; J. Davies, Esq., hm. £1 1s; E. Richardson, Esq., hm. £1 1s; W. Johnson, Esq., hm. £1 1s; T. Elliott, Esq., hm. 10s 6d; Mrs. Dunn, £1; Mr. Camfield, 10s; "An Old Local Preacher" (The Challenger), £5; J. E. Wilkins, Esq., hm. £1 1s	23 9 6	0 18 0
<i>Brigg</i>		0 12 0
<i>Evesham</i> —Bro. S. Harker's Lecture at Mickleton and Honeybourne, £1 5s	1 5 0	2 8 0

	Free Sub- scriptions.	Benefit Members.
<i>Towcester</i> —Mr. Claydon, 2s 6d ; Mr. Elliott, 2s ; A Friend (Towcester Circuit), two years, £1	1 4 6	2 2 0
<i>Wantage</i> —Collected by Mrs. Goulding, £1 4s.	1 4 0	1 1 0
<i>Chelsea</i> —Collected by Bro. Aldridge, as follows :—Bro. Aldridge, 2s 6d ; Mrs. Aldridge, 2s 6d ; Miss Aldridge, 2s 6d ; Mr. Court, 5s ; Miss Hawkins, 10s ; Mr. Hinchliff, 2s 6d ; Mr. Innocent, 5s ; Mr. Mitchell, 2s ; Mr. McMullen, 5s ; Mr. Oakshott, 2s 6d ; Mr. Phillips, 5s ; Mr. Seymour, 2s 6d ; Mr. Thompson, 2s 6d ; Mr. Witten, 2s 6d ; Mr. Wright, 2s ; Small sums, 14s 6d	8 8 6	0 6 0
<i>Burnley</i>		0 15 0
<i>Wellington (Salop)</i>		5 13 6
<i>Andover</i>		1 13 0
<i>Kingswood</i>		2 2 0
<i>St. Just</i>		3 6 0
<i>Stafford</i> —Mr. Rudge, qrlly. 3s ; Mr. G. Vickers, hm. 10s ; Mr. R. Snape, hc. 10s ; Mrs. Fraser, hc. 10s ; Mr. W. Jones, 5s ; the Daughter of an old Local Preacher, £1	2 18 0	2 17 0
<i>Bakewell</i>		2 2 0
<i>Coventry</i>		3 0 0
<i>Northampton (2nd)</i>		0 18 0
<i>St. Columb</i> —Mr. Joseph Dunstan, hc. 10s 6d ; Mr. W. Cardell, hc. 10s 6d ; Mr. John Hendy, hc. 10s 6d ; Mr. W. Geake, hc. 10s 6d ; Mr. W. Hawke, hc. 10s 6d ; Mr. P. Northy, hm. £1 1s	3 13 6	1 10 0
<i>Newcastle-on-Tyne</i>		4 12 0
<i>Forest of Dean</i>		1 19 0
<i>Tavistock</i>		1 10 0
<i>Cross Hills</i>		2 7 6
<i>Driffield</i>		1 7 0
<i>Pattingham</i>		1 4 0
<i>Wakefield</i> —Mr. A. Grace, hm. qrlly	0 5 3	1 16 0
<i>Mansfield</i>		1 19 0
<i>Bridport</i>		0 9 0
<i>Manchester</i> —Mr. Cleasby (towards the Challenge), £5 ; Mr. Atkin, hm. £1 1s ; Mr. R. B. Brierley, hm. £1 1s ; Mr. T. Briggs, hm. £1 1s ; Mr. E. Johnson (Dale-st), hm. £1 1s ; Mr. John Harris, hm. £1 1s ; Mr. Brentnall, hm. £1 1s ; Bro. Nicholson, hm. qrlly 10s ; Mr. Thomas Clegg, hc. 12s ; Mr. Jos. Shaw, hc. 12s ; Mr. George Irving, hc. 12s ; Mr. J. E. Sandbach, hc. 10s 6d ; Mr. W. Gamble, 5s ; Mr. Thomas Bright, 5s ; Mr. John Wolstencroft, 5s ; Mr. J. Burtenshaw, 2s 6d ; (Less expenses, 10s)	14 10 0	1 10 0
<i>Shepton Mallet</i> —Mr. B. Bracy, 10s ; Mr. James Butt, 4s ; Mr. John Edwards, 3s ; Mr. J. Hawkins, 5s ; Mr. B. Padfield, 5s ; Mr. John Wood, 3s. Collected by Mr. W. Dawes : Mr. A. Clarke, 2s ; Master S. Clarke, 1s ; Master H. Clarke, 1s ; Miss E. Clarke, 1s ; Mr. C. Denman, 2s ; Mr. W. Dawes, 5s ; Mrs. White, 2s 6d ; J. Harding, Esq. hm. £1 ; small sums, 3s 6d	3 8 0	0 15 0
<i>Blandford</i>		1 13 0
<i>Stourbridge</i>		1 10 0
<i>Ashbourne</i>		1 8 6
<i>Sherburn</i>		0 15 0
<i>Launceston</i> —J. Dingley, Esq., hm. qrlly. 7s 6d ; Edward Pethybridge, Esq., hm. qrlly. 7s 6d	0 15 0	0 15 0
<i>Devizes</i> —Mr. Maggs, hm. (Melksham) £1 1s	1 1 0	1 10 0
<i>Eweter</i> —W. Lilley, Esq., hm. £1 1s ; Mr. R. Burrows, 12s ; Mr. W. Toogood, 12s	2 5 0	0 18 0
<i>Southmark</i> —Mr. S. Hobill, hm. (2 years) £2 2s ; Mrs. Hey, hm. £1 1s ; Mr. H. Webb, £5	8 3 0	
<i>Stourport</i> —Mr. G. Duncan, hm. £1 1s.	1 1 0	
	£ 104 18 5	111 0 0

Original Essays.

DEAN ALFORD AND THOMAS JACKSON, AND THEIR MEMOIRS.—No. III.

"MEN talk of victories over kingdoms and nations; but depend upon it in the end, it will be found that no victories have been so glorious as men's victories over themselves." So wrote Mr. Alford to one of his daughters, immediately after the death of his father. No doubt he had himself achieved some victories over his own faults and tendencies, and as a wise and loving father, he wished to impress the lesson upon his children's minds. How beautiful his language to his first-born! "I love you, my darling child, very, very dearly. Yours were the first bright little eyes that ever looked on me with that look which none but one's own flesh and blood can give. Yours the first prattling tongue that ever called me papa. God bless you, my own child, and strengthen your good resolutions. Your letter made my eyes overflow with tears. May we be a blessing to one another, and dear mamma and our beloved Mary in this life, and be united to our sainted ones in a glorious eternity."

The beauty of his domestic life, and the strength of his domestic affections had their origin in the rectitude of a gracious spiritual habit; a glimpse of which may be frequently seen in the extracts supplied from his journal. The following may suffice as a sample: "1853, Jan. 1. I commend myself, and all mine, and all I do or design, to my gracious Father's care during this year. Whatever I do, may I do it with my might; may I live to His glory; and if I am to die this year, may I die in His fear and enter into His rest. Keep me, O Lord, entirely regardless of men's opinions, free from ambition, willing to fill 'little space, so Thou be glorified.'"

His father, on his death-bed, expressed the wish that he would quit the country, and fix himself in London, that he "might be the means of serving the great Head of the Church more effectually, by being known and employed to the greatest advantage in the service of his Lord and Master." His own views and wishes were, no doubt, in harmony with those of his dying father; especially as he thought he had done all he had power to do at Wymeswold. "As for preferment," he wrote to a clerical friend, "I fairly tell you I do not care two straws about it; but a high sphere of usefulness I own is tempting to me, and it has appeared to me, that this is the path by which God himself is leading me to such a sphere." The way was opening for his becoming the minister of Quebec Chapel, London; where his father had ministered for some years. He longed for an intelligent and cultured auditory; for which he was better adapted than for a congregation of rustics in a village. He left Wymeswold, therefore, on September 26th, 1853; removed to

London; located himself at St. John's Wood, and ministered, as he was qualified to do, in Quebec Chapel, to a congregation of refined and polished people, including some nobles and members of Parliament, and persons of aristocratic connections.

In 1855, he was offered a living, by the Lord Chancellor Cranworth; but he was not disposed to accept it. Going, therefore, to the Lord Chancellor's house, and inquiring for his lordship, he was told that he was engaged. "I am not come to ask for anything," said he, "but to refuse something offered." That put a new complexion upon matters. "O, sir," said the servant, in reply, "then I am sure he will see you." The fact was, that the offered living was too far away from London to suit the literary plans and purposes of Mr. Alford.

On March 6th, 1857, a letter from Lord Palmerston reached him, proposing to nominate him to the Deanery of Canterbury. This was the very thing for a clergyman of his tastes and habits. It would give him a commanding position, with a sufficient income, without such duties as would interfere with literary labour. He gladly accepted the Deanery, not desiring a higher post. A Missionary Bishop he might have been, on two occasions, if he had regarded that as his vocation; but he did not. To Canterbury he went, first to take possession on April 19th, and then on June 19th, to reside.

He was now an official member of the Ecclesiastical Commission, whose meetings he began and continued for some years to attend; as he did, also, those of the Lower House of Convocation. His studies and literary labours imposed upon him the necessity for relaxation and change, at suitable intervals. His vacations were spent, as for many years they had been, in travelling and visiting the sea side, and the romantic and beautiful regions of Great Britain and the Continent. He had an eye for the beautiful, both in nature and in art; and rejoiced to see the higher works of God in nature, and the higher works of man, of whatever kind, wherever found. But the works of God in grace commanded his highest admiration and reverence.

In 1858, the Evangelical Alliance held its General Conference at Berlin, in the month of September. Thither went Dean Alford, and attended some of its meetings. He had the honour to give thanks, on the last day of the meetings, to the king of Prussia, and to his subjects, on behalf of the English; after which he attended a communion service, held in three languages, in a Moravian church. The part he took in this service raised a storm of invective at home against him; such as laid him under the necessity, after his return, of offering such explanations as the circumstances seemed to him to require. Here they are.

"The facts were these: it had been announced that on Sunday, September 18th, at nine, the English Christians present at Berlin to attend the Conference, would receive the holy communion together; how, or at what hands, was not stated.

"I and my family (*they being with him*) went as recipients, and as such I had taken my place in the room (the large saloon in the Hôtel de Russie). After a few minutes, some one whom I did not then know, asked whether I would assist in distributing the elements, adding that it was intended merely to read 1 Cor. xi. 23-26, and distribute the bread and wine in silence—such being the only ground on which all would meet in the celebration. To the granting of such a request I did not, and do not see, that my position in the Church of England formed any obstacle. I at once acceded, and when the time came I distributed the bread, in silence, to one row of persons, out of the four into which the assemblage was divided. . . . The occasion was altogether of an exceptional kind: the method adopted was the only practicable one in the exigencies of the case. The act of communion was doubly important, seeing that the high Lutheran party kept aloof from, and denounced the Conference on the ground of their own peculiar sacramental views."

The Archbishop of Canterbury, writing to him on literary matters said, "I must take this opportunity of saying how much I have resented the bigotry and uncharitableness which the Berlin communion has excited. It is very right that at home we should keep out of *canon* shot, but widely as the range has been extended of late years, I never before heard that it could be stretched across the channel."

During this tour, the Dean visited Wittenberg, Eisenach, and other places of celebrity in connection with the life of the great reformer, MARTIN LUTHER.

Coming to the close, of 1860, he wrote in his journal: "I am now writing with the ten midnight bells ringing in 1861. God be praised for all the mercies of another happy year, in which I have been enabled to finish my Greek Testament, the work of eighteen years. May He grant that future years, if I am spared to see any, may be spent more to His praise! If I am to live, keep me with Thee; if I am to die, take me to Thee." Who would not adopt such a prayer as this?

Early in 1861, the Dean made his first visit to the ancient capital of the world, *ROME*. He travelled *via* Paris, Lyons, Marseilles, Genoa, and Civita Vecchia, to the imperial city, where he spent nearly five weeks, and where he saw sufficient to sicken his heart against popery and the Papacy. He was entranced with the master-pieces of art and the antiquities he saw; but disgusted with the heathen character of Rome's worship, its gross immorality, and the violence and wrong that were perpetrated by those in authority, under the government of the Sovereign Pontiff. He wrote from Rome to his wife, on their twenty-sixth wedding day, March 10th, being the last day of his sojourn there. He had in previous letters described to her the manner in which he had spent the time, the objects of interest he had seen, and the impressions made upon him. In one of these letters he remarks: "When one looks at the monstrous state of things here, one may well exclaim, *ὥς πότε Κύριε* ('How long, O

Lord?'); but when I see the apparent devotion of these poor people, I am led to hope they may be brought to a purer faith without the terrible process of all faith being broken down. The enormous iniquities of this place smoke to heaven and demand vengeance, which may not be long delayed. In her was found the blood of all the saints from Ignatius to the Waldenses." Truly, the vengeance was not long delayed. The proclamation of the Pope's Infallibility was meant to delay it, and to prolong the monstrous despotism and wickedness of the Papacy: but God speedily upset the temporal throne; and He is undermining the spiritual.

Returned to England, and again housed at his Deanery, the Dean was invited, on the 9th of June, 1861, to preach before the Queen. Such an invitation, of course, carried with it the virtue of a command, which may not have been altogether unexpected, and would not, we may suppose, be unwelcome. He preached on 1 John iii. 18; and had among his auditors, in addition to Her Majesty, the Prince Consort, the king of the Belgians, the Princess Alice, and the Prince Louis of Hesse.

His close application to study, and his assiduous labour—the combined work of head, heart, and hand—enfeebled his frame, and subjected him to giddiness, and other premonitory symptoms of failing health. His best remedy for such ailment was change of air and scene and society. He spent part of the autumn, therefore, in the English lake district, sometimes sketching its grand and beautiful scenery.

In the winter of 1863, the Dean again visited Rome, remaining there and travelling in Italy until near Midsummer of the following year. During this tour and sojourn at Rome he wrote his *Letters from Abroad*, which made further revelations of the abominations of the Papacy at its own metropolis; and which were afterwards published in a separate volume.

We must pass over much in the *Life of Dean Alford* that is exceedingly interesting; contenting ourselves with only a glance here and there. We look with delight upon many particulars in his life and writings. One of these we cannot omit. In a letter of February 26th, 1865, he says: "O my dear friend, what a blessing of blessings it is to be able to look back on a life, in which though very, very full of unworthiness, I may thankfully say, that childhood's faith has never been beaten, and my dear Lord's presence never removed. As the shades fall, of course there is a solemn feeling; but it is not dread, only the natural result of uncertainty as to details, not as to the final state, but as to the interval between the change and the resurrection."

In 1868 he was invited to take part in a centenary celebration at Cheshunt College. He complied; and recorded in his journal: "In town (June 25th), drove to Cheshunt College. Service, Church of England. Newman Hall read; Dr. Binney preached. I presided and gave a written address, and spoke."

When he had attained the age of sixty, he wrote in reply to a con-

gratulatory letter received from his daughter, Mrs. Bullock: "Many returns there cannot be. Whether they are to be happy ones, very much depends, I daily feel, on whether the remainder of my life is to be spent in the Master's direct and active work." A few weeks afterwards he wrote: "I am far from well, and in the doctor's hands. Old enemy, palpitations and irregularity of heart, more obstinate than ever before; but with sixty in sight, one must not be surprised. I have long regarded every day as a new mercy straight from the Spring up there."

On January 5th, 1871, in a letter to the Rev. D. P. Alford, he wrote: "I am, I hope, getting on: I can do pretty well everything but the one thing which is my natural occupation—literary work. . . . Although knocked off work, I am by no means idle. I fill up my time by painting."

The last entry in his journal was on January 7th, two days only after the date of the above-mentioned letter. The weather was inclement. He went out into the streets of the city, and took cold; on the 10th he kept his bed; he sank rapidly; and on the 12th, "with a gasp but no struggle, his spirit returned to God who gave it."

Dean Alford was just sixty years and three months old when the tenement of his active spirit fell. He had crowded the work of a century into his lifetime. Literary work, we mean; which he felt to be his "natural occupation." He was one of those who, feeling time to be more precious than gold, could not allow it to be trifled with, or filched from him by inconsiderate intruders. Hence there was conspicuously displayed on the chimney piece of his study, the admonitory reminder, that visitors might read:—

"Call on a business man in business hours, only on business, transact your business, and go about your business, in order to give him time to finish his business."

He published a great number of works, of various sizes, and on various subjects, but mostly theological and ecclesiastical; issuing several—sometimes many—almost every year. He was a constant worker, even in his recreations, as well as in the study and the pulpit, and in other modes of useful action.

Little more need be added to this epitome of Dean Alford's life and character. "*In thought*, his rapidity was marvellous in reading letters and articles, and in composition he often complained his pen did not move faster; and the time most people leave unemployed was with him filled up. He never travelled without doing a lot of writing, either in correcting proofs or writing articles or sermons." "He was very independent in his ways, and would always rather do any thing himself than have it done for him." "His inner life was always that of a true religious man, and his outer life morally blameless." "He was a 'Scholar' in the sense of constantly learning." "To him, more than to any one man, may be traced the scheme for the Revision of the Authorised Version of the Scriptures. He advocated it whilst it was still deemed rash and premature. He pressed

it forward the moment that others had taken it up. He gave himself to it with all his energy when its necessity was recognised."—Such was HENRY ALFORD, Dean of Canterbury. May many of like mind and spirit be raised up to follow him in all respects wherein he followed Christ!

His equally diligent, laborious, and useful contemporary—though in a very different sphere—the plain Methodist Theologian, Thomas Jackson, will compare well, in many respects, as a companion picture, with that of Dean Alford.

(To be continued.)

THE TEACHINGS OF HISTORY,

IN REFERENCE TO THE INTRODUCTION OF EVIL INTO THE CHURCH.

CHAPTER II.—THE PATRIARCHAL AND MOSAIC PERIOD.

IMAGINATION cannot picture the scene which must have presented itself when Noah and his family left the ark. The old world had passed away: its houses fallen; its streets and fair fields choked up with the debris of the flood. Noah had to begin life again: "And Noah began to be an husbandman, and he planted a vineyard; and he drank of the wine and was drunken." Here is the fact stated: "He drank of the wine and was drunken." Dr. Clarke's view of Noah's conduct is a very lenient one. Whether it be correct or not is another matter. Many ancient Jewish writers entertained the same view; and it is very possible that he was not fully aware of the strength of the wine.

We see, however, in this act of Noah, how evil gets into the soul. Just the same in Noah's case as in the case of Eve. Appetite! appetite! Drunkenness is an old sin, and a dreadful one; for "No drunkard can enter into the kingdom of heaven." The sacred writer passes no opinion on the conduct of Noah; he records the fact, and leaves it. But we see drunkenness is connected with other evils. Take the case of Lot, in connection with that of Noah, and we see, even in this early age, what drink accomplished. From that time to the present it has been a powerful agent of the wicked one. Through intoxicating drink, thousands have been kept out of the church. Thousands have lost their standing in the church through drink. Its tendency, in every age, has been to debase and destroy. Temperance men have been by some pronounced uncharitable and unjust, because of their strong expressions when they have denounced strong drink. But it would really seem that the Almighty intended, in bringing out these two sad cases in the early stage of the world's history, and placing them, as it were, as two warning lights, one on each side of that stream which leads to ruin and death, to warn off future voyagers. To think that Noah and Lot, although the one escaped from the water and the other from the fire, yet that both should fall through drink! My heart feels sad, while I write, at the sad havoc

drink is now making among some of my friends and acquaintances, my country, and the world. All honour to those noble men, who have themselves escaped from being engulfed by it, and are now using their utmost endeavours to save their fellow-voyagers from being drawn into this stream of death.

The descendants of Noah did not long retain the knowledge of God; for when Abram was called, men in general had sunk into idolatry, and gone away from God. After the calling of Abram, and the separation of his posterity to be the depositories of the truth, we see, in the cases of Sodom and Gomorrah, the strong tendency in the human mind to evil. The destruction which fell upon these cities will naturally lead us to examine those sins by which they brought upon themselves these judgments of God.

"And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." (Gen. xviii. 20, 21.) "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." (Gen. xix. 24, 25.) This was a most terrible punishment which God brought upon these cities. Whether in the conflagration natural fire was employed or not, it was evidently kindled by the supernatural. It was God who rained fire and brimstone from heaven. The kind of wickedness into which these Sodomites had sunk was so abhorrent to God, that He could bear with them no longer. Here, it would seem, there was the indulgence of the lowest and most debased appetite; and Lot's guests were to have been victims to it.

No sooner has Lot escaped from these guilty cities, than his wife is turned into a pillar of salt, because she looked back. The Lord looketh at the heart; He beholdeth the thoughts afar off. We cannot see fully the greatness of her sin; but the Lord saw it, and she remains a monument of His wrath, and Lot is deprived of his wife, and his daughters of a mother.

I need not particularise the conduct of Lot and his daughters. Evil is engendered by the incestuous intercourse; and although two separate nations sprang from it, yet they were among the basest of the nations.

As we follow the stream of history, we discover that men do not improve. The vast mass is corrupt, and God calls Abram. Here is a character worthy, not only of our notice, but of our admiration. God separates Abram and his posterity from the corrupted mass around them. Abram is called The friend of God; a distinguished title this. A fine character is Abraham, as a whole. We have one or two blemishes which show that he was but a man.

Leaving the rest of the human family, which sinks deeper and deeper

into idolatry and vice, we follow the descendants of Abraham, and notice their rise and fall from time to time.

The bones of Isaac and Jacob rest in the cave of Machpelah. The Israelites multiply from a family into a nation. Pharaoh and the Egyptian people are alarmed at their increase, and measures are taken to crush them, and prevent their growth. The God of Abraham, Isaac, and Jacob was but imperfectly known by the people during their Egyptian sojourn. The Apostle Paul says of men in general, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." (Rom. i. 28.) The tendency of man, in every age, has been to forget God; to lose sight of Him; to forsake Him. The heart hardens, the mind darkens: let man alone, and he sinks.

The Israelites, although they could boast such exalted parentage, and many advantages over the other peoples, were no exception to the general rule. God, as the sovereign ruler, chose them for certain great purposes, which had in part been accomplished. Still, there is something more to be done.

The Egyptians and other nations were in advance of the Israelites, in civilisation and the arts, when they came out of Egypt. As it regarded the knowledge of the true God, the descendants of Abraham, after all, were before the other nations of the earth. It is not an easy task for a nation to rise when down-trodden, as this nation had been when Moses came to execute his divine mission.

It has been said, "What a strange thing that, after this people had seen the out-stretched arm of God, in the succession of miracles performed in Egypt, their deliverance from it, and their passage through the Red Sea; also, the visible symbols of the Divine presence, in the cloud by day, and the fiery pillar by night!—a people thus delivered, thus protected, could lose sight of their great Deliverer and Protector!" Yet it was so; for they were a stiff-necked, hard-hearted people.

No sooner is the song of triumph sung, "The Lord hath triumphed gloriously; the horse and his rider hath he thrown into the sea," than they begin to murmur. Although they had witnessed this manifestation of the Divine power, and still there was the cloud by day and the pillar of fire by night, yet, "How are we to subsist in the wilderness?" God, it is true, had saved them from the army of Pharaoh; but now they say, "We shall perish of hunger." They had no faith in the providence of God.

The history of this extraordinary people, as they journeyed through the wilderness, is instructive in the highest degree. The Egyptians worshipped the ox. Moses is out of sight: God is not visible to the eye. "Make us gods to go before us." The calf is made. "These be thy gods, O Israel!" Poor human nature! This people, even in this wilderness, had so much knowledge of art as to be able to make a molten calf; but yet they had not a clear and distinct knowledge of God.

This first exhibition of idol-worship appears to us so stupid and senseless, that we cannot understand it. The idol festivals, it strikes us, in all ages, had something more in them than the bowing down to a senseless image. We find that even here, "The people sat down to eat and to drink, and rose up to play."

There was the Church of God even in Egypt. There was the Church in the wilderness. There was the Church in Canaan. There were the faithful who formed a Church when in captivity. Their first work when their captivity was turned was to erect a temple for the worship of the only true God.

The history of this nation, after its establishment in the land of Canaan, during the time of the judges and the kings, is marked by constant relapses into idolatry and other sins. In the history of this people we see that sin, not unfrequently, carries with it its own punishment. No sooner is Joshua dead than we read, "And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves." (Jud. iii. 7.) They were sold into the hand of the king of Mesopotamia for eight years. They were delivered by the hand of Othniel, and the land had rest forty years. Again they do evil, and they are brought under subjection to the Moabites. Again, through their sins, they are brought under by the Philistines. Deliverance comes; but again they fall under Jabin, the Midianites, and others. Their history under the judges is but a repetition of their constant relapses and their punishment.

Viewing this nation under the monarchy, the case is not mended. Now, however, they are influenced for good or evil, in a great measure, according to the character of their kings. The deep depravity of man is seen, in that while good is evanescent, evil is permanent. The ten tribes who separated under Jeroboam, were led away from God; and we repeatedly read, as it regards his successors, "They walked in the ways of Jeroboam, who made Israel to sin." The ten tribes were soon scattered, and they have never been gathered again. It is not necessary to follow the other two tribes in their rising and falling, till they reappear, and we see the mighty nation sunken down into a Roman dependency.

THE PRINCE OF PULPIT ORATORS.

A LECTURE DELIVERED BY BRO. JOHN ROSE, OF AYLESBURY,
BUCKS.

THE annals of Christianity show, that the Church has a Niagara-force of influence, against which the gates of hell shall not prevail. This influence has never been checked but to break forth with greater power; it never has fallen, but to show its innate resistance to ruin; like its great Author,

it baffles all the enmity of evil, by its essential virtue. And, "as it was in the beginning, is now, and ever shall be," even to the end of time.

Again and again, has the Church been cradled by a nation, and nursed by a monarch; but, through treachery to the truth, the nation has been unworthy of its treasure, and the monarch has been false to his trust; till the heaven-born guest has fled to a more worthy realm, and welcome home.

Christianity possesses the marvellous attribute of adapting itself to all stages of the world's growth; and God reveals his wondrous design, in preparing and empowering instruments of such singular suitability to propagate His truth. During the first Christian age, the prejudices of the Jews, strengthened by extravagant tradition, and fortified by false glosses of Scripture, were triumphantly encountered by the keen and cleaving force of the fiery argument and powerful logic of St. Paul. The Romans, haughty and luxurious, priding themselves on their philosophy and power, were successfully met by the philosophic Fathers; whose power of word-painting, and of wielding the sceptre over the master-faculty of man, has been the admiration of succeeding generations. And during the long night—from the fall of the Western Empire to the German Reformation—when a thick darkness, illumined only by the clashing of the sword and spear, covered the world; even then, there were bold reformers, whose qualities of mind and heart were suited to the exigency of the time. To convert the princes of the Romish Church, clothed in purple and fine linen, was hopeless. Christian teaching was for the Lazarus at the gate: and winning sympathy from the serfs, and gaining the ear of the abject multitude, the workers roughly rebuilt that church, of which the foundations had never totally disappeared. And when Rome had changed her tactics and her title; when she no longer reposed upon the mere assumption of power, but grounded her claims upon antiquity; when the rustic hands of the Italian reformers would be too feeble to meet the enemy, and learning and scholarly strength were needed; then a race of scholars suddenly raised their heads in Europe, whose learned toils were a match for the foe: and in the crisis of French atheism, when the strife of factions and the stirrings of revolt were so rife, the genius of the Church repelled the scathing creed of infidelity.

With the sunshine of truth there comes the genial atmosphere of peace and prosperity, the growth of mind, and the fruitage of invention. The Reformation gave us our great race of poets, in front of whom stood Shakespeare; the great school of philosophy, which looked to Lord Bacon as its founder; the race of brilliant, many-sided men, for whom Raleigh and Sydney may stand as types. It likewise brought out a brilliant constellation of divines, shining conspicuously in the Christian sky. Luther, the solitary monk that shook the world; Knox, who feared not the face of clay; Baxter, who now enjoys the rest in heaven he so beautifully depicted on earth; Bunyan, a second John, who was cast into Bedford

gaol, as the first John had been banished to the Isle of Patmos, that there he might write his inimitable allegory, as the other had written the Apocalypse; Watts, whose heart-stirring hymns are still carolled by thousands of congregations; Wesley, whose walk and talk were Christianity in earnest; Whitefield, the prince of pulpit orators, who could charm and convince like no other man; Robert Hall, whose style was beautiful as the rainbow, and whose piety was lofty as the stars; Richard Watson, who lived a saint, who had the mind of a sage, and who wrote like a seer; Andrew Fuller, who excelled all scholars, and yet studied at no university; Carey, who taught governments that the soundest policy in religion is the safest in politics, and statesmen that the way to civilise is first to Christianise; and hosts of others who could set forth the majesty and beauty of Christianity with such justness of thought and energy of language that the indolent were roused to listen, and the fastidious forgot to sneer. Yea, a galaxy of god-like ministers will arise and shine, whose light will be quenchless amid the smoke of the battle of Armageddon, and will radiate when the Archangel's trumpet awakes the dead, and the last-day fires encircle the world.

One of the brightest luminaries among these apostolic men, with apostolic call, apostolic spirit, and apostolic success, was George Whitefield. Born in England, and buried in America, he was the Christian hero of two hemispheres, honoured and beloved in both. England is rich in hereditary greatness, and radiant in ancestral glory. England is the classic ground of liberty and philosophy, the school of all knowledge, and the mart of all trade. Her soil holds the dust of thousands who stamped their character upon the page of history, and filled the world with their fame. Gloucestershire is renowned for many noteworthy men, who were born within its borders. Tyndale, who translated the New Testament into English three hundred years ago, unlocking the "fountain sealed," and giving England the "water of life": Sir Matthew Hale, the kindest judge of his time, beneath whose ermine throbbed a God-fearing heart: brave Bishop Hooper, who was burnt at the stake, fell a martyr for the truth, and, Elijah-like, ascended to heaven in a chariot of flame: Robert Raikes, who first countenanced the culture of slighted youth, and mapped out the nursery-field of the Church: George Whitefield, the "burning and shining light," the mirror of his great Master, ever on duty in doing good:—honoured is the county that cradled such men!

Six months after all that was mortal of Matthew Henry had descended to the tomb, George Whitefield was born at the Old Bell Inn, Gloucester, when the hum of the Christmas-tide bells was heard from the old cathedral tower. His birth put forth no buds of hopeful promise, and his descent augured no brilliant future. But He who fashioned the orient diamond in the caves of the earth, created Whitefield; who, in after years, united the mind of a cherub with the heart of a seraph. Many of God's heroes are of obscure parentage and birth. Whitefield was scarcely weaned from

his mother's breast when his father died ; and thus early was he left to maternal care. Doubtless, he who starts from the training school of a good mother, graduates from a school which is better than the university of Oxford or Cambridge, with a diploma in each hand. Yet a town tavern is, at best, but a sorry sort of seminary for the proper training of youth. As might be expected, from such home influences, and amid such surroundings, Whitefield's early career was an evil one. Fun was his element, and mischief his delight. Boyish trickery, and youthful dissipation, grew with his growth, and strengthened with his strength, until detection tripped him up on his slippery path, and the timely rebuke curbed him in his wild career. In early life he had to be proxy for a house-maid ; so he donned the blue apron, and did the double duty of house-cleaner and bar-room waiter. During this period, the proclivity for his great calling in life revealed itself. He would imitate clergymen, read prayers, and, as he grew older, compose sermons. Often did the midnight lamp burn brightly at the Old Bell Inn, Gloucester, as young Whitefield husbanded the still hours in reading the Word of God. Deeper went the sounding line into his evil heart ; higher rose his breathings after a purer life. And he, who, awhile ago, was in danger of filling the scorner's chair, now became a seeker after God. About the age of sixteen he dreamed that he was to see God on Mount Sinai. Doubtless, this dream had great influence in shaping the future destiny of the dreamer ; for Whitefield viewed it as a *call from God*. His mother, at first, tried to dissuade him from his high purpose ; but finding her efforts fruitless, she, at length, encouraged him, prepared the way for his collegiate course by making sacrifices, and eventually sent him to Pembroke College, Oxford. Being poor, he had to undertake the office of servitor. The morals of the University were very low. However, Whitefield soon found congenial companions in the Wesley brothers, who tried to build each other up in the knowledge and fear of God. Alas ! neither knew the sinner's short way to God. Each, like an infant, was feeling for the Fountain of life. Charles Wesley lent Whitefield a book entitled, "The Life of God in the soul of Man ;" the reading of which brought light to Whitefield's mind : he was led to rest his all upon the atoning merits of Christ, and so became a new creature in Christ Jesus.

On board a ship starting for America, at Michaelmas, 1735, we find both the Wesleys practising for their great life-work. In this vessel we behold practical Methodism struggling in the process of its formation ; it was Epworth rectory and Susannah Wesley's discipline afloat on the Atlantic. Here the Wesleys learn their need of Christ. After this bootless journey to America, they return to England ; and, through the instrumentality of the Moravians, both find peace through believing.

About this period, Voltaire, with marble-cheeked audacity, predicted that, in the next generation, Christianity would be routed from the civilised world. He, and other polite French writers, had draped the corrupt

doctrines of the day with the attractions of eloquence and poetry, humour and satire, until they swept over the nation like a sirocco, withering not only the sentiments of religion, but the instincts of humanity; and subverting, at last, the altar, the throne, and the moral protections of domestic life. The Wesley-and-Whitefield band were being raised by Providence to defeat Voltaire's prophecy, to counteract these corrupt doctrines, and to prepare a new development of Protestantism.

There are some trees garlanded with flowers, some wealthy in their fruitage, and others stately with colossal timber. Whitefield was a tree of God's own planting; and he possessed both gifts, graces, and fruit. His flowers were not mere May-blossom, falling fruitless; his fruit was not shrivelled and scanty; nor was his timber a mere dwarfish stem. Heaven-endowed, he came forth an Apollos in eloquence, a Peter in zeal, and a Paul in principle. Conversion to God always creates a missionary spirit. Whitefield largely imbibed this spirit, and God sealed his ministry with early fruit. He was honoured at the outset of his ministerial career, in being despised both at Oxford and Gloucester. That burly idol of literature, Dr. Johnson, was a fellow-student of Whitefield's; and while the leviathan-lipped Doctor waxed eloquent in praise of Blackstone the judge, and Shenstone the poet, both students of the same college, he coldly calculated the genius of Whitefield. At Gloucester the Bishop refused to ordain him; but, happily for the young minister, the persuasive powers of Lady Selwyn soon cleared away the Bishop's scruples, and Whitefield was ordained. His ordination was no mere passing ceremony: to him it was as sacred as a sanctuary-service, and as solemn as the judgment-day. His spirit was wound up to the highest pitch of ardour, throbbing and thrilling with strong emotions; and, like a renovated eagle, impatient to break away: so that we naturally look for a corresponding swiftness of flight and width of sweep, and feel that we shall not be surprised by anything which may follow. He discloses from his heart a "secret place of thunder" and "a fountain of tears," from which we expect alternate bursts of terror and tenderness—bolts of Sinai and dew of Hermon—and we shall not be disappointed.

Whitefield was born an orator! His face was an attraction; his voice was both musical, magical, and mighty: he could roar like the lion of the forest, or whisper like the sweet carollings of the song-bird: he could revel in an ebullition of gaiety, or move the deep emotions of the heart. His eloquence was pathetic and enthusiastic,—touching two zones of the soul. His was the eloquence which weeps, fires, glows, is gentle or impetuous; woees, denounces, breathes, burns; flows like a gliding ripple over the calm surface of the inland lake, or shakes the resonant welkin with the majesty of its thunder-tones; and, in fine, weaves and winds around, and within the mazes of the human heart, such a web of enchantments as may well captivate its very will to welcome and hail so sweet a bondage. His natural gift, moreover, was fired by the unction of the

Holy Ghost: hence hundreds were pricked in their hearts under his touching appeals.

Thus arose this brilliant-orbed star of the eighteenth century, chasing away the moral darkness that had covered and pervaded our sea-girt isle.

(To be continued.)

HAPPINESS.

DEAR BROTHER,—As a wayfaring man, expecting to tarry here only for the night, I would fain reason with you upon those things which are necessary to true happiness.

That God designed man to be happy, cannot, for a moment, be doubted.

As an evidence of his benevolent design, he gave to man a capacity for enjoyment, and placed him in a world of beauty and order; a world in every respect suited to his existence, not only as a rational and intelligent, but also as a spiritual being.

When man fell into sin, he lost the happiness of holy fellowship with his Maker.

The question is a very important one: In what does true happiness consist?

Man is a compound being, consisting of mind and matter; of body and soul. Our wants, therefore, are many; and the supply of these must make up the sum of human happiness. So far as the body is concerned, we want but little; and that little not for long. Still, good, wholesome food, warm clothing, and comfortable habitations, in which to screen ourselves from the summer's scorching sun, and the winter's pelting rain and chilly frosts, are not to be despised. An education suited to our capacity, and to the circumstances in which we are placed, is an important ingredient of happiness; also pleasing friendships and happy associations go a great way in making life joyous.

Abundance of wealth, splendid mansions, well laid-out parks and lawns, with high titles of honour, and the applause of men, are not essentials of happiness.

To be happy, man needs food for the mind: not that which vitiates, but that which is adapted to elevate, and ennoble, and purify. And then there are the wants of man's moral nature, or, in other words, the wants of the soul.

To be happy, we must seek for supplies to meet all these wants: the wants of the body, of the mind, and of the soul.

Of all these wants, those which belong to the soul are the most important. The Saviour said to Martha, "But one thing is needful." We don't understand Christ to have said all other things were unnecessary: what we understand is, that all other things, when compared with this "one thing," Christianity, sink into utter insignificance. This stands

out the most prominent. This is the great necessity of life. According to Solomon, "The merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." (Prov. iii. 14.) This is "more precious than rubies; and all the things thou canst desire, are not to be compared unto her." (iii. 15.)

The Saviour, no doubt, referred to religion when He called it "the good part." There are many things which are in themselves good; but this is the greatest good, it is the supreme good, and it is superlatively good; good for the body, good for the mind, good for the soul; meeting its highest, its holiest aspirations: therefore, it is good for this life, and also for the next.

But why is religion the most needful thing? The answer is plain. Man cannot be happy without it. The wants of his moral nature cannot be met from any other source. He may hope to find all he requires in wealth, or in worldly honours; or if his mind be of the low, sensual cast, he may labour to find enjoyment in the vulgar and the vile; but these won't meet his requirements. Whatever wealth a man may possess, though he sit upon a throne, and sway a sceptre; though he attain to the highest pinnacle of fame, or plunge deep into sensual gratification; yet his mind or soul will be ill at rest.

In search of happiness, man might wander through unlimited creation; yet, as the dove returned to the ark, because it could find no rest for the sole of its foot, even so must the soul return to God in order to find true happiness.

The world will propose great things; but all it can give, when compared with the happy influences of religion, is nothing more than vanity and vexation of spirit. Let a man obtain his happiness from the purest worldly source he can, still it is nothing more than a rational, intelligent enjoyment, and does not, therefore, rise sufficiently high.

God gave to man a living soul: He made him a spiritual being. He therefore needs spiritual enjoyment. Sin has made, in the mind of man, a vacuum, which cannot be filled by any earthly good. It can only be met by communion with God. Religion, then, is man's great necessity, in order to true happiness in this world.

Let a man be poor, and despised by his fellows; yet, if he carry with him a good conscience; if he have in his breast the peace of religion; if he have the Spirit bearing witness to his adoption into God's family; if he have a good hope, through grace, of a better life in heaven;—then he must be a happy man: but, on the other hand, though a man be satiated with earthly good,—though he have it even to the full,—yet, without Christian peace, and a "well-grounded hope of heaven," he must be unhappy, unless his heart be callous to his own best interests for both worlds.

Seeing that religion will make man happy, and inasmuch as there is a principle in the breast of every person prompting him to seek for happiness,

it follows that every person should get religion. Whatever his circumstances, whether rich or poor ; whatever his position, whether master or servant, whether husband or wife, whether parent or child ; all, without exception, should secure religion.

Man cannot enter heaven with an unrenewed nature. His heart is estranged from God ; it is at enmity with God, not being subject to His law. He has broken away from all restraint ; he has assumed a hostile attitude ; and, as an enemy, he is engaged in open war with God. Religion, then, must be man's great necessity, because it brings reconciliation and peace with God.

Man has not only a rebellious spirit, but also a deeply depraved heart. He has a vitiated taste, and is the subject of moral corruptness. The disease of sin has taken hold of every power and faculty of the mind. The heart of man is well compared to a "whited sepulchre," and to a cage of unclean birds.

Men have sought to raise themselves and their fellows from the degradation of sin, and its consequent misery ; but no system of philosophy, or morals, or mere theory of religion (separate from Christianity in the heart), has been able to effect this great end. Man is still debased by sin. The lapse of ages, and the advantages of civilisation, have not obliterated the evidences of man's fallen condition. There he lies, unaided by any human power, helpless and distressed, wallowing in the mire and clay of moral pollution. But what philosophy and mere ethics cannot do for man, the Gospel can.

The Gospel is a power, not human, but Divine. "It is the power of God unto salvation, to every one that believeth ; to the Jew first, and also to the Greek," or Gentile. The power of elocation, or of rhetoric, may be brought to bear upon the mind ; it may dazzle ; it may please the senses : but it cannot renovate the heart ; it cannot save the soul. The power of God only can effect this, and this power is in Christianity.

The Apostles were to go into all the world, and preach the Gospel ; and it is the Gospel of God which unfolds this glorious system of Christianity.

Christianity, then, is the great, the grand recipe for fallen humanity. It will not only reconcile man to God, and give him peace, but it will elevate ; it will ennoble and sanctify his soul. It will raise him up from the depths of moral degradation and pollution ; it will take him from off the dunghill of sin, and place him with the princes of God's people. It will bring him, as a wanderer, back to the fold of the Good Shepherd ; and, as an alien, it will take and place him among the children, that he may have fellowship with the Father, and with His Son Jesus Christ.

This Christian experience is essential. "Except a man be born again, he cannot see the kingdom of God." (John iii. 3.) Amongst Christians here, this experience must necessarily differ in its manifestation and development ; owing to the variety of mind there is amongst us, the

difference in intellect, and the contrast in point of privilege and opportunity. But in all cases, if our religion be true, it will lead us to love God above every other object; and, taking the Gospel as our guide, we shall love each other with a pure heart fervently, being pitiful and courteous. Love is the essence of the Christian religion. Love will uproot all the principles of evil. It will eradicate and destroy every unholy temper; it will tear up every root of bitterness; it will drive out of the affections every usurper, and every foe to God and virtue. It will demand and keep the heart, a sacred deposit for God.

As we value, then, our own happiness here; as we value the favour of God; as we value a peaceful and happy death; as we wish to shun the flames of perdition, and avoid the torments of the damned;—let us embrace and live Christianity.

Perhaps you say, Be more explicit; tell us more plainly what this religion is, and how we shall obtain it.

Religion, my brother, is not a mere form; it consists not in ablutions or washings: not in mere baptism and confirmation, and partaking of the sacrament of the Lord's supper. Religion consists in experience and practice; of repentance toward God, and the trust of the soul upon Christ's sufferings and death, as the propitiatory sacrifice; in our adoption into the family of God, making us thereby members of Christ's militant church, and partakers of a holy, sanctified life; that holy life being manifest by our walking in the fear of God, and keeping all his commandments.

In order to attain to this happy state of mind, and Christian practice, we must give ourselves to sincere, earnest prayer. David tells us that he "sought the Lord, and He heard him, and delivered him from all his fears." (Psalm xxxiv. 4.) Again he says, "The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow: then called I upon the name of the Lord: O Lord, I beseech thee, deliver my soul." (cxvi. 3-4.) Go then to God in prayer. Let your prayer be that of confession and earnest entreaty; that of the publican: "God be merciful to me a sinner!" "Seek the Lord whilst He may be found; call upon Him whilst He is yet near." "When ye seek Me with all your hearts, then ye shall find Me."

Dear Brother,

"Nothing is worth a thought beneath,
But how I may escape the death
That never, never dies!
How make mine own election sure,
And, when I fail on earth, secure
A mansion in the skies!"

Yours truly, P. WATSON.

Biography.

BROTHER GILES.

(Concluded from page 47.)

THE communication given from his leaders, brings out some prominent features of Brother Giles's character, which were not seen so fully before. Here he is seen in the class meeting, giving his Christian experience. A very striking expression is used by my friend Mr. Plumbley:—"His experience was always deepened by humility." He had not forgotten the wormwood and the gall; consequently there was no boasting. As far as my knowledge went, he was one of the most self-abased men I ever knew. I used sometimes to accost him thus: "Well, Father Faithful?" "Father Faithful, indeed!" he would reply, "very far from that."

He was an honest, upright man. Losses in business brought him into straits and difficulties; but he laboured hard, and his wife too, till all he owed was paid; and no one lost a farthing by honest John and Elizabeth Giles.

We come now to his last affliction and death. For five months he was prevented by affliction attending the house of God. This must have been, as it really was, a great privation to one who was always ready to sing, "I was glad when they said unto me, Let us go up to the house of the Lord." The outward man was declining, but the inward man was renewed day by day.

Not being able to attend the house of God, he was always glad to see any of his Christian friends. And here I would observe, in addition to the visits of the preacher and his leader and other old friends, were those of several of the young men of the church he belonged to. One of his class-mates was especially attentive to him, and was the last who visited him while consciousness remained. The wise man has said, "It is better to go to the house of mourning than to the house of feasting." It was not, strictly speaking, a house of mourning where Brother Giles was lying, waiting the Master's summons. The visitants found it, as the poet sings:

"The chamber where the good man meets his fate,
Is privileged beyond the common walks
Of virtuous life, quite on the verge of heaven."

One of our sisters visited him on the Sunday afternoon before his death. They had a glorious time together. After she was gone, he said to his family, "O! she has quite lifted me up." Young ladies who may read this, what higher honour could you covet than to tread in the footsteps of our sister, and to visit the dying bed of the saint of God? and as the door closes after you, to excite the exclamation, "She has quite lifted me up!"

His young class-mate before referred to visited him on the Monday

before his death. He was rejoicing in hope of the glory of God." This was a very fitting visit; that the young soldier who had fought by his side, and so frequently visited an old comrade who had put off the armour, should be the last to see him before he joined the host triumphant, to wave the palm of victory and to wear the crown of glory. I visited him on the evening before his death, when, though still alive, he was dead to all earthly objects. The daughters of music were laid low; the power of speech and of sight were gone. I could only look on and say a word or two to the mother and daughter, and regret that I had only visited him once before during his twenty weeks' affliction. I am disposed to think that, when the soul of the righteous is shut out from the companionship of those he was with on earth, it is let into the fellowship of angels and the spirits of the just made perfect. Brother Giles, while lying in this apparent stupor, broke out: "The angels are come to receive me." Thus our brother realised what our Lord so beautifully teaches in the parable of the rich man and Lazarus: "Carried by the angels into Abraham's bosom." This took place on Thursday morning, September 25th, 1878. He had reached the age of eighty-two years.

His mortal remains were consigned to the dust on the following week, to await the sounding of the trump of the archangel, and to be raised into incorruption by Him who has said: "I am the resurrection and the life: he that believeth in Me, shall never die."

Mr. Blott, his last leader, writes thus:—

Brother Giles was in his element at a prayer meeting; it could not be a dull meeting if he was there. In my early Christian days as a prayer leader, I recollect a brother being called on to give out a verse. He first took out his spectacles, then his handkerchief, and rubbed the glasses; after some difficulty, adjusted the spectacles on his forehead, took up the hymn book, turned over leaf after leaf, first towards the end, then turned back again to the beginning; and, after keeping us standing for some five minutes, gave out in sepulchral tones:—

"Shrinking from the cold hand of death."

The lesson then taught me, I have never forgotten; and I am happy to say that, what I saw done, I have never practised.

Brother Giles had committed to memory about half of our hymn book; and, as his leader has said, he was not only ready with his verse, but could tell the page where it might be found. His class-mate, Mr. Howell, has given me a list of 180 different hymns he remembers hearing him give out; some, of course, were special favourites: as—

Page 399—I the good fight have fought.

609—The God of Abraham praise.

658—Give me the wings of faith to rise.

667—How pleasant, how divinely fair.

572—Rock of Ages, cleft for me.

And also on pages 318, 571, 647, 650; some choice ones occasionally not in our book; two verses on the priesthood of Christ. I particularly remember

Page 587—Jesus my great High Priest.

591—With joy we meditate the grace.

He was sometimes called "The Walking Hymn-book." Such a variety as Brother Giles brought out in praise and prayer I know not that I ever knew in any other man.

When prevented by his last affliction from mingling with the people of God, he and his little grandchildren had many a concert together. And I know not which was the most delighted; the children, to sing their little pieces to grandfather, or he to join with them in singing.

He was a worthy fellow; and not a better hearer than Brother Giles had any preacher. He did not belong to the rather large family of the croakers, found in most congregations. I don't believe that a single drop of their blood ran in his veins. The croaker family may trace their pedigree back to the Pharisees of old, and are aptly described by the great Teacher Himself. (Matt. xxiii. 13.) Brother Giles had generally to listen to local preachers; and when returning home with a sister of a kindred spirit, he would bring out portions of the discourses, and say how suitable they were to him, and profitable to his soul. Not a single complaint was ever heard from his lips.

Brother Giles was a Bible student, and his prayers told how it had been studied. When at the last, he could not get to hear the Word of God preached, he would say:

"When quiet in my house I sit,
Thy Book be my companion still;
My joy Thy sayings to repeat,
Talk o'er the records of Thy will,
And search the oracles divine,
Till every heart-felt word be mine."

I remember well, as his leader has said, the influence attendant when he closed his prayer, as I now close my sketch, in the words of Jude:—"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Literary Notices.

Revivalism. By William Shepherd Allen, M.P., Manchester, Tubbs and Brook. London: Pitman. One Penny.

MR. ALLEN appears an earnest man, and we are glad to find such men

leavening our house of Parliament, for there is too much of the leaven of evil there we fear. As it regards the pamphlet before us, although we do not agree with the author on some points, yet it is a stirring piece, take it altogether; and remarkably cheap—52 crown octavo pages for one penny.

PAMPHLETS AND PERIODICALS RECEIVED.

The Gardener's Magazine.—February part, price 10d.

This part begins a new volume: Lovers of the fruit and flower garden, cannot do better than take in this good and cheap work; 48 folio pages with splendid wood engravings, for 10d. monthly.

The Hive for February.

The Methodist Temperance Magazine for February.

The Appeal for February.

The Methodist Visitor for February.

The Sunday School Reformer. January and February.

The Systematic Bible Teacher. January and February.

Miscellaneous.

ECHOES OF THE NEW YORK CONFERENCE.

AN AMERICAN ESTIMATE OF THE CONFERENCE.

THE great Conference of the Evangelical Alliance is closed. Its members have returned to their respective fields of usefulness, and the most remarkable religious convention that the world ever saw is now part of the history of the Church of God. It has this distinction above all former Councils in Christendom, that it was called by no ecclesiastical or civil power; that it claimed no authority to interpret or assert dogmatic opinion; that it was a representative body of those men who hold to certain fundamental doctrines of Evangelical Christianity, distinguished from Romanism on the one hand, and Rationalism on the other. It was the avowed exposition of that system of religious faith which recognises the Trinity in Unity of God, and the Atonement by Christ as the only ground of salvation. It excluded none who did not by their own choice exclude themselves.

Among the members from abroad and from our own country, were men of the highest standing in the Church for their learning, talents, and worth

—men who illustrate Christianity by their lives, and give dignity and value to any assembly in which they sit. Compared with the Councils of the Church in former ages, and with previous Conferences of the Evangelical Alliance, this Conference in New York exceeds them in its vast proportions, as it does in the variety, magnitude, and importance of the themes that commanded its attention.

The power of this Conference is visible in its proclaimed reception by the enemies of Evangelical Christianity. In their newspapers and their pulpits they have spoken of it with that tone of censure which indicates unmistakably their sense of the majesty of the moral influence embodied in the Conference, and the weakness of those forces not impelled by the principles within this alliance of Christian scholars and divines. Never did the infidelity of modern scientists appear more mean and contemptible than in the hands of the giants who tore it from limb to limb in this Conference, and scattered its fragments on the floor. The world, as represented in civil governments and private corporations, did such honour to this Conference as no other religious assembly ever before received. The Emperor of Germany sent to it his Christian salutations. The President of the United States kindly waited from an appointment to meet his captains, to receive the Alliance at the capital of the country. The mayor of the city of New York presided in the Conference, and the Common Council extended to the members the hospitalities of the city. Philadelphia did the same honour to itself and the Conference. The transatlantic steamship companies and railroad companies in the United States offered facilities of travel with generosity unexampled in any land or time. The Erie Railroad invitation to the Conference to go to Niagara Falls and return (six hundred miles) *free of expense*, was a most munificent offer. The Pennsylvania Railroad Company was equally generous in its invitation. And if the Conference had remained in session thirty days instead of only ten, the whole country would have overwhelmed it with invi-

tations and proffers of unlimited hospitalities.

The daily secular press in this city has remarkably illustrated and increased the moral power of the Conference. Its reports of the proceedings have been so full and so accurate, as to give a fair view of the Alliance, while the editorial reviews have been marked by a breadth of view, an appreciation and apprehension of the scope of the Conference, of its extent and limitations, and by such a kindly spirit, both in applause and criticisms, as to win the grateful recognition of the whole Conference. And the outward manifestation of the grandeur and power of this Conference, more marked and impressive than any other sign, has been the eagerness of the people to see, hear, and enjoy. Provision had been made for large assemblies, but the multitudes that thronged every temple and hall thrown open exceeded all anticipation and compelled sudden and swift arrangements to meet the exigency. The Conference divided itself into sections, two, three, and sometimes four sitting at the same time, and all commanding profound attention. The most elaborate, philosophical, theological, and scientific discussions were listened to with the greatest satisfaction. These papers were encored as popular songs in a concert, and their repetition actually required, at great length. One of them, for the second time read, held a vast assembly, packing one of the largest churches, two hours and forty minutes! The enthusiasm of these immense audiences indicated an intellectual religious revival—a sudden awakening to the apprehension of Evangelical truth, in its bearings upon the world's regeneration, and the quick appreciation of a great thought, a fine illustration, or a novel and ingenious argument, showed the audience to be in the highest range of mental and moral activity, day after day, through the most protracted and exhausting sessions.

Nor is it one of the least wonderful circumstances that these meetings—three, five, and sometimes seven in one day—for ten days, some of them extemporised and supplied with orators on the instant, all of them

crowded to the utmost capacity of the largest houses that could be obtained, have invariably been conducted with decorum, dignity, and spirit, speakers in no case failing to appear, and in no case failing to satisfy the demands of the exacting audiences. The assemblies have been manifestly under the power of that faith which recognises a present God, whose Spirit moves the hearts of his people, making his truth omnipotent.

Of the immediate and permanent influence of this Conference we will not attempt to say more than that the best possible results are confidently expected. God will make it, we fondly believe, so great a blessing to our own land and to the whole world, that all the time, toil, and money expended in preparation for it, and in its consummation, will be regarded as nothing compared with the glory that is to follow. Thanks are due to the brethren who came to us from over the sea, and from the British Provinces in the North, for their presence, their prayers, and their wise and timely words. Men of might, of faith, of learning, and zeal,—they have given us lessons of wisdom, impulses to holy work, and examples that will tell upon us long after they are gone. They carry with them our gratitude, admiration, and love, and our longing desire that their lives may be prolonged until another General Conference in New York shall bring them to our port and homes again.—*New York Observer*.

Choice Selections.

MODERATISM IN THE CHURCH OF SCOTLAND: ITS DEFECTIVE TEACHING.

IN the matter of religion it was not a good time in those northern parts (before the Disruption of 1843). *Moderatism*, which means a religion without earnestness, a form without life, and a gospel without grace, cast its deadly shadow over many a parish. Light, indeed, was beginning to dawn; the spirit that moved Chalmers was abroad; and when rare opportunity afforded, men were listening to the ancient story of the cross as if it were

a new thing. As yet, however, it was only dim dawn. Strange doctrines were given forth from the pulpit of many a parish church. One taught the people that, if they paid their debts and lived a quiet life, they were sure of reaching heaven. His brother in the neighbouring parish declared, on the other hand, that nobody can attain to assurance of salvation until the day of judgment, and that the children of God generally die under a cloud, a doctrine he clenched with the Scripture, "Whom the Lord loveth He chasteneth." A third publicly stigmatised praying people as hypocrites. A fourth acknowledged his dislike of preaching, by calling Sabbath the "hanging day." Another apologised to his audience for having once used "that offensive and unpollite expression, *hell*."

Several of these pastors were famous for their skill in agriculture, but while they kept a well-stocked farm-yard, their scanty supply of sermons grew more dry and mouldy every year. The preaching was no more likely to awaken a slumbering congregation, than was the chirping of the sparrows in the hedge to arouse the still, sad sleepers in the neighbouring kirk-yard. A clear, full statement of the "finished work" of Jesus, as the one, only and all-sufficient substitute and sin-bearer, was seldom heard.

In a certain parish contiguous to the district in which our missionary laboured, the minister was one day catechising the people, and put to a woman, noted for the then rare qualities of earnestness and zeal, the question, "How many persons are there in the Godhead?" "There are *two* persons in the Godhead, the Father and the Son." Again the minister put the question, and this time with a caution. The same answer was given. "You see," said the parson turning pompously to his elders, and glancing round upon the people, "You see what comes of high-flown zeal and hypocritical pretence. This woman thinks to teach others, and herself is more ignorant than a child. What gross ignorance! Woman don't you know that the correct answer is, 'There are *three* persons in the

Godhead; the Father, the Son, and the Holy Ghost,'" &c. "Sir," replied the woman, "I ken verra weel that the catechism says sae. But whether am I to believe, the catechism or yersel'? We hear you name the Father, an' sometimes, but nae aften, ye mak mention o' the Son; but wha ever heered you speak about the Holy Ghost? 'Deed, sir, ye never sae muckle as tauld us whether there be ony Holy Ghost, lat alane oor need o' his grace." The minister stood rebuked; and the people went away home to discuss and think. — *Life and Labours of Duncan Matheson*, pp. 4, 5.

THE LITTLE COAT.

"His mother made him a little coat." The good mother who made him the little mantle was Hannah, honoured among women. The lad who wore it was Samuel, who grew from a beautiful childhood into the holy prophet and the honest judge. Hannah consecrated him to God from infancy and placed him in the temple. Every year she made him a little coat and took it up to Shiloh, when she went to offer her annual sacrifice.

In Hannah we have a lovely instance of a good mother. Her little Samuel was "lent unto the Lord." He was to be the Lord's child and to serve God all his life long, and he became a great blessing to his country. Thus Hannah sets us a beautiful example in two points. In the first place, that we also may give our children to the Lord, endeavouring to train them up for some good and holy purpose; and in the second place, that we like her, may care for them day by day and year by year, as treasures lent to us by God, and regularly provide for their needs.

It may often happen that a mother is more anxious to dress up her child in finery and folly than to cultivate and control its mind. If a girl is dressed like a doll when young, she is apt to grow up in pride and extravagance.

Just as we make a little coat for our child, stitch by stitch, so we are forming their characters little by

little, and training them in good or bad habits. How quickly they copy us! Our habits and our ways become photographed on our children's hearts day by day. We help to clothe them in garments of light and loveliness, or else in garments of sin, and sorrow, and shame. We weave for them coats which they will be wearing when we have passed away. They put on the example we set them. Not only what we say, but what we do, is repeated in their actions and conversation.

If we get angry with them, they very soon learn to be passionate. If they see us ill-tempered and cross, or if we punish them unfairly, they are likely to pay us back in our own coin. If we are tricky and deceitful, and tell lies, they grow up to cheat us. If a boy is handled harshly and jerked into obedience, he is likely to turn out sulky and obstinate. If we talk only of "money, money," he will be greedy for sharp bargains. If he sees that we are happy, and cheerful, and even-tempered, it is likely he will soon learn that godliness is profitable for all things, for the life that now is and for that which is to come. Long after we are dead, our children will be clothed in the habits we helped to fashion.

Fathers and mothers, we are weaving our children's habits every hour. We do it as clothes are made, stitch by stitch. We do it by little things and through unconscious influences. We are making the "little coats" which shall be worn by and by. The property we can leave our children may be small indeed. We may not afford them an expensive education; but day by day we can be prayerfully seeking to train them up in the right way, and to bring them to Jesus Christ, to receive the free gift of the white robe of His righteousness. — *Leominster Tract Association.*

CREATION.

Heb. xi. 3. "Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear."

"Now, what does faith give us to understand concerning *the worlds*: that is, the upper, middle, and lower regions of the universe?"

"1. That *these worlds* were not eternal, nor did they produce themselves, but they were made by another.

"2. That the Maker of *the worlds* is God; he is the *Maker of all things*; and whoever is so, must be God.

"3. That he made *the world* with great exactness; it was a *framed* work, in every thing duly adapted and disposed to answer its end, and to express the perfections of the Creator.

"4. That God made *the world* by His word; that is, by His essential wisdom and eternal Son, and by His active will; saying, *Let it be done, and it was done*, Ps. xxxiii. 9.

"5. That *the world* was thus framed out of nothing, out of no pre-existent matter; contrary to the received maxim that 'out of nothing, nothing can be made;' which, though true of created power, can have no place with God; who can call *things that are not, as if they were*, and command them into being. These things we understand by faith. The Bible gives the truest and most exact account of the origin of all things; and we are to believe it, and not to wrest or run down the scripture account of creation, because it does not suit with some fantastic hypothesis of our own, which has been in some learned but conceited men, the first remarkable step towards infidelity, and has led them into many more.—*Matthew Henry in loco.*

[Had the learned commentator lived in our day, he would have written yet more strongly than he has written here; moved thereto, in righteous indignation against certain clerical and episcopal apostates, who boldly take their stand upon infidel ground, and yet continue to grasp and appropriate to themselves emoluments that were intended for the support of men who should be valiant for the truth of God and the faith of God's elect.]

DR. GUTHRIE'S MINISTERIAL CHARACTER.

He was the very *beau ideal* of a parish minister: the friend of all the people, as well as their spiritual instructor. He cared for his parishioners in the totality of their being, ministering, like the Master, to their temporal interests as well as to their spiritual welfare. He established prayer-meetings in different parts of the parish, set up Sabbath schools, founded a parish library, and established a saving-bank. By these and other extra-official labours of love, he says, in words that are worth quoting, the people came to know "that I was seeking to live for them, not for myself: that I came not to lord it over God's heritage, not to be their *master*, but their *minister*, in the original sense of the word; and to the man who wants to establish himself in the hearts of his people, wean them from vice and the world, turn them to virtue and to Christ, I venture to say, let him 'go and do likewise.'"—*Autobiography of Thomas Guthrie, D.D.*

AN INVITATION TO PRAYER.

THE Council of the Evangelical Alliance, devoutly acknowledging the grace and goodness of Almighty God in bestowing His blessing on His people, on various occasions, in answer to their united supplications, and mindful of the pressing wants of Ireland for the free and unconditional reading of the Holy Scriptures and the preaching of the pure Word of God, the gospel of our Lord Jesus Christ, affectionately invite you to set apart Tuesday, the 17th of March next, for the offering of fervent prayer in your families, in your congregations, and in united assemblies, on behalf of Ireland.

Phenomena of the Months.

MARCH.

THE sun rises at twelve minutes before seven on the 1st, at sixteen minutes after six on the 15th, and at nineteen minutes before six on the 31st; and it sets on the same days respectively

at twenty-three minutes before six, two minutes after six, and half-past six. Being upon the equator on the 20th, the sun enters upon its progress north of that line, and the spring quarter commences, day and night being of equal duration. Two hours of daylight are added to us during this month.

The moon is full on the 3rd at twenty-one minutes after five in the morning, and new on the 18th at two minutes after five in the morning. On the first Sunday it rises at twenty-two minutes before four in the afternoon and shines all night; on the second Sunday it rises at six minutes only before midnight; on the third Sunday it rises in the morning thirty-six minutes before the sun and sets in the afternoon; on the fourth Sunday it sets about midnight; and on the fifth Sunday it rises in the afternoon at twenty minutes before three, and sets at six minutes after five in the morning.

The moon is near to Jupiter on the 4th and 5th, to Saturn on the 15th, to Mercury and Venus on the 18th, to Mars on the 20th, and to Jupiter a second time this month on the 31st.

Mercury is an evening star, setting on the 1st at twenty-six minutes after seven, one hour and forty-nine minutes after the sun; but this interval decreases day by day until the 20th, when this planet and the sun set nearly together. For some days Mercury is both an evening and a morning star, as its time of rising begins to precede that of the sun on the 12th, and by the 21st reaches to twenty-seven minutes and by the 31st to thirty-nine minutes. The most favourable time for observing this planet is during the evenings of the first and second weeks.

Venus is an evening star, setting only four minutes after the sun on the 1st, and forty-seven minutes on the 31st.

Mars, also an evening star, sets at six minutes before nine on the 2nd and at two minutes after nine on the 31st.

Jupiter rises on the first about an hour and a half after the sun has set, and on the 13th at the same time as the sun sets, rising in daylight after-

wards until October. It is now a conspicuous object in our eastern sky after eight in the evening.

Saturn is a morning star, rising between one and two hours before the sun all the month.

Mutual-Aid Association Reporter.

SECRETARY'S CORRESPONDENCE.

To the Editors of the Magazine.

DEAR BRETHREN,—We have reason to thank God and take courage, and we intend to go forward. During the present month we have received several encouraging letters. The one from our good Brother Haughton, Hooley Hill, Ashton under-Lyne Branch, breathes a spirit of gratitude to God for His mercies, and a right feeling towards his brethren who are not so smiled upon by Providence.

A letter from Brother Garrett, secretary in the Halifax branch, shows what one may do who has a mind to work. "Let us not be weary in well-doing." GEORGE SIMS.

Brother Garrett writes thus:—

DEAR BROTHER,—Through a kind Providence we have lived through another year. Thank God! Looking into the past, how many thoughts crowd upon the mind! My Sabbath labours have been numerous; having preached about seventy times, and collected about one hundred pounds for Sabbath schools. God has helped me both in doors and out of doors; "In season and out of season."

We have also made great alteration in our chapel at Elland during the past year. The inside is new, and the general appearance is much improved. We have paid for work done, £308 4s. 4d.; and have received *ten* shillings more than we have expended. In addition to the above, we have paid our preacher, and handed over ten pounds to the mission fund. Looking at this, I think you will say, "We have not been idle."

During the past year I have sold and given away twenty-nine numbers of our magazine each month. This year I hope to double that number, as I have promised to give to one of our little chapels as many

as they can sell for the purpose of reducing the chapel debt. May the Lord help us through this year, if spared; if not, *then glory!*

Yours, &c., W. GARRETT.
Elland, Yorkshire.

Hooley Hill, Ashton under Lyne.

DEAR BROTHER,—I have been a member of the Association almost from the beginning, and consequently a subscriber to its funds. When I lost my first wife, I received the sum of £3 towards the expenses of her interment. I needed it at the time; or should not have made any claim. It has pleased my kind, good, Heavenly Father, in His wise and gracious Providence, to smile upon me since that time, as it regards my worldly circumstances, and to place me in a more comfortable position. I therefore feel that I ought to pay back that £3 with interest; and now I beg you to accept the enclosed cheque for £5, to be placed to the credit of the Superannuation Fund. Perhaps some good brother, by reading these lines may be stimulated to do likewise: God has also put it into my heart to double my subscription, as an honorary member of the association, to two guineas per annum, from July 1873; and if you have any printed documents which show in a brief, condensed, and impressive form, the claims of the 115 dear old men (God bless them)! who are on the Superannuation list, please to send me about a dozen copies for distribution amongst my friends. To yourself and to those excellent Christian men (especially the editorial committee) who have been nursing fathers to the Association, I beg to tender my warmest thanks. True, my aged, infirm, needy, but beloved brethren, who are assisted by the funds of this institution, cannot recompense you; but you shall be recompensed at the

resurrection of the just. Please acknowledge receipt.

Yours faithfully, in Jesus Christ,
W. HAUGHTON.

OUR VETERANS.

THE Superintendent of our circuit, who had a very popular colleague once said: "Were I not W. A., I should like to be P. C. T." I have sometimes thought, were I not what I am, I should like to be our worthy Treasurer. From the bundle of letters which, from year to year, he has handed to me, I am sure no man gets more prayers and thanks, and blessings, and good wishes, happy new years, &c. &c. Those old veterans, who pour in their thanks and blessings on our Treasurer, don't confine them to him, but take in the whole committee, the subscribers and the supporters. The "Local Preacher's Son," and the "Old Local Preacher," they hold in high esteem. As for Mr. Wild, he could not have done anything more effectually to keep his name in remembrance. One of the brethren (No. 53), is so far carried away by his feelings, that he has "no doubt but that Mr. Wild is now enjoying all that Christ purchased for him," and he "prays that all who take an interest in the Association may soon join him."

Pursuing the course in which I have gone in past years, I shall generally let these brethren speak for themselves. Here is No. 3. If I mistake not, he is over ninety years of age; yet he can poetise. Nine verses of four lines each lie before me. I will give one of them:—

"Many, we trust, of your Association,
Will meet in heaven, and sing of God's salvation,
Joining with all the countless saints above,
And swell the triumphs of redeeming love."

No. 5. A husband and wife uniting in thanks and blessing, and in bringing from the word of God a number of promises. The blessedness of the man that trusteth in the Lord; "His leaf shall be always green," &c. &c. "Blessed is the man that considereth the poor; the Lord will deliver him, preserve him, and make all his bed in his sickness," &c. &c. This

couple remind our treasurer that "He that believeth on Christ shall never die," and they assert, "In this precious promise is the knowledge of our safety, and ground of our comfort."

No. 6 is 88 years of age, and has been 66 years a preacher in one circuit. "Such honour have not all the saints."

No. 7 is 82 years of age, has been 53 years a member, 40 years a preacher. He is in the land of Beulah, with the prospect of possessing "a building, of God, a house not made with hands, eternal in the heavens."

No. 9: Laid up, and destitute, if it were not for the Association.

No. 11: Wife writes for the husband. He has collected for the Association for several years 20s. Now he is laid up, and unable to do it. However, the wife has done the work, and the 20s. has been sent to the treasurer.

No. 16: Is very feeble, and the secretary thinks it will be the last time he will receive Mr. Wild's gift.

No. 18: 82 years of age, very feeble now.

No. 22: Can't see to write, but has Mr. Wild's likeness framed, and hanging up in his room.

No. 25: Very infirm, and wife ill.

No. 27: Now old and feeble, Has taken in the magazine from the first. This brother has shown that he is interested in the Association, and he would scorn to take its benefits and not take the magazine. It is a pretty good gauge of a brother's love to the institution, when we find he has taken in the magazine from the first, and still looks out for it monthly.

I shall now allow my brethren to speak for themselves, and I have little doubt but that our readers will feel interested in their simple statements.

No. 28. Dear Brother,—I write a few lines, I trust, with a grateful heart to God and to you and the committee, and all concerned in our blessed Association, and I hope the blessing of God will rest upon it.

I received good Mr. Wild's kind gift to cheer my poor heart, and my poor wife, who is now near 83, and

so much crippled that she is unable to do for herself. When I was a young man, I never thought I should have such kind friends to assist me when old. I am not able to do much in the Lord's vineyard; but I am thankful I can take a few appointments. When I was young, I was a farm-labourer, and I used to walk many miles on a Sunday to my appointments. I have walked from 12 to 14 miles out in the morning, and preached twice and sometimes 3 times: then walked home, arriving there at 11, sometimes 12, and 1 the next morning. Some dark nights I could not see my road; and I had sometimes to walk (there and back) 210 miles on a six months' plan. I have gone into the highways and commons to preach the Gospel of the blessed Jesus, and, bless his dear name! I have not laboured in vain: He has blessed my poor labours. Some of my children are safe landed, others are on their way to the better land. I have sometimes worked hard all day, and walked seven miles to preach at night. But, after all, I have nothing to boast of, but great cause to be humble before God, when I think how much He has done for me and mine, and for the blessed hope of eternal life. I have taken the magazine ever since I was a member; and next year, I shall take three, as I have got two new subscribers. May the Lord bless our noble institution, and grant to all Mr. Wild's family long life, happiness, and prosperity in this world; and everlasting glory in the world to come! Then I hope to meet them and all my dear friends. H. F.

No. 41. Dear Sir,—I have great pleasure in acknowledging the receipt by me of 10s., being the gift of our late respected Brother Wild. Having just had a severe attack of illness, from which, by God's help, I have now, in some measure, recovered, the gift came very opportunely.

I cannot sufficiently praise God for the many manifestations of His *love and goodness* towards me, in thus sending help at the right time. Truly, man's extremity is God's opportu-

nity. I am now 79 years of age; and after labouring in God's cause for well-nigh 50 years, I can now in the evening of life say, "Goodness and mercy have followed me all the days of my life." Accept, my dear Brother in Christ, my heartfelt gratitude for this noble gift; and may God's blessing rest upon you and all my dear brothers, both now and for ever. I. J.

No. 43. Dear Sir and Brother,—It is with heart-felt gratitude to you and to God, and all the dear brethren for all the benefits received from time to time, that I have received the 10s. Praise the Lord for the same! Were it not for this society, I should now be shut up in the Union House, where I could not do anything for my dear Lord; but now I take some two or three appointments a quarter. I was put on the plan when at the age of 16, and I am now in my 74th year, more happy in the Lord; praise His holy name! I daily pray for God's blessing on all the members of the committee, and every one of the aged brethren. I also pray daily for all the supporters of the funds, that God will be pleased to multiply and increase the number. And now, as I feel very unwell in my head, I must conclude; with kind love to you and all the dear friends. J. B.

No. 47. My dear Brother Carter,—May grace, peace, and mercy rest upon you and yours, for Christ's sake! Amen. I tender you my sincere thanks for the gift of 10s. which you kindly sent me. I can assure you it made me and my poor wife's hearts dance for joy. I pray that your useful life may be spared long to administer comfort to the aged and afflicted. I am sorry to say that both my wife and I are very poorly. I sincerely beg an interest in your prayers. T. C.

GENERAL COMMITTEE.

THE monthly meeting was held at Brother Williamson's, Thames Street, London Bridge, on Wednesday, 11th February.

Present, Brothers Jameson (chair), Williamson, Sims, J. Carter, P.

Parker, Harding, Coman, Wade, Bowron, Plant, Aldom, and Chamberlain.

The meeting was opened with prayer, by Brother Harding.

The minutes were read and confirmed.

The receipts from branches since last annual meeting, were £1699 8s. 2d. The payments, were £1379 8s. 6d. New members in the month, 7. Deaths, 3 members and 1 wife; sick now on the list, 69. Annuitants, 115.

Honorary Secretary reported that he had received a cheque for £100, from "a Local Preacher's Son," in response to the Challenge; also, that an Honorary Member, a Good Templar, had sent four half-crowns for the four oldest Annuitants, in order that on his birthday, they might drink his health in a cup of tea.

There being now required to complete the challenge, 9 sums of £10 each, and 4 of £20 each; the Committee deemed it desirable that deputations, and other public advocates of our cause, would bring this matter before the people, so that the whole might be completed before the middle of May next.

An application from a brother aged 78, for an annuity, was considered. He has a wife who is insane, aged 76. The case was in every way a deserving one, but for the fact, that he has an income of £30 a year, and has also a sick allowance of 5s. a week. The committee decided, that under such unprecedented circumstances of income, they would not be justified in placing the brother on the list of annuitants. He will therefore remain as an ordinary benefit member, entitled to relief in sickness and funeral money at death.

Information was received from the daughter of a lately deceased annuitant, stating that her father had died, possessed only of the income of two shillings a week, besides what the Association had allowed him.

This was in answer to reports which had magnified our departed brother's pittance manifold.

Brother Brighton Hardy was about to attend Salisbury, as a Deputation, to preach on the Sunday, and attend a public meeting on Monday.

Brother H. T. Northcroft, of Hinde Street, was elected on the Committee in the room of the late Dr. Pearse.

Brother Parker reported, that many new subscribers to the magazine had been obtained, through the circulars which had been issued.

A letter from Brother Andrews of Manchester, stated that Grosvenor Street Chapel and premises had been granted for our use at the annual meeting in June next.

The Secretary was requested to forward a letter to Brother S. D. Waddy, congratulating him upon his appointment as Queen's Counsel, and also upon his election as Member of Parliament for Barnstaple; and assuring him, that he would have an interest in the prayers of his brethren on this Committee for all needful assistance in the discharge of the new responsibilities devolving upon him. The Committee also expressed a hope that his engagements would allow him to attend the annual meeting in Manchester.

Brother Parker was appointed to obtain subscriptions, for the cost of an engraving of the Treasurer, Brother John Carter; many friends having expressed a wish to see his portrait in the Magazine.

The next meeting was fixed to be held, at Brother Salisbury's, on Monday, 9th March.

The Chairman closed the meeting with prayer.

DEATHS.

Dec. 31, 1873. Geo. L. Pearce, Walsall Branch, aged 78 years. He had been a local preacher and leader upwards of forty years. His death is deeply felt by the Church of which he was a member. He died happy in God. Claim £6. The widow generously gives £1 of the above for the benefit of our annuitants.

Jan. 7, 1874. Mrs. Gratton, Cromford Branch, aged 65 years. Her end was peace. Claim £3.

Jan. 30, 1874. John Knowles, Derby Branch, aged 65 years. Nearly the last thing he was heard to say was, "I am going home." Claim £3.

Feb. 2, 1874. Joseph Colbert, Huntingdon Branch. This brother having been a member only ten months, the widow claims the amount paid in, according to Rule 31.

CASH RECEIVED BY THE GENERAL TREASURER TO FEB. 16th, 1874.

	Free Subscriptions.			Benefit Members.		
	£	s.	d.	£	s.	d.
Holmfirth—Bro H. J. Wadsworth, ho. 10s	0	10	0	0	6	0
Stockton				0	3	0
Isle of Wight				0	15	0
Belper—Rev. M. Rouse, hm. £1	1	0	0	4	4	0
Tadcaster—A Friend (Ulleakelf), 10s	0	10	0	1	1	0
Downham—Mr. J. L. Bennett, hm. qly. 5s 3d	0	5	3	8	0	0
Hull				2	19	0
High Wycombe				1	18	0
Skipton—H. Robinson, Esq., hm. £1 1s; R. Smith, Esq., hm. £1 1s	2	2	0	8	15	0
Southport—Dr. Wood, £10	10	0	0	0	15	0
Penzance—F. J. Clarke, Esq., hm. £1 1s; Mr. Roswall, hm. £1	2	1	0	0	18	0
North & South Shields				1	7	0
Lincoln—Mr. B. Argile, hm. £1 1s; Mr. Charles Duckering, 2s 6d	1	3	6	0	15	0
Peterborough				1	1	0
Retford				0	15	0
Bromsgrove—Mr. C. Field, Sen. 5s	0	5	0	1	1	0
Northampton 1st				8	8	6
Hayle				0	6	0
Kington—Legacy of late Mr. W. Anson, £19 19s; Penny Preaching, per Bro. Cooper, 3s	20	2	0	0	6	0
Diss				1	1	0
Widnes				0	18	0
Newcastle-on-Tyne				3	3	0
Frome—W. Fussell, Esq., hm. £1 1s; Mrs. J. Shore, hm. £1; Mrs. Payne, hm. £1 1s; Mr. M. Padfield, 10s; Miss Tuck, 5s; Mrs. Creese, 5s; Mrs. Weaver, 5s; Mr. N. Hodder, 2s 6d; Mr. Russell, 1s; Mrs. Bailey and Miss Pool, hm. (Road) £3	7	10	6	1	1	0
Halfway—Bro. Garrett, for mercies received, 5s; for a good hope of heaven, 5s; G. B. Brown, Esq., hm. £1 1s; S. Farrar, Esq., hm. £1 1s; E. M. Wavell, Esq., hm. £1 1s; Southowram Sunday School, £2	5	13	0	3	3	0
Oxford				11	11	0
Garstang—Mr. J. Fisher, 5s; Mr. Thos. Green, 5s	0	10	0	1	7	0
Ashton-under-Lyne—Mr. Haughton, £3 returned, the amount paid on the death of his wife, also subscription doubled, £2	5	0	0			
Deventry				9	7	0
Cromford				8	12	0
Leighton Buzzard—Mrs. Hedges, hm. (Stewkley)	1	0	0	2	5	0
Rochester				1	13	0
Folkestone				0	15	0
Lancaster—Mrs. J. Bolton, 5s; Mr. J. L. Bradshaw, 5s	0	10	0	8	9	0
Cheadle				0	6	0
Stroud—Collected by Mrs. Peaty, 5s	0	5	0	0	3	0
Faversham				1	10	0
Oldham				1	13	0
Sowerby Bridge—Miss Cooper, 10s	0	10	0	0	12	0
Stamford				0	18	0
Pontypool—R. Greenway, Esq., hm. £1 1s; W. Walters, Esq., hm., 6 qrs. £1 11s. 6d.	2	12	6	1	13	0
Spitalfields				1	4	0
Aiton				0	18	0
Marlborough				0	18	0
Aylesbury—Mr. J. S. Cook, hm. £1; Mr. O. Duntling, hm. £1 1s; Mr. Jph. Kingham, hm. £1; Mr. C. S. Madder, hm. £1 1s; Mrs. Madder, hm. £1 1s; Mr. W. Pariby,						

	Free Subscriptions.	Benefit Members.
hm. £1 1s; Mr. E. Rolfs, hm. £1; Mr. Jno. Rose, hm. £1 ...	8 4 0	0 18 0
<i>Huddersfield</i> (1st)—Mr. Norris Pell, 10s 6d; Mr. T. Fitten, 5s ...	0 15 6	0 15 0
<i>Alston</i> ...		0 12 0
<i>Derby</i> —Mrs. Hoults, hm. £1 1s; Mrs. Dooley, hm. £1 1s; Mr. Jas. Lewis, ho. 10s 6d; Mrs. Stanesby, ho. 10s. ...	8 2 6	2 18 0
<i>Burton-on-Trent</i> ...		8 11 0
<i>Wednesbury</i> ...		0 8 0
<i>Leamington</i> ...		0 8 0
<i>Barnsley</i> ...		4 6 6
<i>Glossop</i> —Mr. John Clayton, 3s ...	0 8 0	0 6 0
<i>Bath</i> —Mr. Gandy, hm. £1 8s; T. Drew, Esq., ho. 10s; Mr. Golledge, 5s; Mr. Gould, 5s; Mr. Line, 2s 6d ...	2 5 6	1 13 0
<i>St. Agnes</i> ...		1 7 0
<i>Barnstaple</i> ...		1 1 0
<i>Stourport</i> ...		2 2 0
<i>Cardiff</i> —F. J. Beavan, Esq., hm. qly. 5s 3d; W. T. Raper, Esq., hm. qly. 5s 3d; E. Beavan, Esq., hm. qly. 5s 3d ...	0 15 9	0 15 0
<i>Congleton</i> —Collected as follows:—		
<i>Congleton</i> —Miss Andrew, 5s; Mr. J. T. Buckley, 5s; Mr. T. J. W. Buckley, 5s; Mr. J. Broad, 2s 6d; Mrs. Bayley, 2s 6d; Mr. Baxendale, 2s 6d; Misses Bull, 2s 6d; Mr. T. Cotterill, 2s 6d; Mr. G. Carter, 5s; Mr. Duncalf, 2s; Mr. Dishley, 2s; Mr. Davenport, 2s 6d; Mr. J. E. Garside, 2s 6d; Mr. J. Hill, 2s 6d; Mr. S. Harrison, 2s 6d; Mr. J. Howard, 2s 6d; Mrs. Hulme, 2s 6d; Mr. A. Hall, 2s; Mr. R. Hall, 5s; Mr. Heaman, 2s; Rev. W. Jackson, 5s; Mr. B. Jackson, 2s 6d; Mr. H. Kermode, 5s; Mr. G. Kinsey, 5s; Mr. J. Kennerley, 2s 6d; Mr. G. Kent, 2s 6d; Mrs. Key, 2s 6d; Mr. J. Lucas, 2s; Mrs. Moss, 2s 6d; Mr. A. Mayer, 5s; Mr. J. Morris, 2s 6d; Mr. J. Powell, 2s 6d; Mrs. Raylence, 2s; Mr. Redfern, 1s 6d; A. Shaw, Esq., hm. £1 1s; Mr. J. Steele, 10s; Mr. W. Staton, 2s 6d; Mr. J. Sheldon, 2s 6d; Mr. S. Sherratt, 2s 6d; Rev. M. Shaw, 2s 6d; Miss A. Stringer, 2s 6d; Mr. T. G. Sheldon, 5s; Mr. Smallwood, 2s; Mr. W. Triner, 3s; Mr. J. Webb, 5s; Mrs. Wareham, 2s 6d; Dr. Warrington, 2s 6d.		
<i>Sandbach</i> —Mrs. Ashcroft, 3s; Mr. F. Boston, 10s; Mr. Bygott, 5s; Mr. Crewe, 2s 6d; Mr. Careless, 2s 6d; Mr. Dale, 2s 6d; Mr. T. Evans, 10s; Mr. G. Gee, 2s 6d; Messrs. G. and J. Holland, 5s; Mr. W. Holland, 2s 6d; Mr. E. Lea, 3s; Rev. A. Lockyer, 3s; Mrs. Podmore, 3s; Mr. J. Summerfield, 5s.		
<i>Davenport</i> —Miss A. Beckett, 1s; Mr. P. Cliffe, 2s 6d; Mr. J. Dale, 2s 6d; Mr. T. Entwistle, 3s; Mr. J. Harding, 10s; Mr. J. Moss, 2s 6d; Mr. J. Peake, 2s 6d; Mr. T. Venables, £1 1s; Mrs. Venables, 5s; Mr. J. Venables, 10s.		
<i>Busley</i> —Mrs. Earlam, 2s 6d; Mrs. Fothergill, 5s; Mr. G. Lownds, 5s; Mr. F. Lownds, 5s; Mr. Thompson, 2s 6d; Mr. Wright, 2s 6d.		
<i>Key Green</i> —Mr. T. Brown, 2s 6d; Mrs. Bowler, 2s; Mr. Hood, 2s 6d; Mr. Johnson, 5s; Mrs. Machin, 5s; Mr. Slack, 1s; Mr. Taylor, 2s; Mr. J. Ward, 5s.		
<i>Dane-in-Sham</i> —Mrs. Ginder, 12s; Mr. J. Ward, 5s; Mr. Witters, 2s 6d.		
<i>Withington</i> —Mr. Boor, 10s; Mr. Basford, 5s; Mr. Cliffe, 2s 6d; Mr. Fitham, 1s; Mr. Goodwin, 1s; Mr. C. Goodwin, 1s; Mr. C. Slater, 5s.		
<i>Siddington</i> —Mr. Chapman, 10s; Mr. Goodwin, 5s; Mr. Hughes, 5s; Mr. Massey, 2s 6d; Mr. Slater, 10s.		

	Free Sub- scriptions.	Benefit Members
<i>Gillonshaw Brook</i> —Mr. R. Ash, 2s 6d; Mr. Burrows, 5s; Mr. Badderley, 2s 6d; Mr. Chaddock, 2s 6d; S. F. Goaling, Esq., 5s; Mr. Healey, 2s 6d; Mr. T. Lawton, 2s 6d; J. Sherratt, Esq., 10s; Mrs. J. Sherratt, 10s; Mrs. S. Walley, 2s 6d; Mr. Whitehurst, 2s 6d; Mr. J. Walley, 1s 6d.		
<i>Biddulph Moor</i> —Mr. R. Beech, 1s; Mr. S. Bailey, 1s; Mr. J. Hill, 1s; Mr. Lancaster, 1s; Mr. Mitchell, 1s; Mr. Pass, 1s; Mrs. Pointon, 1s; Mr. Taylor, 1s. Less expenses, 12s 6d. Net	22 17 0	
<i>Leeds</i> —Mrs. C. Carr, hm. £1 1s.	1 1 0	1 10 0
<i>Bristol</i> —Mrs. Sarginson, "In memory of the happy death of her son," 6s; Miss S., 10s., for Poor Old Hundred, per Bro. Maynard	0 16 0	
<i>Newbury</i> —Mr. C. G. Taylor, hm. 10s	0 10 0	2 2 0
<i>Walsall</i> —Mrs. Pearce, don. £1	1 0 0	3 9 0
<i>Runcorn</i>		0 15 0
<i>York</i> —Mr. Bushell, hm. £1 1s; Mr. Whitehead, hc. 10s 6d; Mrs. E. Hill, hc. 10s 6d; Mr. J. Hodgson, hc. 10s 6d; Mr. Beal, hc. (Scrayingham) 10s (per Bro. Herbert) ...	3 2 6	2 5 0
<i>Leicester</i>		2 5 0
<i>Snaffham</i> —Joshua Love, Esq., hm. £1 1s; Mr. B. Hardy, hm. £1 1s; Mr. W. H. Buttolph, hm. £1 1s; Mr. Clifton, 2s 6d; Penny Preaching, per Bro. Studd, 3s ...	3 8 6	3 3 0
<i>Keighley</i> —N. A. Aldersley, Esq., hm. £5; J. W. Laycock, Esq. hm. £5; Mr. J. Dimsdale, hm. qly. 5s 3d; Jas. Hartley, Esq., hm. £1; Mrs. Hartley, 10s; W. Summerscales, Esq., hm. £1 1s; Jas. Land, Esq., hm. £1 1s	13 17 3	1 16 0
<i>Easingwold</i> —H. Hawking, Esq., hm. £2; W. Teasdale, Esq., hm. £1 1s; John Rookledge, Esq., hc. 10s ...	3 11 0	0 15 0
<i>Oundle</i> —Collected at King's Cliff, 10s; Mr. T. Glover, 2s 6d; Mr. W. Bland, 1s; Tea and Public Meeting at Warmington, £3 15s; G. Siddons, Esq., hm. £1 1s; A. Whitney, Esq., hm. £1 1s	6 10 6	1 1 0
<i>Wath</i>		3 0 0
<i>Workington</i>		1 19 0
<i>Croydon</i>		0 8 6
<i>Thame</i> —Mr. B. Burton, hm. £1; Mr. J. Rickets, hm. £1 ...	2 0 0	0 7 3
<i>Hovden</i>		1 11 0
<i>Manchester</i> —Mr. G. Cooper, hm. £1; Bro. G. C. Poyser, hm. 12s; Mr. W. Byrom, 10s	2 2 0	
<i>Lynn</i>		1 13 0
<i>Southmark</i> —Mrs. Lee, hm. £1 1s (per Bro. Parker); Mr. P. Parker, hm. £1 1s; D. Plant, Esq., hm. £1 1s; W. Hes, Esq., hm. £1 1s; W. Briggs, Esq., hc. 10s 6d	4 14 6	1 19 0
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Original Essays.

DEAN ALFORD AND THOMAS JACKSON, AND THEIR MEMOIRS.—No. IV.

THOMAS JACKSON was as different a man from HENRY ALFORD, in most respects, as almost any man can be from another, following the same profession and occupied with similar functions. Grace found them in a very different stratum of society, one from the other, and reared them in very dissimilar circumstances ; yet moulded the character and shaped the course of both, and led them to similar pursuits. Religion was the one great object of both ; and to the cultivation of its spirit and the advancement of its interests, though in a different sphere, each devoted himself.

Like many other devoted Methodist preachers, as well as some of our men of science and our merchant princes, JACKSON sprang from the rank of England's hardy, honest, laborious peasantry. The place of his birth was a village called *Sancton*, situate near the wolds north of the Humber, about two miles from Market Weighton, in the county of York. He was born on December 12th, 1788. His father was a farmer's labourer, and was noted for his strict morality and love of truth. His mother was an excitable little woman, of gentle and graceful manners, "a lady, though in humble life." She owned a cottage, and small plot of garden, and had a family of ten children, of whom nine lived to adult years. Four of them were sons ; of whom three entered the Wesleyan itinerancy, and rose to eminence among their brethren.

The introduction of Methodism into Sancton is thus stated by Mr. Jackson. "Two aged men, whom I well remember, one of whom, Robert Hudson, was a retired shepherd, and the other Thomas Wallis, a superannuated schoolmaster, began seriously to think of their latter end, of their want of a due preparation for the approaching judgment, and of the sad state of their neighbours with respect to religion and morals. On these weighty subjects they consulted together, and resolved to invite some Methodist Preacher to visit them regularly, and proclaim the Gospel in Thomas Wallis's cottage. There were, however, difficulties in the way. Thomas lived alone. He had no wife, and no housekeeper ; he had only one bed, which stood upon the mud floor of his humble dwelling. Robert Hudson's accommodation for the entertainment of the stranger was deemed not equal even to this. Yet they ventured to carry their schemes into practical effect.

"The preacher whom they invited was the Rev. George Holder. When they had expressed to him their wishes, they told him that they would give him some refreshment in the evening of his arrival ; that he should have Thomas Wallis's cottage to preach in ; half of Thomas's bed

for the night, provender and shelter for his horse, and a breakfast for himself the next morning; adding, with an expression of regret, that they could not give him a dinner. He received their offer with all readiness, in the true spirit of his Lord, telling them that he would visit them once a month, on the Friday, which he observed as a weekly fast. In the year 1786, Pocklington was made the head of a Methodist Circuit; Mr. Holder was appointed the second Preacher in it; and I presume it was during that year that this arrangement was made.

"The place of preaching was not inviting. Thomas Wallis's cottage was low, like nearly every other in the village; it was covered with thatch; it had but one story; the floor was much lower than the street; and the entrance to it was by a descent of two or three steps. Mr. Holder fulfilled his engagement, and opened his commission in this humble sanctuary. His word was made a blessing to the people who attended to hear, among whom was my mother. A class was formed, of which she became one of the earliest members; and was soon made happy in the enjoyment of God's pardoning mercy and renewing grace, as was also her sister Elizabeth. Provision was thus made for the Christian training of our rising family."

The father of Mr. Jackson was more reserved and cautious than the mother. He did not, therefore, join the newly formed society at first. Time, however, affording opportunities for observation and reflection, he became convinced of the value of class-meetings, became a member, and eventually took charge of a class; which he watched over and guided with a shepherd's care. The mother, in her husband's absence, was unremitting in her endeavours to train her children aright, and to lead them, by prayer and counsel, into the fear of God.

Young Thomas early took pleasure in the duties of the day school of the village, to which he was sent, and in which he made acquaintance with reading, writing, and arithmetic. In the latter branch of learning, he made rapid progress. Part of the time of his boyhood was spent upon the wolds, watching cattle to prevent their straying, "never seeing a human face, or hearing a human voice, from an early hour in the morning till the setting of the sun; eating his cold and frugal dinner alone."

When several years "had been spent between the studies of the school and the labour of the field," he left his "father's house, to become a farmer's servant, hired by the year." Part of his employment in that situation was "threshing corn," which he found to be very hard work; as he had "to give stroke for stroke with the flail," alternately with a full-grown man. He had to pant for breath, and often did his arms ache "beyond endurance."

Farm labour having no special attractions for him, and being unpromising for a youth without capital, his father entered into arrangements with a joiner and carpenter, to whom he went when about the age of fifteen, and became apprenticed to him, at the village of Shipton. There

he "had the full and unrestricted use of the Sabbath." This was a privilege which he had not previously enjoyed, farm service demanding his time on Sundays almost as fully as on other days.

His sinfulness in the sight of God, both by nature and by practice; and his consequent need of pardon and renewal, had been taught and impressed upon him at home, when he was but a boy. A conviction of the truth of this fully possessed his mind, growing stronger and stronger as years increased. Nevertheless, he deferred the day of salvation, hoping yet to enjoy the pleasures of the world. An irreligious young man,—his companion,—had an influence over him for evil rather than good, and kept him from religious decision. Still the Holy Spirit left him not, but continued to strive with him, until, at length, a female preacher, Mary Barritt, sister of a travelling preacher, and afterwards the wife of Z. Taft, another travelling preacher, was instrumental in bringing him to decision, and thereby to regeneration and salvation.

"The deep and earnest piety of Mary Barritt was undeniable; and the sincerity of her zeal for the glory of Christ, and the salvation of souls, will admit of no dispute. She was a woman of much prayer, and evidently intended to do her Saviour's will." She preached "at Market Weighton, on the 15th of July, 1801, being a week-day;" and people, excited by curiosity, crowded to hear her. Thomas Jackson was of the number. "The entire service was conducted with becoming seriousness and propriety; the sermon being delivered in a tone of solemn warning, and with unflinching firmness of manner."

The sermon was followed by a prayer-meeting in the chapel. Mr. Jackson says:—"In the course of this prayer-meeting I was deeply affected. Sins which I had long since committed were brought to my remembrance; with the vows I had made to God, but violated, and the religious convictions I had resisted and stifled. I felt that God was angry with me; my heart dissolved in penitential sorrow; I wept in the anguish of my spirit, and prayed as I had never prayed before. Men who had passed through the same mental conflict, observed my distress, and spoke to me words of comfort." They said all they could to lead him to Jesus, by faith, without effect.

The following day another prayer-meeting was held in the same chapel, to which he went with all the load of unpardoned sin pressing upon him. He was recognised as the penitent of the preceding evening, and prayer was made for him by the united assembly. "Before the meeting concluded," he "obtained effectual relief." With all his heart he trusted in Christ. His "guilty fear at once departed," and his "heart, before lacerated and broken, was filled with all joy and peace in believing."

Speaking of this change, he says, it "was as much a matter of personal consciousness, as the removal from my shoulders of an intolerable burden, that was sinking me into the earth. I could no more doubt of my acceptance with God than of my own existence; and love to God, in

return for so great and undeserved a benefit, sprang up within me, with a train of spiritual and heavenly affections. The world was then presented to my view in all its vanity; sin, in all its forms, I abhorred, as worse than death; the service of God I regarded as the great business of life; while heaven appeared to be near, and as my final and endless home. I could then have died with great satisfaction, that I might see and more fully enjoy my Saviour, to whom my heart clave with adoring thankfulness and admiration. Mine was a change not only from misery to happiness, from sorrow to joy, but from the love and practice of sin to the love and practice of holiness. The entire bent and habit of my nature was changed. My views and feelings, my apprehensions and inclinations, my desires, hopes, and prospects were all new. The experience of nearly seventy years has served only to strengthen my conviction that the change I then underwent was no delusion, but a blessed reality, the effect of a Divine operation."

On his way homewards from this prayer-meeting, "every object in nature, above, around, beneath, appeared in an aspect entirely new;" and wherever he looked, he regarded all as the work of his Father in heaven. Ever afterwards he set a high value upon prayer-meetings; especially those held "at the close of religious services, when the public interest is strongly excited, and the attention of the people has been impressively called to the subject of personal conversion."

His parents had heard something indefinitely about the great event of the prayer-meeting, and on the following Sabbath—a happy day to him, beyond every Sabbath he had previously known—he rose early, hastened to Sancton, and, met by his mother at her cottage door, exclaimed; "I have found peace with God!" The mother wept for joy; the son mingled his tears with hers; the father heard the tidings of his son's conversion and salvation, "with silent thoughtfulness. He said nothing, but evidently felt much." The son accompanied his mother, that morning, to her weekly class-meeting; and in the afternoon they went together to a love-feast held at Market Weighton. There the young man's mouth was opened, to declare what the Lord had done for his soul. A number of conversions followed in his father's family; and after a little time, a small chapel was built at the end of his father's garden, with the full consent of the family; and chiefly by the zeal and activity of his mother's brother, Mr. Thomas Marshall.

An intense love for souls, and an ardent longing for their salvation, sprang up in young Jackson's heart, as one of the immediate fruits of the change he had experienced. He could not refrain from reproving sin committed in his presence; and talking to people about their own spiritual interests and the religion of the Gospel. He fully believed this to be his duty, and that sometime or other he would have to give himself to the public work of preaching. On this ground he felt the obligation he was under to cultivate his own mind as much as possible, and "to acquire

as much useful knowledge" as he could; "and especially knowledge of Revealed Truth."

He had no instructors, except those who occupied the pulpit. He felt all the more need of books, and the necessity for his being a diligent reader and careful student. A pocket bible became his constant companion. Wesley's Sermons, Fletcher's Works, John Nelson's Journal, and Methodist Biography, engaged his "eager attention." As soon as he had the means, he bought Lindley Murray's Grammar, Watts's Logic and Improvement of the Mind, Young's Night Thoughts, and Hervey's Meditations. He had some difficulty in obtaining these books, and more in finding time to read them. Snatches of time, however, were sedulously improved; what he read he made his own, and what he heard from the pulpit increased his religious knowledge; so that he found himself making steady progress, though much more slowly than he desired.

An almost irresistible power impelled him to speak in religious meetings, in the way of exhortation. There was in him, in fact, a gift that could not be hid, and a gracious force that could not be repressed; and it soon became apparent that the Lord intended him to work in His vineyard. Under the advice of Mr. Pescod, superintendent of the circuit, and encouraged by him to preach, he went to Barmby Moor, a village near Pocklington, and in a thatched cottage within a flower-garden, addressed a few people on the Sunday morning, from Isaiah iii. 10, 11. "Say ye to the righteous, that *it shall be well with him*; for they shall eat the fruit of their doings. Woe unto the wicked! *it shall be ill with him*: for the reward of his hands shall be given him." He states that he "went through the service with tolerable ease and comfort, with an intense desire to do the people good, and at the close received marks of their approval."

In the afternoon of the same day, he "went to Thornton, a village a few miles distant, and in another cottage preached from King David's solemn charge to his son Solomon. (1 Chron. xxviii. 9.) "And thou, Solomon, my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind;" &c. Here, also, he met with encouragement; and he returned home, resolved to continue in the work upon which he had now entered, should Providence permit, and to give himself more than ever to prayer and the study of God's Word.

Plenty of applications were made to him, from places at a distance as well as those that were near, requesting him to give his services on the Lord's day in the pulpit. It was in his heart to comply with all these requests, so far as might be within his power; and, like many hundreds, ay, thousands of Local Preachers, he laboured to the full extent of his ability and opportunity. His own account of this initial period of his public life, is:—"Often have I left home at an early hour on the Sunday morning, walked eight or ten miles, preached two or three times, putting forth my full strength in every service, and arrived home again

about midnight, expecting the next morning to rise with the sun, to resume my daily labour. Yet this was no hardship, for my health was good; my soul was happy in God; and I have often thought that, next to the language of inspiration, no words could more correctly express the feelings of my heart in those days of pure religious enjoyment—even when walking along miry lanes, in dark nights, weary, and exposed to the rain and snow,—than the fine hymn of Charles Wesley:—

“How happy are they
Who the Saviour obey,
And have laid up their treasure above,” &c.

(*To be continued.*)

THE PRINCE OF PULPIT ORATORS.

A LECTURE DELIVERED BY BRO. JOHN ROSE, OF AYLESBURY,
BUCKS.

(*Continued from page 78.*)

WHITEFIELD, like an eagle, was ever keeping the sun in sight, and leaving night behind. Christ's name was burnt in upon his brow with holy fire. His was a bold-fronted and bright-faced profession. If you want gloomy faces, go to the Church of Rome, which, for one Easter Sunday, gives forty days of Lent. If you want cheerful countenances, go to Methodism, where tongues are tipped with thanksgiving, and mouths are ever open with,—

“O for a thousand tongues to sing
My great Redeemer's praise!”

A good man is something like a ball—right any side up. Whitefield's goodness shamed the profane; his popularity and success provoked the prejudice of prelates and priests; his directness offended the sinful, and his earnestness startled the timid; until Church after Church was closed against him, and he was obliged to bid good-bye to Cæsar and his money-bags. In God's service, as in connubial life, he who wishes for heart's-ease, must not look to mari-gold. The Episcopal Church must blame itself for the loss of Wesley and Whitefield. Their religion could not take a fossilised form, nor be bound by ecclesiastical limits. God's glory and man's good must ever be held superior to the circumscribed order of men. Although the temples made with hands were closed against Whitefield, God's great sanctuary was open to him. And well for him, as for thousands more, that it was so. God had given him a voice of extraordinary power and compass, which could be heard by twenty thousand people at once. And, as no building was capable of holding so many, or even one fourth of those who usually crowded to hear him, he was obliged to copy the example of his Master, who had a mountain for his pulpit and

the heavens for a sounding-board. God soon set the broad seal of his approbation upon Whitefield's open-air ministrations. What a splendid triumph he once achieved, when preaching on Moorfields! Moorfields was then in the suburbs of London. It was the recreation-ground of the rabble, and one of Satan's strongholds, where during Whitsuntide, the devil usually held his great exhibition. Here wrestlers, boxers, mountebanks, merry-andrews, players, tumblers, drummers, trumpeters, and show-masters, were all carrying on an active agency in the service of Beelzebub. Whitefield determined, in the strength of God, and with the help of some praying people, to hold a pitched battle with the prince of darkness in his own territory. He got the start of the devil by going early in the morning; then again at noon; and again at night. As the day grew in length, the multitude increased in number. Whitefield needed as much courage as did Luther at the Diet of Worms; and he went with the courage of a conqueror. He was honoured with missiles hard, and missiles offensive; but he faltered not. The craftsmen, hard by, saw their trade was in danger of being diminished; and Whitefield saw that, like St. Paul, he should, in a metaphorical sense, have to fight with wild beasts. He took for his text, "Great is Diana of the Ephesians." His eloquence somewhat tamed the rabble, and the praying and singing of his friends, in a measure, overcame the surrounding tumult. Shows were emptied; theatres were deserted; in vain did actors try to allure: Othello-like, for a time, their occupation was gone; the greatest attraction in the field was Whitefield himself; and he accomplished more, during that one day, than many ministers do in a life-time. He had much opposition and insult, but palpably more triumph, and greater success. He made a collection, and obtained upwards of fifty guineas; and he received more than a thousand letters from persons who had been awakened under his preaching that day. What a glorious triumph was that! What a gospel champion was Whitefield! While hard-hearted men gnashed their teeth at him, and one, with pointed sword, would fain have taken away his life, tender children stood by him, and received, with tearful eyes, some of the missiles aimed at the eloquent evangelist.

Whitefield, like Wesley, regarding the earth as one vast neighbourhood, and mankind as one huge family, was covetous enough to claim the world for his parish, and the universe for his diocese. Having created a thirst in America, by giving the people of England the water of life, he embarked for that vast continent. His ministerial labours and moral influence entirely changed the moral aspect of the ship's company ere he landed. In America, he resorted to his God-licensed sanctuary—the open air. While preaching, on one occasion, a drummer created a din; but Whitefield, wise as a serpent, with one flash of wit, surprised the drummer into proper deportment. While his enemies raised the smoke of persecution, God sent the blessed fire of salvation.

Whitefield also visited Scotland, where he was caricatured, and called

a pick-pocket. Once, in his native country, a plan was concocted for taking away his life; but, happily, it failed. Pamphlets, more than plentiful, were published to do him harm; but he silenced cavillers, and spiked the guns of critics. A comedy was once written, in which Whitefield was mimicked and burlesqued on the stage. He was assailed by bitter persecution, vulgar ridicule, low slang, shameful falsehoods, bitter sarcasm, sharp irony, and drivelling wit; which made a wreath of glory to beautify the character of this God-honoured minister. But, in matters of persecution, Ireland outdid England: for in the Emerald Isle Whitefield was mobbed, and well-nigh lost his life in a shower of stones. England, Scotland, and America treated him as a common Gospel minister; but Ireland, undesignedly, would fain have elevated him to the rank of an apostle, by stoning him.

Whitefield's crown of usefulness was bedecked with many bright gems of rarest lustre. Ministers of great note, bright in their time as Sirius among the stars, were the crown of his rejoicing. Let us bring some of them under review. *James Hervey*, author of "*Meditations*," was the spiritual son of Whitefield. Time, the invincible guardian of the characters of great men, has added lustre to the fame of Hervey. He had a mind to bask amid the beauties of nature; and, as the bee sucks honey from the heart of flowers, so Hervey drew wisdom and profit from the scenes and incidents around him. The village of Weston-Favel, where he was welcomed as a pastor, and where his dust reposes in a sepulchre, there—the flowers are revelling in full-blown beauty, and the foliage is renewing its youth, as if to weave an amaranthine wreath to the memory of one held so dear. In the quietude of this rural retreat, the savour of Hervey's influence is still prevalent. Let us wend our western course to the town of Northampton, a league distant, and look into the home of Philip Doddridge, where Christ is honoured and His ministers are ever welcome. Hervey is there, and Whitefield is there, with two other distinguished ministers of the gospel. Classic lore, and poetry, and eloquence, are here commingled! Here is the feast of spirit and the flow of soul! The rich voice of Whitefield rolls like music upon his friendly listeners, as if he were a harper who played upon all hearts at his pleasure. Inspiration of genius, and fruitage of learning, are drawn out in hallowed intercourse. Here, heart meets heart, soul meets soul, until each one revels in an enjoyment of rich and delightful experience. Hervey drew a beautiful portrait of his father in the gospel, the essence of which was, "Many sons have done virtuously, but thou excellest them all." The souls of Hervey and Whitefield were knit together like Jonathan's and David's; and their hearts, like kindred drops, were mingled into one.

Robinson, of Cambridge, was another of Whitefield's spiritual children. He, with others, once sought out a fortune-teller, that he might know his future history; the same day, also, curiosity led him to hear Whitefield, who proved to him a spiritual soothsayer. Whitefield's theme was, "Future

wrath." Robinson's heart was stormed and taken with the preacher's eloquence, and soon subjugated by the love of Christ. His superior talents branched out into manifold usefulness. Although he fell into the Socinian net, yet he lived to see and to avow his mistake, and died in the orthodox faith. His hymn commencing,—

"Come, thou Fount of every blessing,"

is universally admired, and claimed as the common property of the Christian Church.

Thomas Rankin, one of the giants of Methodism, a drill-serjeant in Church order, a preacher of rare attainments, and one of Wesley's first missionaries to America, was one of Whitefield's converts.

Thomas Olivers, a "brand plucked from the burning," was a trophy won to God under Whitefield's sermon from that text. The orbit of Olivers' moral career was very eccentric and very wide. He was a Welshman, wild and wicked, who ran into great lengths of depravity. He glibly articulated oaths compounded of epithets a score words long. He gave way to vice, rushed into debt, and veered into vagrancy. He attempted to curb his sinful propensities, and to work, of himself, an external reformation. Alas! he plunged into grosser sins, until he became apparently possessed of the devil. However, hearing Whitefield, the gospel became to him the power of God unto salvation. Thus reclaimed, he sought pardon for his former offences, and eventually paid his debts with interest. His restoration of soul was a moral miracle; and showers of tears superseded the poison-drops of the tongue. He became "a foe-man worthy of the steel" of Toplady, in doctrinal controversy. The pent-up poetry of his soul now began to take embodied form. He composed one of the noblest odes in the English language, commencing with,—

"The God of Abraham praise."

He enriched the psalmody of earth by his heaven-inspired hymns.

Samuel Davies, the father of the Presbyterian Church in Virginia, was brought to God through the influence of Whitefield. He was an able preacher, blessed with a wealthy imagination and fine poetic talents. He predicted the greatness of Washington; and his honest eloquence drew fifty guineas from the pocket of King George the Second.

Andrew Kinsman was a worthy son of Whitefield, whom no amount of persecution could move. The fickle youth might have been craven-hearted; but the converted man was enbraved by faith. "It is faith, not daring, that is the stuff of which martyrs are made; and the most sensitive natures,—natures which have quivered like an aspen at the threatening of trouble,—have been strengthened into the very heroism of sacrifice when the trial came." It was so with Kinsman. He was deservedly popular, and he died as peaceful as his life had been pure.

Cornelius Winter was another of Whitefield's spiritual sons. He was

such a favourite with the Americans as to be welcomed, in some sort, as Whitefield's successor. He returned to England to be ordained for that purpose; but prelatie prejudice prevented him. As a writer and a preacher he stands worthily high.

Sampson Occum, a forest-born American Indian, was also Whitefield's spiritual son. Occum came to England, where his eloquence so captivated the people that, on his return, they loaded him with wealth, as the result of royal benevolence and popular favour.

George Burder, the author of "Village Sermons," became decided for God under Whitefield's ministry. Burder was the founder of the London Missionary Society, and the London Religious Tract Society. His usefulness has been world-wide, and his works still follow him.

Henry Tanner, the eloquent evangelist of Exeter, was brought to God by Whitefield. Also *Mr. Rodgers*, a useful preacher, who gave full proof of his ministry. And *John Edwards*, a second Paul, beset with enemies, but his friends let him down in a basket through a window, and so he escaped their hands.

Whitefield's death likewise led to the spiritual life of *Randall*, founder of the Free-will Baptists of America, numbering sixty thousand members, and upwards of one thousand ministers, with a manifold agency to promote spiritual work both at home and abroad.

What a mighty influence for good did Whitefield exert! The vibration of his influence will reach to the farthest land, and to the latest time. We have seen the blessed effects of Whitefield's ministry upon *Cornelius Winter*. Winter's labours brought Jay of Bath to Christ. Jay preached at Reading, where God blessed his sermon to the salvation of a speculative infidel, named *Thomas East*. East became a flaming herald of the cross. A gay young man, named *John Williams*, listened to East, gave his heart to God; and his fame is world-wide as the martyr of *Erromanga*. A rich gentleman also heard East preach, and cheerfully consecrated his wealth to the founding of *Spring Hill College*, near *Birmingham*, for the training of the ministry. The moral of this successive influence has a double lesson for us;—a lesson of warning, lest we come short of duty; a lesson of incentive to labour, that we may inherit an everlasting crown.

Names of mark and renown among the laity were also the glory and joy of Whitefield's ministry. The Countess of *Huntingdon*, an "elect lady" in the faith, who opened her mansion for preaching, that the rank and fashion might hear the gospel in its purity and simplicity; who threw her affluence and influence into the scale of religion; whose coronet was hidden in her piety; and whose efforts were a perpetual-motion of service for the cause of Christ. *Bolingbroke's* brother; *Lord Chesterfield's* consort and cousins; several ladies of rank and fashion; *Forbes*, a drunken serjeant, afterwards a devoted soldier of the cross; *Crane*, a theatre-going votary, who renounced frivolity for faith, became a man, and put away childish things; also a notorious sea-captain, versed in the dialect of

devils, who would give a guinea for a new oath, that he might defile his speech with purchased profanity; but God brought the shark of the ocean, by the hook of Whitefield's eloquence, from darkness to light, and he lived henceforth to his Maker's praise; yea, thousands more, from tender years to decrepit age, were won to Christ by the faithful labours of the prince of pulpit orators.

(To be continued.)

Biography.

SKETCH OF THE LIFE OF BROTHER EDMUND PEARSE, MEMBER OF THE GENERAL COMMITTEE.

THE late Mr. Edmund Pearse, was a native of Camelford, Cornwall, and was the youngest of six children.

In the year 1775, the grandfather of Edmund Pearse, joined the Methodist Society in Camelford, and soon afterwards found peace with God. From that time, the love of Christ became the governing principle of his conduct. This inspired his thoughts, dictated his words, rendered him an ornament to religious society, and a burning and shining light in the world. He had ten children; the eldest of whom was the father of Edmund Pearse. He also was a man of God, a valuable local preacher and class leader, and for a long series of years, the main pillar of the Methodist Church in Camelford.

In very early life, Edmund Pearse joined the church of his fathers, and consecrated his heart and soul to the service of God. When only about seventeen years of age, he became a local preacher; and throughout the whole of his life, he maintained an ardent and loving attachment to God's cause, and to the utmost of his power, was ever ready to give it his support.

In the commencement of his Christian life, his mind was much exercised as to whether he was not called to the work of the ministry; but his way opened to the profession of a surgeon; and here was a sphere of usefulness for him, the results of which eternity alone will reveal. He was ever ready, not only to minister to the need of the body, but also to that of the soul, and to give spiritual consolation and advice; to point the penitent to "the Lamb of God which taketh away the sin of the world."

His death was very sudden and unexpected. On the day preceding the attack that carried him off, he was in his usual health and spirits. His last act before retiring to bed was to write a letter on behalf of a friend. He never spoke after the attack; but we have reason to believe there were, again and again, gleams of consciousness and recognition: but we have no fear about his now being "for ever with the Lord."

His friend, the Rev. Nicholas Bishop, writes:—"I could scarcely have

felt more had he been my own brother. He was always so kind to me, and we spent so many precious hours in Christian conversation and fellowship, it was scarcely possible for any other man in London to have so endeared himself to me. Now he is gone from us ! Very few warmer or truer hearts than his have ceased to beat. I think I knew as much about his inner life as most men. I knew no man who entered with greater delight than he did into the subject of experimental religion. He could be as cheerful and merry as most men ; but I believe he enjoyed a deep spiritual life, which beautifully contrasted with the lighter side of his nature. It was one of my greatest delights to spend a quiet hour with him alone, in Christian conversation. I can only pray, with David, ' Help, Lord, for the godly man ceaseth ; for the faithful fail from among the children of men.' "

Our departed brother had been a member of the General Committee of the Mutual-Aid Association about three years. His house was open, in its turn, for the monthly meetings of the brethren ; and all who came to those meetings will remember the genial heartiness of their reception in Tavistock Square. A friend informs us, that only a few weeks before the attack of paralysis which carried him off, he was talking of his intention to retire from his profession, and to devote himself entirely to the furtherance of the work of God and the welfare of his local brethren. " Man proposes but God disposes." It appears to have been enough that this desire was in his heart ; and he has gone to reap the reward of it, even before the contemplated work was done.

WILLIAM ANSON.

Our late Brother, William Anson, in early life had very little educational or religious training. When a young man at home, in the neighbourhood of Knucklas, Radnorshire, he was a persecutor of religion ; and such was his feeling towards religious bodies, that when religious service was being held in a cottage, he, with his late brothers and some of their companions, were often known to fasten and secure the door ; then they would climb upon the roof, and stop the chimney with turf, or anything that would serve to prevent the escape of smoke.

He ultimately came to reside at the Hengoed Farm, near Gladestry ; and when there, he was led by some unknown circumstance to go to Kington, to inquire after the Wesleyan ministers, and see what arrangement could be made with them to induce them to go up to Hengoed, to hold preaching services, offering his house for that purpose. Preaching was consequently commenced and regularly carried on there, and resulted in great good, for many were the slain of the Lord ; our deceased brother and many others, *giving their hearts to God*. This was the foundation of the Methodist cause in that neighbourhood ; and it led to

the erection of the present chapel at Gladestry. He also opened his house as a home for ministers when on their rounds in the upper part of the Kington Circuit. Not confining himself, however, to Wesleyan ministers, he was happy to see those of other denominations, treating them with the like hospitality.

He was at all times fond of discussing religious subjects, and has been known to go to Hereford and Abergavenny to debate with the Roman Catholics.

He was a man of sound principles, and was possessed of a large amount of common sense. He took much pleasure also in reading; so much so, that he established a small library in the parish of Huntington. He had the misfortune, however, through accident, to lose one of his eyes; which he felt to be a very great affliction; as it almost entirely prevented him from reading.

He was a most regular attendant upon the means of grace. His experience was clear and full. While mourning over his own worthlessness, his hope of eternal happiness was in Christ alone; through whom he had great confidence that, after his earthly tabernacle should be dissolved, he would have a building above, "a house not made with hands, eternal in the heavens." He would sometimes say it mattered not to him when, where, or how death might come. He could not understand a Christian's being afraid to die; for he had no fear as to the safety of his soul, being on the rock Christ Jesus.

Death came to him unexpectedly; and when he was told by his medical attendant, an hour or two before his death that he would not live long, he replied, "Shan't I?" and then folded his arms as though going to sleep, and thus passed away peacefully from this world below to the world above. His love for our Association induced him to leave as a legacy nineteen guineas to its funds.

Narrative.

AN HOUR IN ST. PAUL'S.

Nor in St. Paul's Cathedral, but in the poverty-stricken parish of St. Paul's in Norwich. On the previous day, we had wandered down to the old church of St. Lawrence, because, there in our school days we had attended the faithful ministry of a strictly evangelical clergyman; and as that church is now celebrated as the place where Mr. Hillyard, the Ritualist, ministers, we had the curiosity to pay a visit to the locality of the old fabric. On entering a shop just next to the church, we asked the shopman, "How many of the people of St. Lawrence attended church?" He replied, "I should think, besides the school children, not twenty." A certain class from various parts of the city, and no doubt from various

motives, attend; but the parishioners, so far as the established Church is concerned, are, to a very great extent, practically, "as sheep without a shepherd." When will the British lion be roused up to sweep away the anomaly of pretended Protestantism's fostering rampant Popery in a Church sworn to abide by the principles of the Reformation, and supported at the national expense? Surely the day cannot be distant.

The last Local Preachers' meeting had closed its sittings; the temperance meeting at St. Andrew's Hall had been held; and on Wednesday morning most of the brethren were preparing for departure from the old city. As our train would not leave till forty minutes past ten; we determined to spend an hour in real home-mission work; and having known the parish of St. Paul's as a district in which many very poor people reside, choice was made of that locality for a few visits "from house to house."

On the way, we came across two peculiar looking women, attired in the cloaks and hoods of their order, and stepping along very quickly. While contemplating these sisters, a lad who appeared to be on his way to school, accosted us; "Do you know who they are, sir? they are sisters of mercy." We felt a satisfaction in the fact that our vocation, just now, was to be that of a brother of mercy. Having secured a dozen of the best tracts that Messrs. Jarrolds could supply, we passed St. Saviour's Church, at a quarter past nine, and were immediately in our sphere of work.

The first visit was to the home of a fish-curer, whose wife we charged to meet us in heaven. The next visit was to a weaver; a neglecter of worship, with whom we left the tract, "Important Discovery." One visit paid was to an upstairs room, inhabited by a bricklayer's labourer. Perhaps it was fortunate that the occupier was not in the way: as a neighbour informed us that no one was suffered to go up those stairs. Indeed, she had lived a neighbour for as long as five years, and she had never known a woman go up to do any kind of cleaning. How many weeks, or months, the chaff bed had been un-made, is not for us to say; it was such a mass of rags, that there was evidently no possibility of making it. This bed, together with an old broken chair and a box, comprised all the furniture in the place. We do not scruple to say, that no human being ought to be suffered to live in such a state of filth; and it is no wonder to us that the State has awoken up lately to insist upon sanitary measures.

In the house of another weaver, the "History of John Brown" was left. Here a dear girl of the family was ill, and a trifle was left to procure her some little dainty she might desire; for dainties are pretty much out of the question when a man can only earn about twelve shillings per week, and has a wife and three children to maintain.

We now came upon an interesting woman, whose husband was a journeyman baker. This man was working from four o'clock in the morning,

till nine and ten o'clock at night ; and, although a foreman, was only receiving fourteen shillings per week, notwithstanding that he had considerable work to do on the Sabbath-day also. The wife, although only just twenty-seven years of age, had been the mother of eight children, five of whom were living. The room in which this family lived was just twelve feet square ; and the one sleeping-room above, in which the family of seven all slept, was of the same size. No wonder that one child had died of scarlatina, another of bronchitis, and a third had wasted away ; and no wonder that a medical friend of ours should insist, that he did not scruple to say, that "tens of thousands of people in our country, die every year of what may be called preventible diseases." To us, it was indeed a mystery however, this thrifty, industrious housewife could pay for rent, food, clothes, shoes, firing, and all the etceteras of housekeeping, out of such earnings. This was not in an agricultural district, but in the heart of a great city, and at the very doors of neighbours abounding in wealth and luxury ; yet here was a contented spirit. What a pity that she appeared not to be possessed of a hope of something better ! To have possessed "godliness" with her "contentment," would indeed have been "great gain." We gave one of the clean, interesting children a little present, and having left a tract for a next neighbour, we passed on.

Just in this same neighbourhood, we found in an upstairs room, the widow of a good man who had departed this life fourteen years before. Here was "a widow indeed," seventy-five years of age, in the receipt of pauper's pay, with house-rent, firing, candles, clothes, &c., to be provided for. "Oh !" we said, "my friend, you earn a lot at winding those bobbins." "Oh no, sir ; that is as uncertain as the winds that blow : a great part of my time I have nothing to do." During her husband's life-time, this widow had been apparently, in good circumstances ; but now the "good furniture" had all long since been sold to provide a maintenance. But there she was, after fourteen years' separation, as happy as a queen at the thought of joining her good husband again in that better life, where there will be no more separation. She spoke of the "Great Master" (as she called the Lord Jesus Christ) "raising the dead at the last day." We said, "So you believe in the power of *Him* whom you call your GREAT MASTER, do you ?" At this, she moved her fingers to and fro with the question : "Why, sir, how do you think I move these, but by the power which He has given me ?" "You mean, then, that He whom you call the *Great Master*, and gives you power to move your fingers, really rose from the dead, do you ?" "To be sure I do, sir ;" and her eyes glistened as she spoke in rapture of a re-union with her departed loved one, in the glorious "home in heaven." "Why," we said, "my friend, your name is Betsy Bright." "Oh ! no, sir," she replied ; "my name is Avis : my husband's name was William Avis." At this, we left her the tract "Betsy Bright," adding a small coin ; and the "blessing of the poor" came upon us as we went down the stairs.

Other visits were paid; and we had then to hasten to the railway station; for, on re-passing St. Saviour's Church, the clock was at twenty minutes past ten. An hour and five minutes had thus, to ourselves at least, been profitably spent: for "He that watereth, shall be watered also HIMSELF."

N. Y.

Literary Notices.

The Life of Thomas Vasey. By his Widow. London: Elliott Stock.

THIS is the life of a true man; and we believe, although it is drawn by the hand of affection, that it is a faithful portrait. His early training was productive of the happiest results; and being led to the Saviour, he ever afterwards clung to Him with all his heart.

Having been some time engaged as a local preacher, he felt he had a call to give himself fully to the work. At that time there was every prospect of his rising in this world; but he gave up all his fair prospects to follow the call of God.

He not only became a most acceptable preacher, but a zealous worker. He could not only dig, but to beg he was not ashamed. We will give an illustration.

"He called on an elderly, wealthy, miserly man, one bitterly cold day. The first topic was the sufferings of the poor in such inclement weather. A little help was solicited towards a fund for their relief. 'Indeed, indeed, sir, I cannot afford it; the times are bad, very bad.' Mr. Vasey urged his plea. 'No.' 'Allow me to pray with you before we separate,' said the pleader, and without waiting for his assent or refusal, he fell down on his knees, and told God all about this man. He had scarcely risen from his knees when the man said: 'A marvellous prayer that, sir; marvellous, worth five pounds any day;' at the same time placing that amount in Mr. Vasey's hand: 'the first time,' he often used to say, 'that a money value was put upon his prayers.'" (Page 120.)

In the various circuits in which he laboured, God crowned his labours

with success. He also rose in the estimation of his brethren; was chosen Chairman of districts; and had not his health broken down, would most certainly have occupied the chair of the Conference.

Local preachers will do well to ponder this sentiment of Mr. Vasey. When speaking to a young brother on making sermons, he said,—"You will have to make good sermons from principle; for you will find in many of our congregations some persons who will be very much pleased with what may cost you little thought, and fail to appreciate what has been well studied." (Page 226.)

Mr. Vasey appears to have had a supreme contempt for degrees won too cheaply, designating them "German silver."

On the education question he had very decided views, and became, as we think, justly alarmed when he thought there was danger in lowering the high educational standard raised by the Methodists, and substituting in its place the low secular one. He thought, and we think with him, that no education could be perfect which did not embrace the whole man; body, soul, and spirit. We have looked and are still looking with considerable attention to Birmingham; but we have no faith in two classes of educators; the paid secular, and the unpaid religious. We shall see what these Birmingham people do.

Mr. Vasey was a dutiful son, and a devoted and tender husband to a most afflicted wife, who appears to have been every way worthy of him. As a father, he was as anxious for the conversion of his children as for their temporal welfare.

There was one feature of his character we must not pass over. The Reform movement swept over the circuit in which he was labouring.

He used his utmost efforts to nullify its effects. No doubt, many violent spirits were raised up who did much mischief. Mr. Vasey had to meet a class, the leader appearing to be one of this stamp. "When they met, he said to the leader, 'What have you been *doing* the past quarter? Mind, I do not ask what you have been *feeling*, but what you have been *doing*?' The prompt and unblushing reply was, 'All in my power to stop the supplies, and crush the tyranny of the Wesleyan Conference.' Mr. Vasey, looking on the few members present, inquired, 'And what have these been doing?' 'Working with me heart and soul in the glorious cause of liberty.' 'And are you all of the same mind to-night?' 'Yes, one and all.' He then stood up, and in the most solemn manner and language, warned them of their error, and the fearful consequences if persisted in. He then pronounced the class defunct, put the class book into his pocket, and wished them all a courteous good-night.

"Instances of this sort might be multiplied; but one will suffice to show something of his firmness and decision of character." (Pages 117, 118.)

What can we say of this leader and of this preacher on this occasion? That both were wrong. Such violence as shown by the leader, although he might be right in opposing tyranny, yet he was decidedly wrong in his spirit and temper. But the preacher: had he authority from the great Head of the church to declare the class defunct? Was it right to pocket the leader's class book?

Views have altered since Mr. Vasey pronounced the class defunct. We quote from a leader in the *Methodist Recorder* (of February 20th last):—

"NUMBERING THE PEOPLE.

"Our good friend Joab, whose letter on 'Numbering the people' appears in another column, has chosen his pseudonym discreetly. Like his famous namesake in Hebrew story, he is a man of valour. He appears to revel in the idea of cutting off myriads of nominal or partially

nominal members, as if they were vermin to be cleared out of the ecclesiastical house at any cost, rather than souls for whom Christ died, and for whom his Church is bound to care to the uttermost. No doubt the spirit, the conduct, the attendance of too many members is unsatisfactory. But any man who has in him the heart of a pastor will consider twice before he cuts off a name from the fellowship of CHRIST's people."

We think so too: and a Methodist preacher should "*consider twice, before he cuts off a name from the fellowship of Christ's Church;*" much less whole classes, as Mr. Vasey did.

As we said at the outset, Mr. Vasey was a true man, and his biography may be read with great profit by all classes of persons; and we can most sincerely recommend the book to all our readers. It is a pity, however, that a biographical memoir of its length should be destitute of a chronological heading; so that the reader might constantly know whereabouts he is in the history of the individual whose life he is reading.

Lending unto the Lord; or Three Days in the Life of Christian Furchtegoll-Gellert, Poet, and Professor in Leipsic University. By BARON CONWAY and J. RUSSELL ENDEAN. Illustrated from original Designs, by the HONOURABLE CHARLOTTE ELLIS. London: Kerby and Endean, 190, Oxford Street.

THIS is a very peculiar book, with six very peculiar and striking illustrations. No one can take the book up without being deeply interested in its contents. The three days in Gellert's life are full of incidents, running one into the other. We see benevolence sacrificing its own necessities to meet the extremities of others. But the strangest thing of all, is to see the story heart of the miser softening under the melting influence of the self-sacrificing, benevolent Gellert.

It is a beautiful little book. The printing, paper, and binding are beyond all praise.

Sunlight Dispersing the Dismal Shadows ; or the Doctrine of Eternal Torments shown to lack Reason and Scripture. By Silas Henn. London: Elliott Stock.

Our friend, Mr. Henn, in this pamphlet has left the beaten track in which most of our forefathers have walked. There is very little doubt but that most persons who have thought on the subject seriously, have shrunk back with horror. Mr. Vasey did; but he could find no relief by weighing the various passages in Scripture referring to it. If we read our author rightly, there is very little "*Sunlight*" in the view he takes. We could scarcely make out what he does with the souls of the wicked when separated from the body. We were wondering how he would interpret the Saviour's parable of the rich man and Lazarus: but he says nothing about it. There is no "*Sunlight dispersing the dismal shadows*" in which the rich man is represented as "lifting up his eyes." The Great Teacher here brings before us two states: one of torment, and the other of ease and rest.

We never had much faith in preaching hell and damnation. "Go ye into all the world and preach the Gospel to every creature," is the Master's command. It is mysterious that God permits pain and suffering here, both of body and mind; and in many cases of suicide, no doubt, the agony of mind is unbearable, and they put an end to their existence. Mr. Henn has not shed much "*Sunlight*" on the final doom of the wicked. They are, however, to be raised from the dead, and body and soul cast into the lake of fire, to be consumed. This is bad enough, most unquestionably.

"To the haven of thy breast,
O Son of Man, I fly!"

Temperance.

WE are glad to see the progress of TEMPERANCE. And what lover of the human family but must delight to see it advancing? The new order of GOOD TEMPLARS, which has but lately sprung up, has accomplished much,

and is likely to accomplish much more. Every member of our Association is familiar with the name of THOS. CHAMBERLAIN, of Windsor; and they all know that he is always ready for every good word and work. In addition to the honour of being lately appointed Justice of the Peace, he has become a Good Templar. A lodge was formed at Windsor about twelve months ago, with twenty members, and it now numbers 110, with a Juvenile Temple of eighty-four. To accommodate this body, it was resolved to erect a Temperance Hall. On Tuesday, March 3rd, four memorial stones were laid by four ladies, and they were laid with rejoicing. Ode No. 1, sung to the tune "Innocents:"

"Here we lay Memorial Stones,
Asking God the work to bless;
Trusting He our labour owns,
And will crown it with success.

"Here, in this Good Templars' Hall,
May our neighbours learn to be
Sons of Temperance,—from the thrall
Of all drink entirely free.

"Wine's a mocker, strong drink's wild,
Ale and beer deceivers are;
Look not, taste not,—man nor child;—
Chase them from your dwellings far.

"Water pure from heaven falls,
Bubbles up in springs again;
Sacred to it be these walls,—
God's best gift to thirsty men."

After prayer, on laying the first stone, "In the name of our Heavenly Father," was sung to the tune "Old Hundredth:"

"Praise Him who reigneth over all,
The mighty Lord of endless days;
He that redeemed us from the fall,
The Father, Son, and Spirit praise."

The Hon. Mrs. Ekyn, the lady of the late member for Windsor, laid the stone.

On laying the second stone, "In Faith," was sung to the tune "Evan:"

"How dark the nights, and fierce the storms,
Which over mortals lour;
But Faith can see the morning dawn
Beyond the darksome hour."

Mrs. Walker, of Maidenhead, laid the stone.

On laying the third stone, "In Hope," was sung:

"Hope is an angel with bright wings,
That wipes our weeping eyes;
Her voice like heavenly music brings
A message from the skies."

Mrs. Milsom, of Reading, laid the stone.

On laying the fourth stone, "In Charity," was sung:

"Oh, let thy spirit, Charity,—
Affection pure and kind,—
Make all Good Templars one with thee,
In deed, and heart, and mind!"

Mrs. Chamberlain laid the stone.

We suppose never did such a thing occur before in stone laying and singing. But the best of it is, these odes are original; and Windsor not only attracts ladies from Maidenhead and Reading to lay memorial stones, but furnishes a native poet to compose songs for the occasion. We have five more in reserve, which we may give in future issues. May the Good Templars' Hall now being erected be a cause of rejoicing to many a sorrowing drunkard's wife.

Miscellaneous.

LAY PREACHING.

CONSERVATISM is a convenient and highly respectable term, but it is somewhat difficult to define. If it means simply the tendency towards keeping up old traditions and practices, we doubt whether some members or adherents of our Church, who glory in adding the name of Conservative to that of Methodist, are not rapidly quitting the time-honoured ways, and removing, or at least obscuring, the ancient landmarks. The lay preacher, or the local preacher, who, although not separated from worldly business or charged with pastoral duties, is appointed to preach the Word and conduct public service, is a conspicuous figure in the history of Methodism. But has not a change come over the public sentiment? Do our local preachers, even the best qualified of them, obtain that frank and hearty recognition to which their office might be supposed to entitle them? Is there not a growing indisposition to admit them to any pulpits except under stringent necessity? Is not the number of regular ministers being multiplied too rapidly, and, as an inevitable consequence, the standard of efficiency being lowered, in a corresponding degree? And is not this multiplication

due, not so much to a desire for the salvation of the perishing souls outside of all denominations, as to a desire of gratifying the craving for professional, as distinguished from unprofessional, ministrations? And may it not be worth an inquiry whether in all this there is not a lurking and unacknowledged sacerdotalism? Or is it that the caste feeling is gaining strength together with the increase of our congregations in wealth, and in what is called respectability?

The points we have indicated are suggested in a spirit of inquiry merely. But surely it would be an incongruous spectacle if, just at the moment when not only Dissenting denominations, but the Anglican body itself, notwithstanding the traditions of centuries, is waking up to a consciousness of the value of the lay-preacher, Methodism should begin to ignore him. The theory and practice of our religious community hitherto has been thoroughly sensible and scriptural. We have steered clear of sacerdotal assumption on the one hand, and of Plymouth Brethrenism on the other. We have neither been taught to cower in superstitious terror before a priest, nor to assert the right of everybody in the Church to instruct everybody else. The pastoral character of the separated ministry, and the right of the chief pastor (the real New Testament bishop) to preside over the meetings of the Church, are doctrines which have never been seriously impugned among Methodists. But with these doctrines it has always been held that men not separated to the ministry may receive a true and valid call to preach the Gospel. Our friends of the Established Church have been gradually coming to this conviction, and the results have been really surprising. Several bishops have issued licenses to laymen in their diocese to preach and exhort. The special missions in London and elsewhere have, in a considerable number of instances, called forth the co-operation of brethren, some of them previously unknown, whose gifts of preaching and exhortation have compared not unfavourably with the gifts of the regular clergy. A learned layman of the Established Church has just

written a book to prove that lay preaching is a divinely-appointed part of the Christian ministry. "It is my object," says Mr. FITZGERALD, "to prove that the ruling ministers of Churches ought to encourage and commission those of their Church who have gifts of preaching and teaching, to preach and teach the Gospel to the ignorant around them; and that such ministry was an indispensable part of the Apostolic Church's order." We are well aware that between the position of such a preacher as is here indicated and the position of an accredited local preacher in the Wesleyan Connexion, there is a wide difference. The latter is not merely a sort of city missionary, specially charged with the instruction of the outlying masses of ignorant people, but a religious teacher who is expected to take his turn before the regular congregations. At least this is the case in what are termed country circuits, where the central place is surrounded by a dozen or a score of villages, where the congregations are mainly dependent on the labours of local preachers. The difference between this class of circuits and the metropolitan circuits, in regard of this question of pulpit supply, is enormous. In the country circuits, the difficulty is to find a sufficient number of laymen properly qualified for the work of preaching; and it cannot be denied that under the pressure of necessity it sometimes happens that young men, with the slenderest qualifications, or with no qualification at all except the wish to do good, have been admitted as local preachers; and, once admitted, they are on the "Plan" for life, unless they forfeit their character as Christian men. In London and some other great towns, on the contrary, where the chapels in a circuit are all large, and each chapel has its minister, the complaint is that the local preachers' occupation is gone, and that their "outlines" and "skeletons" may as well be put behind the fire. Perhaps the idea of a lay preacher hitherto entertained among Methodists may be too rigid and inelastic. The local preachers are to a great extent a self-governing body. They hold their own meetings—the superintendent minis-

ter of course presiding—to which their hearers, or fellow church-officers, are never admitted. They form in each circuit a kind of of close corporation. This is no fault of theirs, for it has been so from the beginning; but it may be worth considering whether a little more elasticity in the system might not result in that rapid improvement which, as our columns have from time to time abundantly proved, the great body of local preachers themselves so ardently desire. By letting in more light, and a little fresh air, into the room where the local preachers' meeting is held, it is possible that beneficial results might ensue. Certainly, if laymen come to be admitted into the Conference itself, the local preachers will hardly be able to resist the outside pressure which will be brought to bear upon them. But the Methodist Churches ought not to wait the arrival of such an event before looking very seriously at the case of their lay preachers, and at the best methods of adapting their manifold gifts, and of utilising their disinterested and invaluable services so as to meet the varied and changing requirements of the Connexion and the country.—*Methodist Recorder*.

EPIITAPH ON A LOCAL PREACHER IN NOTTINGHAM.

IN one of the respectable old streets of Nottingham, there is access by a porch, guarded with large iron palisaded gates, to a Congregational Chapel, that stands in its own square. The chapel front is visible from the street; but the square is closely hemmed in by buildings, concealed from the view of street-passengers. The ground was formerly used for the burial of the dead, and it still contains tombs and other memorials of the departed.

Having occasion to go to the back of the chapel one day, in the month of February of this year (1874), I had to pass a tomb which I had often seen before, without having examined its record very closely. I paused to read, and felt so far interested in the inscription as to take this transcript:—

"Sacred to the memory of Robert Gregory, of this town; who, having

survived his amiable wife only four months, exchanged mortality for life on the 16th day of November, 1824, aged 81 years: leaving an infant family, and numerous relatives and friends to lament their loss. The deceased sustained with great fidelity and usefulness various important offices in the Wesleyan Connexion. He had been a valuable local preacher twelve years.

"Thus star by star declines,
Till all are passed away;
As morning high and higher shines
To pure and perfect day:
Nor sink these stars in earthly night.
But hide themselves in heaven's own
light."

The opposite side of the tomb records the death of Mrs. Gregory. The late Dr. Hannah, at that time stationed in Nottingham, was an intimate friend of the family. He preached the funeral sermons of the departed, and was one of the trustees of the family. Their eldest son, Robert, became a clergyman of the Established Church, and is now the energetic and zealous High Church Prebendary of St. Paul's Cathedral. W. B. C.

Choice Selections.

TAKING IN THE PREACHERS.

THEY received the prophet and the righteous man in the name of a prophet and righteous man; that is, on that footing, and because they believed him such; and the prophet and righteous man's reward, the reward which such have to give, was theirs. And the prophet and the righteous man have blessings to give. Their prayers for and with those they visit, their counsel and instruction, shall bring blessing. The remembrance of them shall be blessed in after years. In this great south land it has been said to us, and by those whom the world would deem unlikely persons to be affected by such influences, "All this is not strange to me; my father used to take in the preachers." In one extraordinary case of a wicked life, which ended, however, in hopeful conversion, embracing many particularly affecting incidents, that party would refer to the fitting up of his workshop on the Sabbath by her father, for the

use of the itinerants as a place of worship. And this seemed to be one of the last strands of conscience which hung to her soul, that she, whose parents had been so identified with the church, should have become so degraded. It was an arrow which seemed very sharp in her.

INFALLIBILITY NOT TAUGHT BY THE FATHERS.

THE Tridentine profession of faith imposed on the clergy since Pius IV. contains a vow never to interpret Holy Scripture otherwise than in accord with the unanimous consent of the Fathers—that is, the great Church doctors of the first six centuries; for Gregory the Great, who died in 604, was the last of the Fathers; every bishop and theologian therefore breaks his oath when he interprets the passage in question (Luke xxii. 32) of a gift of infallibility promised by Christ to the Popes. Every one knows the one classical passage of Scripture on which the edifice of Papal Infallibility has been reared: "I have prayed for thee, that thy faith fail not; and when thou art converted, confirm thy brethren." But these words manifestly refer to Peter personally, to his denial of Christ, and his conversion. All the Fathers without exception—and there are eighteen of them—explain it simply as a prayer of Christ that his apostle might not wholly succumb and lose his faith entirely in his approaching trial.—*The Pope and the Council. By Janus.* Pp. 93, 94, 92.

WESLEY'S PULPIT DILEMMA.

ON the last Sunday in the year (1788), he had an exceedingly large congregation in Allhallows Church, Lombard Street; and concerning this, there is an anecdote worth relating. The sermon was for the benefit of forty-eight poor children belonging to St. Ethelburga society. "Sir," said Wesley to his attendant while putting on his gown; "it is above fifty years since I first preached in this church; I remember it from a particular circumstance. I came without a sermon; and, going up the

pulpit stairs, I hesitated, and returned into the vestry, under much mental confusion and agitation. A woman, who stood by, noticed my concern, and said, 'Pray, sir, what is the matter?' I replied, 'I have not brought a sermon with me.' Putting her hand on my shoulder, she said, 'Is that all? Cannot you trust God for a sermon?' The question had such an effect upon me, that I ascended the pulpit, preached extempore, with great freedom to myself, and acceptance to the people; and have never since taken a written sermon into the pulpit."—*Tyerman's Life and Times of Wesley*, vol. iii. p. 563.

THE BIBLE: HINDOO OPINION OF IT.

A HINDOO paper, published in Bengal, called the *Sojjona Rajana*, speaks of the excellence of the Bible. In advocating the introduction of the Bible into Government Schools, from which British timidity, indifference, and infidelity had excluded it, these heathen writers describe it as "The best and most excellent of all English books, and there is not its like in the English language. As every joint of the sugar-cane, from the root to the top, is full of sweetness, so every page of the Bible is fraught with the most precious instructions. A portion of that book would yield to you more of sound morality than a thousand other treatises on the same subject. In short, if any person studies the English language with a view to gain wisdom, there is not another book which is more worthy of being read than the Bible."—*Weekly Review*, of December 13th, 1873.

JOHN HOWARD.

JOHN HOWARD, F. R. S., was born in 1726, at Enfield, educated in London, engaged in business pursuits in the City (Watling Street and Old Broad Street), resided, before and during his first years of married life, at Stoke Newington, but subsequently dwelt chiefly at Cardington, near Bedford. He became High Sheriff of Bedfordshire in 1773, and died at Cherson, in Russia, in 1790, aged 64. He

travelled about fifty thousand miles, and expended £30,000 of his property, in efforts of mercy. During his life he received the thanks of the British and Irish Parliaments, and the homage of Europe, from the prince to the peasant. His death was officially announced in the *London Gazette* ("a distinction never before, or since, conferred upon any private individual"), and occasioned lamentation throughout the civilised world. He chose for the single motto of his epitaph the words, "CHRIST IS MY HOPE," and requested that the text for his funeral sermon should be Psa. xvii. 15: "As for me, I will behold Thy face in righteousness. I shall be satisfied, when I awake, with Thy likeness."

RELICS.

It is a wonder that neither Moses nor any Israelite gathered up the shivers of the former tables. Every shred of that stone, and every letter of that writing, had been a relic worthy laying up; but he well saw how headlong the people were to superstition, and how unsafe to feed that disposition in them. The same zeal that burnt the calf to ashes concealed the ruins of this monument. *Holy things*, besides their use, challenge no further respect. The breaking of the tables did as good as blot out all the writing; and the writing defaced left no virtue in the stone, no reverence to it.—*Bishop Hall*.

EDUCATION.

EDUCATION does not commence with the alphabet. It begins with a mother's look; with a father's nod of approbation or a sign of reproof; with a sister's gentle pressure of the hand or a brother's noble act of forbearance; with handfuls of flowers in green and daisy meadows; with birds' nests admired, but not touched; with creeping ants and almost imperceptible emmets; with humming bees and glass bee-hives; with pleasant walks in shady lanes; and with thoughts directed, in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, and to deeds of virtue.

EFFECTS OF INDUSTRY.

ALL the performances of human art, at which we look with praise or wonder, are instances of the resistless force of perseverance. It is by this that the quarry becomes a pyramid, and that distant countries are united with canals. If a man were to compare the single stroke of a pickaxe, or of one impression with the spade, with the general design and last result, he would be overwhelmed by the sense of their disproportion: yet these petty operations, incessantly continued, in time surmount the greatest difficulties, and mountains are levelled and oceans bounded by the slender force of human beings.

CURIOUS JEWISH CUSTOM.

THE Jews of the Crimea, upon their marriage, wear a shirt of the finest texture, which, after the wedding-day, is carefully put up and kept till the time of their death, when they are uniformly buried in it. So valuable is this shirt in their estimation, and so indispensable a part of their possession is it, that in money transactions, when they require to borrow, and have no other pledge of value to give, they frequently deposit this shirt, which is always a satisfactory security for the lender, as the Jew could not die happy without redeeming it.

NATURE NEVER DECEIVES US.

THE rocks, the mountains, the streams, always speak the same language; a shower of snow may hide the verdant woods in spring, a thunder-storm may render the blue limpid stream foul and turbulent; but these effects are all transient: in a few hours, or at least days, all the sources of beauty are renovated.

AN act by which we make one friend and one enemy is a losing game, because revenge is a much stronger passion than gratitude.

PURITY is no great protection in this evil world. There are no pigeons—say the farmers—which the hawks oftener pounce upon than the glossy white one.

Phænomena of the Months.

APRIL.

THE sun rises on the 1st at twenty-two minutes before six and sets at thirty-one minutes after six; on the 15th it rises at seven minutes after five, and sets at seven minutes before seven; and on the 30th it rises at twenty-three minutes before five and sets at nineteen minutes after seven. Thus daylight increases fifty-nine minutes in the morning, and forty-eight in the evening.

The moon is full on the 1st at nineteen minutes after eleven in the evening, and new on the 16th at eight minutes before two in the afternoon. On the first Sunday it will rise at about eleven at night; on the second Sunday it will set soon after mid-day; on the third Sunday it will set shortly after half-past eleven at night; and on the fourth Sunday it will shine until half-past three in the morning.

The moon is near to Saturn on the 11th, to Mercury on the 14th, to Venus on the 17th, to Mars on the 18th, and to Jupiter on the 27th.

Mercury is a morning star, rising between thirty and forty minutes before the sun until the 25th.

Venus is an evening star, setting after the sun at a gradually increasing interval, until on the last day it sets at six minutes before nine, or one hour and thirty-five minutes after sunset.

Mars, also an evening star, sets on the 1st at two minutes after nine, and on the last day at seven minutes after nine.

Jupiter shines all night, setting shortly before sunrise all the month.

Saturn is a morning star, rising from two to three hours before the sun.

On the 16th of April there will be a total eclipse of the sun, but visible only from the south Atlantic ocean and part of Africa. At the Cape of Good Hope it will appear as a large partial eclipse, enduring from about half-past two to five o'clock in the afternoon.

A partial eclipse of the moon will occur on the first of May, but will not be visible in this country.

Mutual-Aid Association Reporter.

THE MAGAZINE.

Shire Hall Plain, Holt,
March 13th, 1874.

DEAR BROTHER,—When you send the April magazines, please send thirty-seven instead of thirty-four, as I have obtained three new subscribers. This, I think, is a move in the right direction, as I think the institution is worthy of more support than it has hitherto received. Yours truly,
W. H. RAMM.

OUR VETERANS.

No. 50. Dear Sir,—On behalf of my parents, I beg to thank you for again remembering them with the Christmas gift of 10s. I can assure you it is thankfully received by them. My father, though blind and feeble, still lives to pray for the success of the Local Preachers' Aid, and for those gentlemen who generously give their time and money to help the helpless.
T. C.

No. 56. My dear Brother,—When my mind is led back to the origin of our Association, I am constrained to say, as I now feel, "*What hath God wrought!*" Allow me to say I feel *truly grateful*; and in all things I am constrained to acknowledge that divine, parental Hand that has led me and fed me all my life's journey through. *Surely,*

"His love in time past forbids me to think
He will leave me at last in trouble to sink."

My dear Brother, wishing you all the infinite love of the Triune God, designed in the gift of God the Father, and in the precious atonement of God the Son, and the continued visitations and influences of the Holy Ghost, believe me your poor unworthy brother,
T. A.

P.S.—Permitted through mercy to enter upon the 75th year of my age, and the 45th year of my pilgrimage to the better world.

No. 59. Dear Brothers,—I received your kind present, and was truly thankful. It will do us a deal of good,

as my wife is bed-fast, and I am very poorly. My kind love to James Wild, Esq., and receive the same yourselves: and may the Lord bless you, both in this world and the next.

I remain, your dear brother, S. T.
[This good brother, in sending his "kind love to James Wild, Esq.," seems to realise his nearness to the eternal shore, and, with Charles Wesley, to sing:

"One family we dwell in Him,
One Church above, beneath,
Though now divided by the stream,
The narrow stream of death;
Even now by faith we join our hands
With those that went before,
And greet the blood-besprinkled bands
On the eternal shore."

No. 62. My dear Brother,—I beg most gratefully to acknowledge the receipt of 10s., the generous gift of that most "noble-hearted Christian," James Wild, Esq. I have been suffering a number of years from heart and brain affliction. I assure you this 10s. is most valuable, soothing, and seasonable, and will enable me to set up another "Ebenezer," and with gratitude exclaim, "Hitherto hath the Lord helped me." With sincere thanks to you, and my best wishes and prayers for all my dear brethren, I remain, your most grateful brother,
G. F.

No. 76. Dear Mr. Carter,—I have received the 10s., and am much obliged. It is very acceptable, and very seasonable. May God bless you with as much of earth as is needful for you, and much of heaven, and joy, and love!
G. B.

No. 78. Dear Brother,—I am very thankful to you for the gift of 10s. from Mr. Wild. It is very acceptable to me, though unworthy. I think every Christmas will be my last; but I hope to go to a home in heaven. I shall be 77 years old next October 18th. Remember me,
L. G.

No. 83. Honoured Sir,—I received the welcome present of 10s. on the morning of the 16th of December,

kindly sent by the Trustees of the late James Wild, Esq., for which I feel most truly grateful. I was never more overcome than when so unexpected a present came to hand. I felt what the poet expresses :

"Tears of joy my eyes o'erflow."

So truly was this my case that it seemed almost too much for me. To you, therefore, I give most sincere thanks ; but above all to God, who has given means and disposition to many of the travellers to Zion to think upon and help the needy ones. I therefore pray that God's richest blessing may be yours in the present world, and in the world to come life everlasting. Amen. J. H.

No. 85. Sir,—Please to accept of my thanks for Mr. Wild's gift you sent me. I feel it very acceptable at this time of the year. Praise the Lord. E. J.

No. 86. Dear Brother,—Yesterday I received 10s., giving thanks unto the Father, in the name of our Lord Jesus Christ, for such men as our dear Brother Wild. O! that very many may catch his falling mantle! P. M.

P.S.—In his 93rd year.

Here is an old veteran for you to contemplate,—you princes in Methodism! To think that any liberal giver should never have the claims of the old local preachers brought fully before him! and that one such should die, and leave £350,000, and not have remembered them in his will! Of course every man will have to give an account to God of the talent of money, as well as of all other talents with which he may have been entrusted. It is not for us to judge, much less to condemn any man. "To his own Master he standeth or falleth." It is very gratifying, however, to know that our general secretary has taken special pains to lay the case of these old men before the rich and influential in Methodism, and that while many have passed his appeals unheeded, some have generously responded, who never had given before.

It must not be forgotten that the

letters now published are only acknowledgments of Mr. Wild's special Christmas gift. Here are 115 old men receiving a weekly annuity from the Association of about 4s., to keep them from the parish union. Brethren and sisters, help!

SKIPTON BRANCH.

On Monday, February 16th, a public meeting was held in the Wesleyan Chapel, on behalf of the "Local Preachers' Mutual-Aid Association." The chair was occupied by the Rev. E. Horton, supported by the Rev. J. Pollitt and a large number of local preachers. After prayer, the chairman, in opening the proceedings, said it was with great pleasure and pride that he responded to the invitation to preside at that meeting; and though it was a new business to him, yet he had ever watched the movements of the society with interest; and he was happy to say that some of its founders were amongst his best friends. He regarded the society as one of a really Christian character. The teaching of the New Testament is, that the Church should ever take care of her own poor; in the ranks of our local preachers are many to whom this appellation belongs. This was no reproach to them: for their Master had not where to lay His head, and His disciples were men in very humble circumstances. The local preachers were a glorious band of disinterested, devoted, and self-sacrificing servants of Christ. They had to leave their own families, the enjoyments of home and the sabbath, and to go out into the villages, in all sorts of weather, after experiencing fatigue, physical exhaustion, and mental depression; and in some cases, by their excessive labours, have shortened their lives, and made their wives widows, and their children fatherless. All honour to such men! Nothing but the love of Christ could sustain such labours; and surely their labours shall "not be in vain in the Lord."

The Methodist local preachers are the very backbone of Methodism. By their labours, the glorious gospel of

the blessed God is carried, sabbath by sabbath, into the villages and hamlets of our country; and by their efficient services, was extended far and wide. Success in the past had attended their efforts. They had not spent their strength for nought; and having so much of God attendant upon their services, godly results must inevitably follow.

Now, if such men are laid aside by sickness, consequent upon these excessive labours, and especially when God pleases to take them home to Himself, are they to be left without the sympathy and care of the church? Are we to be guilty of so great and burning a shame and sin as this? Nay, rather, do we rejoice to see the feeling throughout the connexion in favour of so grand an institution. There were certain parties at the beginning who looked upon it shyly, and regarded it with suspicion; but happily, it has outlived reproach; and now there is but one feeling throughout our connexion, and that is a feeling of affectionate regard to this institution, and a desire to support it.

The needy local preachers are worthy of our support. Private charity is sometimes a cold thing; often an uncertain thing; and at the best, an insufficient thing; but here is something that exactly meets the requirements of the case; it hurts nobody, but does a vast amount of good.

Mr. E. Teal, the secretary, then read the report; which was of a very encouraging character. After detailing the origin and statistics of the Association, it proceeds:—

The Skipton branch consists of 19 members and 2 honorary members. It has been in existence 4 years, and during that time has paid to the funds £68 1s. 10d., and received for sick £5 10s. 8d., and for deaths, £14 13s 4d., making a total of £20 4s. 0d. Owing to the liberality of friends and proceeds of various meetings in October 1871, they had the pleasure of handing over to the general treasurer, London, upwards of £21; for which they are highly grateful, and again appeal to the kindly aid of friends for the main-

tenance of this "work of faith and labour of love."

Mr. Garratt, of Halifax, said he had been acquainted with the local preachers for a great number of years, and thought they were the right men, at the right time, and in the right place. As a rule, there was nothing particular in their parentage, or great in their ancestry. Sometimes you might find some whose fathers had given them a liberal education; but the vast majority had not been thus favoured, but were diamonds in the rough. It was a cheering thought for him to know that all our travelling ministers had been local brethren at one time, and that we all began life in this great and glorious and spiritual enterprise alike. But these men, like our worthy chairman, had been removed to the House of Peers. They had been blest with a superior education, and had shown qualifications for the higher and more extended work of the public ministry. Well, these labourers are worthy of their hire, and deserve our united and benevolent support; but we must not forget the local preachers. They have laboured hard and long; they have done it freely and willingly and have never sought reward for the work they have accomplished. And is it not right and proper, when they get nearly to life's terminus, that there should be some reserve for such men, to supply their needs? In speaking of the objections made by some to local preachers, because of their failures at the outset, he referred to an incident in the life of Dr. Livingstone, when, as a young man, he was asked to officiate for his tutor, the Rev. R. Cecil of Ongar, Essex. The young Scotchman soon surprised every one beyond measure; for having taken his text, he became bewildered, and could not utter a word. Then, without apology, he took up his hat and made his exit; leaving the congregation to think and say what it pleased. Yet he was not discouraged, but persevered, and gave his whole energy to the work; and, as a result, his labours have been crowned with abundant success. So with many a local

preacher. There may be timidity and failure at the outset; but ultimately, by invincible determination and patient effort, their lives have been productive of the greatest good. Many of them are like old shattered caskets; but the diamond inside will only make its appearance by giving them a fair trial.

Some were pleased to call them "stop gaps" and "rough sticks;" and he acknowledged the appropriateness of the title; for they filled many a village appointment which the travelling preacher was unable to do. A poor good man was better than a great bad one; for they had the love of God in their hearts, and worked not for worldly gain, but for the advancement of Christ's cause, and for the good of those around them.

The local preacher is a pioneer—and ever has been—to the glorious Gospel of the blessed God, in connection with the various institutions of Methodism. Our Baptist friends were good local preachers; but they cannot believe till they are half drowned; and the Independents, too, can preach effectively; but they lose half the effect in being scrupulously particular about doing everything decently and in order: but the Methodist local preacher is a straightforward man; he cares not for those little knotty questions which agitate the mind; but preaches salvation by faith, and believes that those alone are the elect, whose sins God has pardoned, and who are conscious of their acceptance in Christ. He goes forth with the solid truth of God, and with a single object in view, to enlighten the mind, and turn the feet of the sinner into the narrow path of life; and anything which falls short of this, falls short of that which is calculated to bless mankind. During his address, he related many experiences and difficulties of his own life, and concluded with an earnest appeal for support.

Mr. J. Wood, of Toekwith, delivered an able and practical address. Local preachers, he said, were of great use in agricultural districts; wide circuits were almost wholly dependent upon them for spiritual ministrations. They were honoured

instruments in the hands of God, and their efforts had been crowned with abundant success.

There was a diversity of talent, and it was one of the glories of Methodism that it brought all talent into use. All men were not like Dr. Chalmers, Rowland Hill, Punshon, or Spurgeon; having a nation at their feet, hanging on their word; but humble men could teach important lessons in Christian perfection. Local preachers were men appointed of God to preach the gospel, pure and simple, and he might say in the words of the apostle, "Woe unto me if I preach not the gospel."

There is a grand luxury in doing good; and the grand secret of living was to do good by hand, by brain, or by pocket, according to the circumstances in which they were placed; and if to one individual God affords a greater sum of money than to another, part of it should be devoted to charitable, benevolent, and religious purposes. He instanced George Muller's Orphanages at Bristol; where nearly three thousand children are provided for and educated, and not a farthing asked of any one: also the Rev. T. B. Stephenson's work for those waifs of the ocean that have been gathered from the midst of city Arabs, and trained and brought up for life. They could not do good without a reflex benefit. He had often pondered over those words in the Proverbs: "Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." They were not to acknowledge God in *some*, but in *all* things.

He once lectured on the "Elements of Success." There were four; but the fifth, prayer, was the sanctifier of all the rest. And this was the element that had so blest the work of local preachers. And would they leave them uncared for? He loved to hear the "God bless you," of the Christian; to know that there were other prayers mingled with his own, that entered the presence chamber of the Deity on his behalf. It stimulated him to greater activity,

and made the work of the ministry a pleasure and a blessing. The speaker expatiated on the comfort afforded by a regular payment weekly, though small, to an aged and needy brother.

Mr. Bowron, of London, said that two years ago, he had had the pleasure of addressing an audience in Skipton for the same object; and not only that, but also of carrying with him to London their contributions, which Mr. Waddy had described as truly wonderful. Well, he wanted to surprise that gentleman again; and he had no doubt they would sustain the reputation which they had in the past acquired. Mr. Bowron then referred to the duties of the local preacher. By a series of interesting anecdotes he showed that, though they were called rough sticks, they had effected a great purpose. By an incident in the life of the queen, he showed her majesty's regard for local preachers. On one occasion, when a local preacher sat by the bed-side of a dying man, talking with him about those things which pertained to his everlasting welfare, the Queen, with her velvet Bible in her hand, entered the room. He rose to depart; but Her Majesty objected to this, and requested him to proceed with his reading and prayer; while she knelt by the bed-side and joined in the devotion. The Queen, the Prime Minister, and all England were much indebted to the local preachers. They could not do without them. John Wesley at first did not want them; but God had given them the will, and in spite of John Wesley, He had put it into Methodism, and the world could not take it out. Referring to the religious agitation throughout the country, he said, that at the present day there was a great deal of "shoddy" preaching. There were men in London who boasted themselves as preachers of the pure gospel; but it was religion with a false face. It was the damning heresy of the confessional doctrine that they are upholding. They say, "You must come and confess; and we will blot out your sins, and give you the passport for the skies:" and

what is that but religious "shoddy?" But you will not get that from the local preachers. (Applause.) Before many of us have got very far advanced in life, we shall see such a conflict in England, in principles, if not in blood, that England has seldom before witnessed. The two armies were gathering their forces, and the day of collision will certainly come. The Jesuits were spreading the confessional doctrine throughout the Church of England. Arrayed against these were forty thousand Methodist local preachers, ready to do battle, and to stand or fall. If there were any brave souls in Methodism, the local preachers were the men. Twenty years ago, in Chelsea Chapel, Charles Prest said, "The heat of the day is coming; the clouds are gathering; and you pray, 'Lord, send us peace in our days.' I say, no; let the battle go on, and let my children have peace." So said he. He would have them hurry on the death conflict, and let their stern protests against popery and the Confessional be known. Could I collect these forty thousand men, I would go up to the Archbishop of Canterbury, and say, "Go on with your confessional; but as fast as you build up the system, we will pull it down. If the Church of England could not stem the torrent of Popery, the Methodists would try. Had it not been for Methodism, the grave of the Church of England would have been dug, and she would have been buried in the dust. Methodist influence had saved her from the wreck. The Church of England had been a grand national bulwark—the great break-water that rolled back the floods of popery; and while she did that, they worked comfortably with her. But now she was the great flood-gate that brought popery amongst them: therefore the Methodists would form one grand army, and would say, "If you won't stand to the mighty principles for which our illustrious fathers bled and died, here we are," as Mr. Arthur said: "If you will not reform, we will go to a man against you; we will cut the tie, and there shall be no national Church."

Mr. Laycock, of Keighley, agreed

with the preceding speaker. He said that this Association was bringing the local preachers more and more to the front; and in the conflict with popery, they will be found to be able, willing, and powerful adventurers. He spoke highly of the institution; and declared it worthy of support.

Mr. Aldersley, of Keighley, said that there was a great power for good amongst the local preachers; and if ever there was a necessity for that power being developed, it was at the present day. The preaching of the glorious gospel of the blessed God was the only thing that could keep the world in a state of progression, advancing civilisation, and exterminating idolatry, superstition, and popery. He was glad to see the union existing amongst them, and also that the travelling ministers were advocating their cause. There was one thing that made a powerful impression upon his mind. Great changes had taken place in the Skipton circuit, in the ranks of their local preachers, since their last meeting. There were several familiar faces missing, that once glowed all alive with love for this work. And can we forget them? No!

"The sweet remembrance of the past,
Which kindred spirits share,
Shall live as long as heaven shall last,
And spread a banquet there."

This fact speaks not from the grave alone, but it speaks from heaven into the ear of every conscience: "Work," "work," "work;" "for the night cometh when no man can work."

Mr. Carr, of Ingleton, then addressed the meeting, giving a few experiences of his own life. He argued that, if they were "queer sticks," they were "tough sticks," and would prop up the system of Methodism as long as they lived. They would never compromise their principles; but would stand abreast against the advances of popery, and preach repentance, faith, and Christ; pardon of sins, and sanctification, regeneration, and heaven.

Mr. Alderson then proposed, and Mr. N. Roberts seconded, a vote of thanks to the chairman and speakers,

which brought the proceedings to a close. The collection amounted to over £5.

OUNDLIE BRANCH.

We held a public meeting on behalf of the Association on Tuesday, December 30th; when we were favoured with the very efficient help of Dr. Aldom, of Salway House, Leyton. The meeting was not very well attended; but great interest was shown by those who were present, on behalf of our aged local preachers, and, indeed, of local preachers in general. The collection amounted to £3 15s.

The villages of Elton and Warmington, though not more than two miles apart, are situate in two counties; viz, Huntingdon, and Northampton. The bridle road from the one to the other is very picturesque and beautiful, commanding a view over the meadows, along which meanders the River Nine; on the other side of which is seen to advantage, the old church of Fotheringhay, whose castle was one of the prisons of Mary, Queen of Scots. In the commencement of this century, Methodism was introduced into the village of Warmington, and the present chapel was built in 1809 or 1810. For some time this chapel was a kind of centre, to which many from the neighbourhood used to repair for worship. At that time, a few miles' journey on foot was most cheerfully undertaken for the purpose of being present in the house of God. From Elton, little groups might be seen, sabbath after sabbath, wending their way across the park and fields, to Warmington Chapel. Eight young men were especially regular in their attendance. They were seldom absent. Only one of the eight survives to the present. My reason for referring to these times is, that William Hodges, who was an annuitant of the Local Preachers' Mutual-Aid Association, and who has died during the year, was a resident at Elton, and converted about that time. In 1812, we find him a praying youth. He was in the employ of a farmer, of the name of Croft, as horse-keeper. The farmer overheard him praying in the stable, which very much raised the

lad in his esteem, and he ever spoke well of him. Young Hodges was opposed by his parents, on account of his connection with the people of God. Literally he was forsaken by his father and mother; but he proved the truth of the Psalmist's words: "The Lord will take me up." In 1813, he began to preach, and shortly after, was brought before the magistrates at Oundle, to take certain oaths. As they appear to us rather a curiosity, I will give one. It is this:—

"I, William Hodges, do solemnly declare in the presence of Almighty God, that I am a Christian, and a Protestant; and as such, that I believe that the Scriptures of the Old and New Testament as commonly received among Protestant Churches, do contain the revealed will of God: and that I do receive the same as the rule of my doctrine and practice."

Signature, "WILLIAM HODGES."

He also took the Certificate, or Licence; which bears date, March 1815. This, I suppose, was necessary in those days for protection. Being received in full orders as a local preacher, he was diligent, and very attentive to his work. Though his talents were not of a high order, yet they were acceptable; and he could always be depended upon. His subsequent life was spent in the Sleaford, Bury St. Edmunds, Oundle, and Nottingham circuits. Once in his history he was overcome by strong drink, and seriously committed himself. Then he acted as every man to whom drink is a snare should. He pledged himself not to taste of strong drink again; to which pledge, I understand, he faithfully adhered. The latter days of his life were spent with his son James, at Hoveringham, near Nottingham; but he was so enfeebled as to be unable to preach; and a stroke or two rendered him very helpless. He died in great peace, and some degree of triumph, on the morning of February 17th, 1873. "The end of the good man is peace."

As Brother Hodges had been upon the funds of the Association for 587 weeks, or 11½ years, this branch has been obliged to draw from the funds

of the Association; but most likely we shall now refund what we have drawn. From the proceeds of the meeting, added to the ordinary income and free subscriptions, I have been able to remit this quarter £7 11s. 6d. In this branch we have no cause to be discouraged. Considerable sympathy in many quarters is evidenced towards local preachers, but we must look for success in the great work of saving souls from death. That this great end may be answered, we earnestly request the fervent prayers and co-operation of the societies and congregations to whom, at no small expenditure of physical strength, we minister the word of life. T. BEAL, *Secretary*.

GENERAL COMMITTEE.

THE monthly meeting was held at Brother Salisbury's, East India Dock Road, Poplar, on Monday, 9th March.

Present, Brothers Jameson (chair), Salisbury, J. Carter, Plant, Williamson, Wade, Coman, Sims, Bowron, Durley, and Chamberlain.

Brother Salisbury opened the meeting with prayer.

The minutes were read and confirmed.

The monthly abstract was read, showing for the month 4 new members; 5 members and 2 wives dead; 73 sick, and 114 annuitants.

The receipts since the annual meeting, including the challenge fund, were £2029 18s. 2d.; the payments for sick, deaths, and annuitants, £1495 3s. 9d.

There are yet required to complete the challenge seven subscribers of £10 each.

The Secretary's salary and postage account were ordered to be paid, also the account for honorary members' magazines, &c., for the half-year ending December last.

The publishers' account for the magazine for the year 1873 was presented, and showed a profit of £18 16s. 6d.

There being a considerable number of magazines on hand, it was resolved that Brother Andrews, of Manchester, should have a sufficient number of them for gratuitous distribution previous to the annual meeting.

	Free Sub- scriptions.	Benefit Members.
<i>Malton</i> —W. Snow, Esq. hm. £1 1s; R. Bielby, Esq. hm. £1 1s	2 2 0	3 12 0
<i>Bradford</i>	...	2 3 6
<i>Keighley</i> —Public Meeting	5 17 5	

	Free Sub- scriptions.	Benefit Members.
<i>Louth</i> —Mr. J. J. Kirkby, hc. 10s; G. Stovin, Esq. hm. £1; Mr. Morton, qly. 3s; Mr. H. D. Simpson, qly. 3s; Mr. A. Sharpley, 5s; Mrs. C. Sharpley, hc. 10s; F. Sharpley, Esq. hm. £1 1s; Mrs. Salmon, hm. £1 1s; Mr. Barton, hm. £1 1s; Mr. S. Foster, hm. £1 1s; Mr. J. S. Foster, hm. £1; Mr. R. B. Kirkby, hc. 10s; Mr. W. Hay, hc. 10s	8 14 0	4 13 0
<i>Deptford and Woolwich</i>		0 12 0
<i>Perry Hill</i> —Mr. J. Everden, 10s 6d; E. Fairbrother, Esq. hm. £1 1s; J. Harding, Esq. hm. £1 1s; J. B. Ingle, Esq. hm. £1 1s; J. Messent, Esq. hm. £1 1s; E. Bowley, Esq. hm. £1 1s; Mrs. Sherrington, hm. £1 1s (per Bro. Harding)	6 16 6	
<i>Birmingham</i> —Mr. W. Green, hm. £1 1; Mr. J. Padmore, hm. £1 1s... ..	2 2 0	2 11 6
<i>Preston</i> —Mr. B. Hardman, hm. £1	1 0 0	2 12 0
<i>Ilkeston</i>		7 12 2
<i>Shipley</i>		1 16 0
<i>Bridport</i> —Collected by Mrs. Scadden, £4 4s	4 4 0	
<i>Lincoln</i>		0 3 0
<i>Bristol</i> —Rev. Thos. Hacking, hc. 10s	0 10 0	3 0 0
<i>Chesterfield</i> —John Kent, Esq. hm. £1 1s; J. H. Drabble, Esq. hm. £1 1s	2 2 0	2 2 0
<i>Ipswich</i>		1 16 0
<i>Nottingham</i> —S. Morley, Esq., M.P., hm. £1 1s; J. Foster, Esq. hm. £1 1s; E. Patchett, Esq. hm. £1 1s; R. Hall, Esq. hm. £1 1s; S. W. Chettle, Esq. hm. £1 1s; Misses Hopkins, hm. (The Park) £1 1s	6 6 0	3 6 0
<i>Hull</i> —"A Friend," towards the Challenge, per Bro. Wilkinson	5 0 0	
<i>Bristol</i> —R. S., Esq. 2s 6d, for the Poor Old Hundred, per Bro. Maynard	0 2 6	
<i>Denby Dale</i>		1 14 6
<i>Pontypool</i> —W. Walters, Esq. (towards the Challenge) £10	10 0 0	
<i>Hinde Street</i> —Mrs. Bicknell (late), 10s; Mr. and Mrs. Bowles, qly. 2s; A. McArthur, Esq. M.P. (towards the Challenge) £20; An Old Local Preacher (the Challenger) £20	40 12 0	
<i>Dover</i>		0 18 0
<i>Southmark</i> —C. D. Tustin, Esq. hm. £1 1s; W. Joyce, Esq. hc. 10s; G. Baker, Esq. 5s; S. A. Smith, Esq. 5s; Mr. R. H. Thompson, 3s; G. B. (don.), 10s; Mr. Amphlett, £1 1s; Messrs. Clowes and Son, £1 1s	4 16 0	
<i>Rochester</i> —W. Bartholomew, Esq. hm. £1 1s; ditto, towards the Challenge, £10; J. Crookford, Esq. hm. £1 1s; Collections at Bartholomew's Church, £1 10s 8d	13 12 8	
<i>Aylesbury</i> —Mr. R. Durley, hm. £1 1s; ditto, towards the Challenge, £20; Mrs. Durley, hm. £1 1s; Miss Durley, hm. £1 1s; Mr. J. Durley, hm. £1 1s; Mr. W. Seamons, hm. £1 1s... ..	25 5 0	
<i>Chelsea</i> —W. Bowron, Esq. hm. £1 1s; Mrs. Bowron, hm. £1 1s; R. Maby, Esq. hm. £1 1s; J. Perry, Esq. hm. £1 1s; Mr. Pushman, hm. £1 1s; Mrs. Scott, hm. £1 1s; W. Taylor, Esq. hm. £1 1s; Mr. Tout, hm. £1 1s; Mr. Wardley, hm. £1 1s; per Mrs. Bowron	9 9 0	
<i>Leeds</i> —Mr. G. Brown, 5s; Mr. W. Ouston, hm. £1; C. Watson, Esq. hm. £1	2 5 0	
<i>Holynwell</i>		0 3 0
<i>Wellingborough</i>		1 7 0
<i>Driffield</i> —Collected by Mrs. Edmanson, £1	1 0 0	
£151 16 1	04 1 8	

Original Essays.

DEAN ALFORD AND THOMAS JACKSON, AND THEIR MEMOIRS.—No. V.

MR. JACKSON had now fairly started on his career as a Local Preacher. His heart glowed with joyous and holy feeling. His voice was loud, and his utterance rapid. When preaching at Bubwith, on the dying love of Christ, a man in the congregation, somewhat the worse for liquor, cried out: "Speak a little slower; you speak too fast." The interruption caused some little amazement and perturbation to the young preacher: but he soon recovered his self-possession, resumed his theme, and completed his discourse. If ever he lost the habit of rapid and loud utterance, it must have been when he had got some way along life's decline; for we have a distinct recollection of hearing him, perhaps a quarter of a century ago; when we observed these characteristics of his delivery.

At the Methodist Conference of 1804, there was not a sufficient number of Preachers to supply all the circuits. The inquiry was made, therefore, whether there were not any more promising young men, besides those who had regularly passed the District Meetings? This brought the name of Thomas Jackson before the Conference; and after inquiry made about him, he was asked whether he would accept an appointment to a circuit. He was not yet out of his apprenticeship, and was unable to pay for his liberation, if his master should prove willing to set him at liberty. What could he do? Notwithstanding this, the Conference ventured to appoint him to the Spilsby Circuit; and his eldest brother lent him money enough to satisfy his master, and so procure his freedom and the relinquishment of his Indenture. A necessary outfit was provided; by the combined efforts of a number of friends; and on the 22nd day of September, 1804, with many tears and prayers, he took leave of his parents and other relations and friends, and went forth, to call sinners to repentance.

An uncle accompanied him part of the way. They went on horseback to Hull; and crossed the Humber by boat to Grimsby, with a strong wind; causing no little alarm to the two unpractised voyagers. On a Saturday evening the young man reached Louth, and was kindly received by a Methodist tradesman, who made him welcome until after the Sabbath. This gave him an opportunity to hear Dr. Coke preach, and to be introduced to Mr. and Mrs. Brackenbury, of Raithby Hall, near Spilsby, the town of his destination. On the Monday, he and the Doctor were conveyed by the distinguished visitors, in their carriage, to their mansion. "A few days after," he says, "I bought a horse of a Methodist farmer, and then a saddle and bridle, and next a pair of saddle-bags; and was thus prepared for active service in my new sphere of labour."

The Library of Raithby Hall set young Jackson's soul on fire. He had never before seen one of equal magnitude and attractiveness. He resolved to make himself as familiar as he could with the valuable books there treasured up. He had a voracious appetite for books; and he hoped, "by diligent reading and hard study," to make much of that intellectual wealth his own. Once a month he spent a whole day there, and for the day he was allowed to enter the library and read as much as he would and could: but not a volume would the owner allow to be removed from the place. The hungry student, therefore, could do no more than devour as much as possible on the one day a month. He could do little more, therefore, than consult commentaries on texts that he intended to work upon in sermons.

In 1805 he was removed to the Horncastle circuit, where his circumstances were "more favourable to mental improvement than at any former period." He was able to buy books, and to study them: and he discovered what he had "scarcely expected; how incompetent a man is to explain with correctness the New Testament Scriptures, unless he have an acquaintance with the language in which they were written." He now perceived "the immense importance of ascertaining the precise meaning of words, in order to a correct apprehension of things." This spurred him to the study of Greek. He obtained a copy of the New Testament in that language, and began the study under the guidance of Parkhurst's Greek Grammar and Lexicon. These he "soon found to be an inestimable boon;" nothing more helpful being then accessible to young men circumstanced as he was. He copied the words of his Greek Testament, with their meaning in English; and his testimony is:—"These studies soon yielded advantages of which I had no previous conception. I seemed to be introduced into a new world."

Incessant application to study became his habit; interrupted only by the work of preaching—and scarcely interrupted even by that. He wanted to *know* God's truth, that he might declare it with confidence; and the results of study were incorporated with his pulpit thoughts, and interwoven with the matter of his sermons. He felt his qualifications to be "scanty and inadequate:" he "therefore resolved, in the strength of Divine grace to apply" himself with all his "might, to study, to preaching, and to prayer." During the year that he spent in the Spilsby Circuit, he "read through nearly fifty volumes; including Pearson on the Creed, Prideaux's Connexion of Sacred and Profane History, the Sermons of Bishop Browne, Job Orton's Exposition of the Old Testament, Mr. Wesley's Compendium of Natural Philosophy, his Treatise on Original Sin, Notes on the New Testament, the whole of his Sermons, Simpson's Plea for Religion, Owen on Psalm cxxx., Sherlock on a Future State, several of Mr. Fletcher's volumes, and Evans on the Christian Temper."

Mr. Jackson's next appointment was to the Horncastle Circuit. There

he laboured two years; and on his entrance upon the second year, he says:—"I solemnly recorded, in a manuscript volume that I carried about with me, the following ten resolutions:—To be more spiritual in my conversation; more abstemious in eating, drinking, and sleep; to read more than I have done the past year; to study more closely than ever; to pray more frequently, and with greater fervour; to be short in my visits when in health; to be more than ever attentive to the cultivation of my mind; always to have an eye to the glory of God; and to bear my trials, with patience." He adds, "Lord, help me!"

In the course of the year—the *third* of his itinerant life—he read about forty volumes, chiefly Sermons and Lectures. And now he began to exercise himself in literary composition; which, says he, "I perceived to be necessary as a means of acquiring a habit of correct expression; and I soon found that while learning to select the most appropriate words to express my meaning and to give them a grammatical arrangement, I also was acquiring a habit of just thought." After the lapse of sixty years, when reading the manuscripts and detecting some kinds of defect in them, he yet believed that he would not find it easy to improve, in many cases "the thoughts and arrangement."

In the circuit work of those days, Methodist Preachers did not often meet with sumptuous entertainment. Some of their temporary homes were of as humble a class as was compatible with the plainest comfort. One of these, occupied by "a poor man, a widower," is thus described. It was a thatched cottage, with mud walls and a mud floor," having attached to it as much land as enabled the occupant "to keep a cow and a pig, and to grow as many potatoes as were needful for his family. Having found peace with God, he opened his house for Methodist preaching. In that humble dwelling, Mr. Jackson preached and slept once a month. A class was formed, and prayer-meetings were held in the same tenement. In many a rural nursery of the Church, such as that was, have some of God's noblemen and successful servants been reared. Let them never be despised nor neglected.

During Mr. Jackson's second year in the Horncastle Circuit, he "made an offer of marriage to Miss Ann Hollingshead; who, with her sister, conducted a boarding-school in Horncastle. His next appointment was to the Lincoln Circuit. At Auburn, in that circuit, he says:—"I received one of the most effective and unexpected rebukes that I ever brought upon myself. A poor half-witted man in that place, was a regular attendant upon the religious services in our chapel; and having no notion of a tune, he used, when the congregation sang, to lift up his voice to such a pitch as often to make a serious discord. One evening, when he had left the chapel, I said to him, 'I wish you would not attempt to sing; for, as you have no tune, you disturb the people.' He looked sternly at me, and said, 'What right have you to require me to be silent, when the Bible says, "Let everything that hath breath praise the

Lord?" I had not a word to say in reply; and never afterwards attempted to interfere with his mode of worshipping the Lord his Maker, He did not claim to be a man; but only a breathing 'thing;' and in that character maintained his right to 'praise the Lord' in the best manner he could. I thought that while the sound of his voice fell harshly upon human ears, it was possible that in his heart he might make as acceptable melody to the Lord as the best-trained singer in the assembly." Very true; but that was no warrant for his marring the harmony of public praise, and inflicting torture upon musical ears and sensitive nerves. He might have praised the Lord *aloud* when *alone*. He ought to have been taught "to keep silence in the church."

When Mr. Jackson had completed his four years' term of probation he journeyed all the way from Lincoln, *via* Newark, Nottingham, Birmingham, and other places, with a company of preachers, increasing as they went, to the City of Bristol, to attend the Conference of 1808. This afforded opportunity for his hearing some of the great preachers of the Methodist body, and for his own admission into full connexion, according to the usage of that period, without formal ordination.

Describing "the aspect and business of the Conference," Mr. Jackson says: "It was held in the King Street Chapel; not immediately before the pulpit, but under the front gallery; and I think, did not consist of a greater number of men than at present constitute some of our annual District Meetings. The first day of the Conference was observed as a fast; and every one was expected to spend as much time as possible in prayer for God's blessing upon all its deliberations and acts. The Rev. James Wood was chosen President, and Dr. Coke the Secretary; and that those two important functionaries might be the better seen and heard, they were placed with their seats and desks on a little elevation above the floor of the chapel. The senior Preachers were placed in order near the President and Secretary; and next to them the junior men, according to their standing in the work. The faces of many of the old men presented a weather-beaten appearance; as if they had been long accustomed to traverse wide Circuits, exposed to the rays of the sun, rain, hail, and snow; yet cheerful and happy in each other's society. The President exercised a strict control over all present. Every one that came in after the time of assembling, was required to assign a reason for his late attendance; and no one was allowed to retire without the permission of the Chair. I was particularly impressed with the conscientious fidelity which the Preachers manifested in the investigation of each other's characters, and their care to maintain the purity of the Body, so that 'the ministry' might not be 'blamed,' and its purpose defeated. Anything even approaching to sin was visited with severe animadversion."

Of the young men admitted into full connexion, thirty in number, Mr. Jackson says: "We underwent a private examination by the President, a more open examination before the Conference; and were required, in

the presence of a public and crowded congregation, to relate the fact and circumstances of our conversion, the manner in which we were led to preach, and our present purposes with respect to the ministry."

Mr. Jackson was now transferred from Lincoln to Leeds, one of the most important circuits in the Connexion, and which at that time "possessed a body of Local Preachers who were an honour to their order; men of talent, of high character, well able to instruct their congregations." Mention is made of some of them: Ripley, Dawson, Scarth, Turkington, Foljambe, Woodcock, and Simpson. With such helpers, the small band of itinerants might well be spurred on to put forth *all* their strength; and they must have been an evangelical power in the midst of a teeming population. During his two years in that circuit, he read "about a hundred volumes, from some of which (*he*) derived important accessions of knowledge." During his second year there, also, on Nov. 21st, 1809, he married the lady of his choice, to whom he had proposed matrimony at Horncastle.

By the Conference of 1810, Mr. Jackson was appointed to Preston; where he spent two years—usually the longest term of an appointment in those days,—and where "the office of superintendent was assigned to" him. Methodists were not all, what they professed to be, then any more than they are now. One morning, a Roman Catholic began to crow over the Methodists, exclaiming to one of them: "It's all over with Methodism now!" "What is the matter?" asked the Methodist. "Matter!" said the Romanist, "why, a Methodist is to be hanged at Lancaster to-day; and people say, they see now what the Methodists are, notwithstanding their professions." "Does the case excite much attention?" asked the other. "Attention! why people are talking of nothing else," was the reply. "That is very creditable to the Methodists," said the inquirer. "Creditable to the Methodists, that one of them should be hanged! That is impossible," said the assailant. "So it is," answered defendant; adding, "but the public astonishment is creditable to them. It is so common to hang Papists and Church-people, that their crimes and executions are expected as matters of course; and nobody is surprised when they occur; but, according to your statement, if a Methodist commit a felony and come to an untimely end, every one is filled with wonder: a clear proof that the Methodists are not the people that fill jails, and find employment for the judges and executioners." The Romanist's mouth was stopped, and he retired, perhaps with other ideas and feelings than those that prompted the onset.

During Mr. Jackson's two years sojourn at Preston, he read from seventy to eighty volumes; and before his departure thence he became a father, by the birth of a son; an event that opened new emotions, and created new responsibilities and cares.

(*To be continued.*)

THE PRINCE OF PULPIT ORATORS.

A LECTURE DELIVERED BY BRO. JOHN ROSE, OF AYLESBURY,
BUCKS.

(Continued from page 107.)

No ministerial career was more fraught with incident than that of Whitefield.

A noble lady, at whose house Whitefield was staying, mourned the death of a child: her little daughter said to her, "Mamma, is God Almighty dead, that makes you cry so?" "No, my child," replied the mother. "Mamma, will you lend me your glove?" said the child. The mother did so, but soon asked for it again. The child gave it her, saying, "Shall I cry because you have taken your own glove from me?" The mother wisely received the instruction; and Whitefield was thankful for an illustration of the text: "Out of the mouths of babes and sucklings thou hast perfected praise."

A Quaker once heard Whitefield preach, and was so charmed, that he took him by the hand, saying, "Friend George, I am as thou art; if thou wilt not quarrel with me about my hat, I will not quarrel with thee about thy gown." The two Erskines, both Scottish seceders, desired Whitefield not to preach in the Established Church of Scotland, because God had left it. "Then," said Whitefield, "I'll go and preach, and endeavour to bring Him back again." Once he was preaching in a field near Edinburgh, when a scoffer, Zacchæus-like, climbed a tree; not to hail the Saviour, but to mock the preacher. Whitefield launched a dart of personal appeal; it proved an arrow, winged by the Spirit, from heaven's own quiver; then, like Zacchæus, the scoffer hastened down, received Jesus joyfully, and that day salvation came to his house.

Whitefield was once in danger of being annoyed by a strolling fiddler, named John Skinner. Skinner, mounting a ladder placed at the church window, near the pulpit, was determined to play as soon as Whitefield began to preach. While tuning his instrument, during the introduction of the discourse, the word went home to his heart with power; and he soon began to play a new tune on another instrument. He revelled in the music of the sanctuary, and became useful in God's cause. He might have done as one fiddler did, who sold his fiddle for a Bible, and his bow for a hymn-book. Or, like another, who threw his fiddle away, and then praised the Lord upon an instrument of ten strings. Holding up his Bible, he said, "*This is the instrument*; the strings are the *ten commandments*: now play away as long as you please."

On one occasion, a blustering fellow, filled with conceit, tried to terrify Whitefield. Whitefield gave him a withering look, which answered for marching orders; for the man speedily decamped, with these words ringing in his ears, "There he goes! empty barrels make the most noise!" Two triflers once made light of Whitefield's text, "And the door was

shut," by saying, "Another one will open." They were sorely troubled when Whitefield told them that the other open door might be the door of hell. A counsellor, on circuit at Bristol, went to hear Whitefield preach: the word was a transforming one, and he gladly became a counsellor for Christ. Whitefield was charged at Plymouth with being a Papist: he pleasantly met the charge by saying, "If I am a Roman Catholic, the Pope has given me a large dispensation." Whitefield lived too near the "sun" to embrace the owl-eyed creed. His life was lightning, and his words were thunder. One of the baser sort went to hear him at Plymouth, merely to pick a hole in Whitefield's coat; but God soon picked a hole in his heart, and healed it by the blood of sprinkling. Once, Whitefield preached upon a criminal's coffin, under the gallows, to a large audience. Within a few inches of death and the grave, he showed the fruits of sin, until the people were charged with solemnity, as if they were already in the grasp of the last enemy. He went also to an execution in Scotland, that he might read the national character of the Scotch. He came away favourably impressed with their deportment. England would gape and grin, where Scotland sighed and wept. Three Englishmen were beheaded many years ago. The first caused a shudder and cold chill; the second provoked curiosity and awe; the executioner dropped the head of the third, and the people cried out, "butter fingers," and laughed. Happy for us, the sickening, sensational sight of hanging is now withdrawn from public gaze.

Whitefield made a collection once in New England. A British seaman, seeing persons standing with plates at the sanctuary-door, followed their example; and then put the cash he had taken into his pocket. Whitefield applied for it, telling him it was collected for charitable purposes. The seaman held it fast. "You will be condemned," said Whitefield, "if you don't return it." All the answer Whitefield got was the counterpart of his warning words, "I'll be condemned if I do." In Old England we practise "the more excellent way" of waiting on the people in their pews.

Some people are remarkably *spiritual* after imbibing intoxicating drink. At the conclusion of one of Whitefield's sermons, a man came reeling up to him, and, with a jerking bow, said, "How do you do, Mr. Whitefield?" Whitefield replied, "I don't know you, sir." "Don't know me! why, you converted me so many years ago, in such a place." "I shouldn't wonder," replied Whitefield, "*you* look like one of *my converts*; for if the Lord had converted you, you would have been a sober man."

Children were the favoured ones of Whitefield; and they were fond of him. He knew how to treat them; and they soon learned to trust him. A little lad once heard him preach, was soon taken sick, and died; but just before he expired he said, "I want to go to Whitefield's God."

At Rotherham, the devil was very jealous of Whitefield's usefulness. A Mr. Thorpe, with three of his associates, agreed, for a wager, to mimic Whitefield. Each, in turn, should mount a table, and preach from the

first text that should present itself to the eye. After his companions had exhausted their stock of buffoonery, Thorpe ascended the table with a banter, exclaiming, "I shall beat you all!" His eye fell upon that remarkable passage, "Except ye repent, ye shall all likewise perish." Conviction seized him, and conscience lashed him. The Spirit of God inspired him with words. His pointed appeals made his own hair to stand erect! Solemnity took possession of all present, and silence reigned supreme. Thorpe went home, became a changed man, entered the ministry, and was afterwards a useful preacher of the Gospel.

Whitefield was once preaching, when a hearer soon became doubly-wounded—inside and out;—outside by a stone from the rabble—inside by the sword of truth. He told Whitefield of his wound; "But," said he, "Jesus healed me. I never had my bonds broke till I had my head broke." Whitefield and a friend once lodged at an inn. They were much annoyed by the strife and clamour below. Whitefield descended to administer reproof, but without avail. "What did you get for your pains?" asked his companion. "A soft pillow," answered Whitefield, and soon fell asleep. A negro boy was urged by a party of wine-bibbers to make sport for them by mimicking Whitefield. The boy refused, but the revellers insisted. He at length arose and said, "I speak the truth in Christ. I lie not. Except you repent you will all be damned." The boy's words fell on his audience like a bomb-shell in a military mess-room; and the party was disbanded and dispersed for ever. Whitefield had a voice like a lion. He was preaching one calm summer evening on the bank of a river, and he repeated his text again and again. A man, working in a field half a league distant, heard the words of the preacher. He knew nothing of Whitefield's preaching, and concluded that it was God speaking to him from heaven. He fell on his knees, asking forgiveness of God. Heaven heard his prayer; and he arose a new creature in Christ Jesus.

Let us glance at Whitefield in the pulpit, and give our impressions of him. He had a fine personal appearance. His dark blue eyes were penetrating. His face had a speaking expression. One look was terrific, as if fury itself was enthroned on the brow; then seriousness held sway, and soon beamed forth an angelic sweetness that savoured of heaven: love shone in his countenance, and breathed in his words. His eyes were eloquent, and it was the eloquence of tears. He was, indeed, a modern Jeremiah. His weeping was the overflow of a great soul, and the gushing forth of great sympathy. His hearers were often baptized with tears until they were moved and melted. His features were a language, his intonation music, and his action passion. What is eloquence? Real eloquence lieth not in flowery sentences, fluently flowing from the lips; but in the fountain of fire poured forth from the furnace of the soul. True eloquence is earnestness and passion, and is reflected in the fierce glow of intense feeling. The burning soul enkindles the lips; and

eloquence comes from the tongue of fire. The loftier the emotion, observe, the more impressive the utterance. The same law applies to eloquence that applies to hydrostatics. If the jet is to be thrown to a great height, the spring that feeds the fountain must have a lofty birthplace on the mountain-side. Let the orator receive the fullest heavenly baptism of love, and self be swallowed up in the glory that surrounds the cross of Calvary, and the grandest achievement of eloquence will be reached. It was so with Whitefield. His soul was absorbed in his subject. He was a human seraph; and he burnt out in the blaze of his own fire. He was terribly in earnest, as if the *Requiem* of the lost, and the *Jubilate* of the redeemed, were ringing in his ears; and as if he had measured eternity, and ascertained the value of a soul. He "ransacked creation for figures, time for facts, heaven for motives, hell for warnings, and eternity for arguments." The indwelling Spirit made his heart a fountain of living fire, which ever imparted the heat of influence, as well as the light of intelligence: that made him a flame of love, as well as a flame of fire. He was so often at the throne, and always so near it, that, like the apocalyptic angel, he came down clothed with its rainbow. He was a Jacob within the vail; and this made him the prince of preachers *without* the vail. Had he been less prayerful he would have been less powerful. His sermons were studied under the shadow of the cross. It was this that gave him his commanding power, his burning zeal, his holy ardour, his heavenly enthusiasm, and his melting pathos!

Whitefield was the orator, not only of nature, but also of art. He studied oratory; not for display, or dramatic effect, but that he might win souls to Christ. He drilled himself; he copied the finest models; and he sought out acceptable tones, gestures, and looks, as well as acceptable words: so that, while his voice attracted the ear, his features and gestures spoke to the eye, until his hearers were electrified by his eloquence. Fluency and flexibility were in his delivery. His cadences were manly and melodious. He scorned, alike, the bawl of the town-crier, and the sing-song whine of the cathedral priest. Nor did he use any out-of-the-way words in an out-of-the-way sense. In an accommodated sense we may say, "Never man spake like this man."

What, we ask, was the Samson-lock of Whitefield, whose pulpit-popularity, while four hundred moons waxed and waned, never declined? That he had wit, and reason, and reflection, and humour, and eloquence, we have already shown you. But these endowments were not sufficient to nerve the evangelist into heroism, when the baptism of trial came. Doubtless, the secret of his strength was found in those spiritual gifts with which he was so richly blest.

(To be continued.)

ASLEEP.

BY GEORGE SIMS.

Eph. v. 14.

"SLEEP," says Walker, is "Repose, rest, suspension of the mental powers, slumber." "To *sleep* is to rest, to be motionless." Now, there is a state of indifference to religion, so closely resembling the bodily condition called *sleep*, that it is appropriately called by the same name. The signs connected with it are similar to those associated with slumber. We will endeavour briefly to trace them out.

1. When men sleep, they *rest from labours*. The hands which, during the day, were busily engaged, are now motionless; excepting only a few unmeaning convulsive movements. So, in the slumber of the soul, there is spiritual inaction, or idleness. Religious duties are neglected; the Saviour is not sought; the means of grace are not attended; prayer is not offered. It will be admitted that these duties are vastly more important than those of a worldly kind; yet, while many are wide awake to the latter, they live in utter neglect of the former. Occasionally, it may be, conscience arouses the man, and he seems to put forth efforts for a new life; but these have frequently so little heart and earnestness in them, that they remind us of the spasmodic and unmeaning motions of the sleeper. They are not earnestly inquiring:

"Ah! when shall I awake	Awake, no more to sleep,
From sin's soft, soothing power,	But stand with constant care,
The slumber from my spirit shake,	Looking for God my soul to keep,
And rise to fall no more?—	And watching unto prayer?"

2. This indifference to religious interests is also represented by the *unconsciousness* of the sleeper. One by one his senses are closed to every thing around him. First the eyelids fall and he sees not; then the sense of smell is lost; next the hearing becomes dull; and, last of all, he becomes insensible to touch. He now presents the strange spectacle of a *living* man, in fulness of health and strength, and yet totally unconscious of every thing around him. Place before him the most beautiful paintings, or the most brilliant pearls; he sees them not. Bring to him a bunch of the sweetest flowers, or an alabaster box of the richest perfume; he has no perception of the fragrance which fills the air around him. Speak to him of any danger that may be near; talk to him of fire, of famine, of war, of pestilence; or tell him of a valuable estate bequeathed to him; and in evidence of it, read to him his father's will: no impression is made; he heeds not. Touch him gently, and he does not awake; nothing but a severe shaking will be likely to arouse him. So strongly locked are his senses by sleep, that one might almost as well address himself to a marble statue as to the sleeper.

The condition of the man who is indifferent to his religious state is precisely like this. Bring before him a vivid picture of his sins, or of his

Saviour, and he sees neither the one nor the other. He knows not that "he is miserable, and poor, and blind, and naked." Tell him that he is in danger of hell ; but that if he will repent of sin and believe on the Lord Jesus Christ, he may become an heir of heaven ; yet he heeds not such admonitions, nor is he attracted by the prospect of such a heavenly inheritance. Fast bound in misery and iron, he may dream of liberty. He may cry "Peace ! peace !" while the "strong man armed" is in full possession of his soul. There are thousands of unconverted people who hear the Gospel preached every sabbath, and are not affected by it. They become accustomed to the sound, as one may get used to the clangour of an alarm-bell, and sleep on, unconscious, through it all. They daily transgress the law of God, and have neither feeling nor care about it. They think themselves perfectly safe, just as the sleeper dreams of safety. They even consider, sometimes, the probability of reaching heaven, and enjoying its raptures, just as the slumberer often dreams of wealth and joy, which, alas ! he is never in reality to possess. Such a one is content to remain in his sins, satisfied with his fallen state ; willing to live and die without the image of God. He is ignorant both of his disease, and of the only remedy for it. "Having eyes, he sees not ; he has ears, but he hears not." He does not "taste and see that the Lord is good." The name of Jesus is like ointment poured forth, but it has no charms for this sleeper. The god of this world hath blinded the mind of them that believe not.

The saddest fact in connection with this state of indifference is its *danger*. There are many subjects about which we may be perfectly indifferent ; but religion is not one of them. The issues involved in it are of such importance that our hearts should be thoroughly awake to their consideration. This consideration cannot safely be delayed ; for while we delay, our opportunities for moral and spiritual improvement are passing on, and may soon be gone for ever. How often has the robber been at work on the strong box, while the sleeper has been dreaming of perfect security ; or it may be the hateful incendiary has been applying the torch to his dwelling ; or the cruel and wicked assassin may have been standing over him with drawn dagger ! Yet all the while, he has been dreaming of peace and safety. So is it with the spiritual sleeper, the ungodly man ; he carelessly takes his ease, never thinking about his religious obligations, indifferent to all the pressing claims of God upon him, dreaming of heavenly happiness while Satan is setting snares and digging pit-falls in his path, and seeking in every way to destroy him.

"While human bears, on slaughter bent,
And ravening wolves, surround,

"The lion seeks his soul to slay,
In some unguarded hour ;
And waits to tear his sleeping prey,
And watches to devour."

Men who have been aroused from this sleep are surprised that they continued in it so long ; and are often amazed that others persistently maintain a careless spirit in spite of all the efforts made to awaken them. But who, and where are those persons ? Are they found only among the baser sort of men, who neglect the house of God, and live in the open profanation of the Sabbath, and engage in all manner of open wickedness ? Certainly not : for they are to be found also among those who are regarded as respectable church-going people who yet never think of making to their own hearts a personal application of the truth they hear. It is often easier to arouse the conscience of the hardened sinner, than to arrest the attention of such. Many wicked men spend most of their lives outside the circle of church influences ; and it is not so rare an occurrence to find them awakened by casually hearing a sermon, perhaps, almost for the first time, for many years. But those called steady church-goers, become so accustomed to the sound of preaching, that they easily forget there is any meaning in it for them. The mind is blinded and the heart hardened, so that the truth is neither seen nor felt. Such are described by the apostle as "being past feeling." (Eph. iv. 19.) There may be an intellectual assent to the truth, but there is no lively *emotion*. How to reach such, is a question which has often painfully agitated the minds of those who labour to bring them to Christ. There is "the form of godliness" without "the power." Such may thank God that they are "not as other men ;" for, as touching the righteousness which is of the law, they may be blameless. There are the bones, the sinews, and the flesh ; and the skin covers them ; but there is no breath in them, no spirit of the living God. Once aroused and converted, they may become useful members of the Church of God ; but in their habitual state of indifference they fail to be useful, and are unconsciously sliding down to confirmed hardness of heart. Hence the call of God, "Awake, thou that sleepest !"

It is necessary then, that men should be aroused from that careless, self-secure state, in which they naturally live. Nothing is more evident than this : that no man will attend seriously to religion unless he sees it to be an object of importance. No one exerts himself to escape a danger which he does not perceive ; or thinks seriously of fleeing from the wrath to come, unless he sees himself *exposed* to that wrath. So, he who, in a spiritual sense, is asleep, will not see that he is in danger of perishing for ever, until he be aroused from his slumbers, and become awake to eternal realities. Probably nothing tends to hinder the onward march of the true church so much as the sleepiness of many professors of religion. Let our language be—

"Awake my soul when sin is nigh,
And keep it still awake !"

THE TEACHINGS OF HISTORY,

IN REFERENCE TO THE INTRODUCTION OF EVIL INTO THE CHURCH.

CHAPTER III.—THE APOSTOLIC PERIOD.

THE angels' song was heard on the plains of Bethlehem: "Glory to God in the highest, on earth peace, good-will to men. Unto you is born this day, in the city of David, a Saviour, which is Christ, the Lord." Prophecy was being fulfilled. He was born who was predicted as "Emmanuel, God with us." Simeon and Anna were waiting for this consolation and hope of Israel. "Now, Lord, lettest Thou thy servant depart in peace; for mine eyes have seen Thy salvation,"

Twelve years pass, and we see a youth "in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers." Eighteen years after this, when John Baptist was fulfilling his extraordinary mission, the youth of the temple, now arrived at mature age, passes by. "Behold," says John, "the Lamb of God which taketh away the sin of the world."

John bore testimony to the divinity of His character, and also to the great work He had come to perform. Having, as it were, inducted Him into that work by baptism, John said: "He must increase, but I must decrease." Shortly afterwards the prophet of the wilderness was cast into prison, and his life was taken to satisfy the vindictive cruelty of a worthless woman.

There are, doubtless, many sincere men who, although they do not dispute the extraordinary mission of Christ, cannot bring their minds to accept His divinity. They admit the truth of the Gospel history; yet although one of the historians said: "In the beginning was the Word, and the Word was with God, and the Word was God;" the great eternal Being so far above out of our sight, to be clothed in human flesh, and to dwell among us, seemed all but impossible. To the thoughtful mind there are difficulties in receiving the doctrine of Christ's divinity; yet, when we read without prejudice the history of His life, there are greater difficulties in rejecting it.

The four gospel historians bring before us, in the person of Jesus, the Christ; a teacher of whom it was said most truly: "Never man spake like this man." And when we see Him withering the fig tree, calming the tempest by His word, opening the eyes of the blind, unstopping the deaf ear, and causing the dumb to speak,—even His enemies, said, "He doeth all things well?" He not only healed all manner of sickness and disease among the people, but raised the dead to life. The devils acknowledged His power, and said: "We know Thee who Thou art, the Holy One of God." He claims to be co-equal and co-eternal with the Father. "I and the Father are one." "Before Abraham was, I am." "The glory I had

with Thee before the world was." To crown the whole He said : " I have power to lay down My life, and I have power to take it again." Here we have the Founder of that church against which "the gates of hell shall not prevail."

The nineteenth century however reaches us, and only a tithe of the vast human family is professedly Christian : and when we sift the chaff from the wheat of those professors, how much good grain shall we find fit for the Master's garner ?

The men whom Christ called to be with Him were men of the ordinary stamp ; but, in the main, honest and upright. Three years they witnessed His miracles, and listened to His teaching. He was preparing them for the work they would have to do. There were others besides the twelve. We read of seventy being sent forth to make the announcement, "The kingdom of heaven is at hand." He had many other disciples, who were not official characters, but who recognised Him as the Messiah. There were the sisters of Bethany, and many other women, who were faithful without faltering, and who followed Him to the cross, and prepared to embalm His body after His burial. We do read, that when He had said certain things, "many of his disciples went back, and walked no more with Him ;" but of these we have no intimation that any were women.

In that select company of twelve, there was one whose love of the things of this life had degenerated into a sordid vice. Covetousness led him to sell his Master for thirty pieces of silver. Judas must have witnessed the feeding of five thousand with a few loaves and fishes ; and yet he sold his Master for thirty pieces of silver. The desire to get, becomes so strong in some minds that, if not checked by the desire to give, it may lead to similar acts, and to the same end as that of Judas.

Although many of Christ's disciples went back, and walked no more with Him, we do not read of any such case as this of Judas. The lesson which it teaches is an impressive one, and should lead us all to pray with C. Wesley,

"Lest this my fearful case should be,
Each moment knit my heart to Thee."

The prophetic utterance received its fulfilment : "Smite the shepherd and the sheep shall be scattered," when "they all forsook Him and fled." The trial, the sentence, the execution, followed in quick succession ; and the hopes of His followers were buried in His grave." "We trusted that it had been He which should have redeemed Israel." Well might one of them exultingly cry, when looking back to the resurrection : "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

The sin of covetousness stands out very prominently in the book of God. Achan coveted the wedge of gold and the Babylonish garment ; and, by so doing, brought destruction on himself, and the wrath of God

upon the people. We find that the first sin visited by death, after Judas had gone to his own place, was that of covetousness. The emotions felt by the new converts were such that they "had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." (Acts ii. 44-45.) This community of goods was one distinguishing mark of discipleship; but, at the same time, it was not required. This state of things did not, could not last. Ananias and Sapphira aspired to be in the front rank of Christians. They sold their land, but "kept back part of the price." Here was pride, in wishing to appear as unselfish as the rest; covetousness, in keeping back part of the price; lying, in declaring that they had given up the whole. Their pride, covetousness, and lying, cost them their lives.

Does it not appear that these sins are closely allied, and are of a deadly character? "Beware of covetousness, which is idolatry." They appear to be sins of such a nature as to bring with them other sins. If they are not destroyed by the spirit of Christianity, they will eat out the spirit of Christianity from the soul.

"Money answereth all things," says the wise man; and its increase in the hands of the Christian excites no alarm, although our Divine Master has told us that, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Yet who lays this matter to heart? Money accumulates and it is hoarded by the miserly; it is spent in gratifying the senses by the purely selfish. What vast sums are spent in luxuries of the table, the person, or the dwelling! In the mean time, the self-denying spirit of Christianity dies out.

In the apostolic days, the followers of Christ had to suffer and endure. The apostle tells us the spirit in which they suffered. "For ye had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a more enduring substance." (Heb. x. 34.) This was the spirit which actuated the early Christians. The spoiling of their goods did not rob them of their spiritual enjoyment. As they sank in material prosperity, they rose in spiritual.

The *apostles* having miraculous power, healing the sick and even raising the dead, it must have told powerfully in the spread of the Gospel. These were unquestionable evidences in their favour, and proofs that their mission was divine. But with all this to back their word, and to settle their disciples, we find evil did creep in;—Demas loved this present world, and forsook Christ and the apostles. Some adhered to Him for a time; but in the hour of danger He had to say, "No man stood with Me." There were, however, in those days, noble examples of endurance. The fiery trial of persecution separated the dross from the pure metal.

In the apostolic age, we see the difficulties to be overcome. There was the Jew, with his national prejudices; the heathen idolater, with his idolatry and sensuality clinging to him; the judaizing teachers, con-

stantly adding to the gospel: "Except ye be circumcised, and keep the law, ye cannot be saved." These were the ritualists of the apostolic day, and were the cause, no doubt, of the writing of the epistle to the Galatians; in which the apostle urges the exhortation; "Stand fast in the liberty wherewith Christ has made us free; and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." And he goes on further to caution them: "A little leaven leaveneth the whole lump." (Gal. iii. 1, 29.)

On the other hand, the heathen converts would find it difficult to throw off all their old habits and practices. There is no doubt but their idolatrous worship pandered to their passions. The Corinthian Church had these improper characters getting among them. Take the case which the apostle notices in 1 Cor. v. That sinner had sunk so low that the Gentiles were above him; and the worst of it was, the church tolerated the evil, and was puffed up because of gifts, instead of mourning because of sin. We have also the same significant figure employed: "Know ye not that a little leaven leaveneth the whole lump?" In the observance of the Lord's Supper, evils had crept in, and idolatry was tolerated: "Wherefore, my dearly beloved, flee from idolatry." (1 Cor. x. 14.) We see, then, in the apostolic age there was a great difficulty in keeping out the evil and preserving the good!

Temperance.

INTEMPERANCE: LAST, BUT NOT LEAST. MAY MEETING, 1873.

No man had ever been harmed by becoming a teetotaler; but many had been harmed, as they all knew, by drink. He read in the *Times* that morning, what was to him a most affecting, and yet, in some senses, a most encouraging statement. Having spent the best part of his life in India, where almost the whole nation was teetotal, he could not but feel deeply affected by the statement there, that there were now numbers of the most educated Hindus who were falling victims to strong drink. That, he knew, was entirely from imitating English habits and customs. He knew, from long experience of the natives of India, that if they were to poll every town and every village throughout the whole of that assemblage of nations, they would carry a Permissive Bill in every place. Some with whom he was on terms of personal friendship and communion, had

died victims of strong drink, entirely through this habit of imitating Englishmen. They were sometimes apt to be rather in a hurry in the promotion of temperance; and it was not to be wondered at. When they saw three-fourths of those who were in prison were there entirely on account of intemperance; when they saw a large proportion of the murderers committed had become so entirely owing to intemperance; when they saw the wide-spread distress among their fellow creatures; when they saw the spread of intemperance amongst the female population; when they saw their children, as had been stated, growing up to be drunkards, by the evil habits of society;—they might be excused if they were more than usually earnest in endeavouring to get all the community—all who wished well to their fellow creatures—to become total abstainers, too. But they need not be in a hurry; they were on the winning side: and in his own life of total abstinence—for he had now been a total abstainer for thirty-nine or forty years—(loud cheers)—within his life

he had seen an immense advance in public opinion. If they asked others to abstain, let them say, "I will go also;" and it was this personal influence that they must depend upon, principally, in obtaining the legislation they wanted in this country. Once, when I was at sea, there was a ship in distress at some distance from us. There was not much the matter with it, that we could see; but it seemed to be in great distress, and was making signals for assistance of some kind or other. Well, we got hold of our glasses, and by the aid of the telescope we could read something on the side of the ship. "Oh," says the captain of our vessel, "the skipper has been drunk over night, and has forgotten to wind up his chronometer, and now wants to know his longitude." Now, it does not matter a bit, whether it is at sea or on land, the man who drinks does not know his latitude and longitude; and there is no doubt that a very large proportion of the ships that are lost at sea, are lost entirely through the influence of strong drink. (Cheers.) We know that, in this country, large numbers of our working classes never come near any place of worship at all; and what is the cause of it? Why, it is largely attributable to strong drink. They have no happy homes; they have no suitable clothes: and you cannot take up a single paper without seeing the record of some crime which has been committed solely by reason of the use of strong drink. There are hundreds of families now wretched that might be made happy and united, if it were not for the abomination of strong drink. But the mischief of strong drink is not confined, as we know, to the working classes. The increase of luxuries in the higher walks of life is so great, that wines and spirits are now drunk by persons who, a few years ago, would never have thought of doing it; and I have been shocked and grieved, sometimes, when I have seen young boys and young girls taking their champagne at dinner; thus being initiated by religious parents into drinking habits, that are the great curse of this country.—*Rev. Daniel Sanderson.*

We have been deploring drunkenness; but now we must attack drinking. We have been talking of the sad results; but now we must attack the causes. We have been speaking of stripping the Upas-tree, which spreads its deadly poison and its malign influence around. We must pluck up that tree by the roots. We will not let our fellow creatures suffer. We will go down with them in their misery, and sin, and sorrow. We will weep with them, and watch with them, and pray for them, and help them, as God gives us power and influence; and strive to lift them up from the mire, and save them from the misery in which they are be-draggled and be-fouled: but whilst we do this, we will strive to do more than this; we will strive to prevent that vice from overpowering them—to remove the cause which has inflicted such terrible disaster, and ruined, irretrievably, such multitudes of souls. These temperance principles of ours bring into action the very highest expression of our faith, and hope, and charity; especially the charity—that charity which stoops to bless, to help, and to relieve, and to save; that charity which has for its aim the taking off of burdens from the shoulders of mankind; that charity which is a part of Jesus, who, "though He was rich, yet for our sakes became poor, that through His poverty" all "might be made rich:" a charity which tends to elevate us all to high and lofty purposes, and gives us high and lofty thoughts. The efforts of temperance societies are in harmony with the loftiest aspirations of human thought.—*Mr. Nicholas B. Downing.*

He did not believe that the evils and miseries which result from intemperance had been painted in colours one whit too dark by the eloquent gentleman who had just sat down. (Cheers.) He was glad to say that, since he signed the pledge in the vestry attached to the chapel of his pastor, who sat near him—the Rev. Newman Hall—(loud cheers)—he had been able to overcome the inclination, which was at times so strong, to take a little wine; but he had envied those who had been brought up

entirely as teetotallers, because they had not had such a fight as he had had for it, and was obliged occasionally to make. (Cheers.) He thought that every Christian man, who rightly estimated the dreadful effects of intemperance, was almost in duty bound to set, in his own person, the example of total abstinence.—*Mr. Samuel Plimsoll, M.P.*

Our eloquent friend from Penzance has been telling us about his lifeboat, and making an appeal ring in our ears, "Man the lifeboat! Man the lifeboat!" A cry is rising to-night from tens of thousands of mothers, "Save our husbands! save our sons!" and there are cries that come up, "Save our mothers, our wives, our daughters!" And there are cries that come up from tens of thousands of struggling, drowning drunkards, who cannot save themselves without your help; who know their danger, but cannot avoid it; and others from whom there comes the united cry, which should appeal to us, though they are so insensate as not to see their danger. Shall you not respond to their appeal? Here is the temperance lifeboat. God has blessed it; God has honoured it: not in opposition to the Gospel; but as the Gospel working by the means of this temperance lifeboat—(cheers):—and we want you to help to "Man the lifeboat!"—*Rev. Newman Hall, LL.B.*

SELF-DISCIPLINE.

You remember when a young man went arm in arm with John Wesley into a room that was well provided with all luxuries for the table. He whispered to the preacher, "There is not much self-denial here, Mr. Wesley." "No," said that keen wit; "but there is a fine field for its exercise."

In order to hold yourselves masters of your appetites, begin early. It is no use a man of forty-five years of age beginning to say he is going to turn over a new leaf; the leaves won't be turned then. I think, perhaps, I may be speaking discouragingly to some man who is making, at that time of life, a resolution to be better. Well, to resolution, to perseverance, to de-

vout energy, it is possible, but it is not easy. Young man, lay down your cigar; it will do you no good. Throw away your pipe; it does not make you manly, it only makes you a nuisance to other and better people: and don't touch strong drink of any kind whatsoever. This is the testimony that I have to bear: that he who gives way to these things in his youth is committing suicide by inches. He is taking away his will-power; he is dulling his finest spiritual sensibilities. It does not tell upon him all at once; he may live to be an old man, and say, "Well, it is a very slow poison." What he might have been he never thinks of: he only sees what he is—a tough, much-enduring man, whereas he might have been a very prince, and king, and guide, and friend, among the highest classes of the land. Be sure of this: you can never do wrong if you are temperate; you cannot be wrong if you are total abstinens. You cannot get wrong if you say, "No, I will not touch this. I will have few habits, and they shall be simple—pure; such as can be named in the hearing of the most virtuous, and practised in the sight of the keenest moral critics." Will that, then, save you? It will not damn you. Is this, then, all the Gospel I have to preach? It is the beginning. It is far away enough; in fact, it does not touch the great vital question at all; but seeing that I have to deal with thousands of people of all kinds who hear this ministry from time to time, I am obliged to give lessons elementary as well as intermediate and final; and to the young men before me I would preach from the example of Daniel, the duty, the beauty, the comfort, the grandeur of the discipline that says, "the food is excellent, the wine is the most delicious that ever was offered by the vintages of earth, but I say 'no' to them both; I will touch not, taste not, handle not." It is something early in life (for Daniel was quite a young man at the time the text speaks of him) to say "no" with a thrilling emphasis. You talk about discipline! Discipline is a manifold term: it covers a great deal of ground. Let me ask you to attend to the discipline of saying "no." I

love to see the practice of manly sports of the right kind: running, leaping, swimming, going through divers gymnastic exercises. I rejoice exceedingly in all these athletic pastimes, and in all these disciplinary sports and enjoyments. They have a great purpose to serve: but there is a still higher discipline—a discipline of the soul; the discipline which enables a man to look at a bodily advantage, and to say, "I will not touch it;" the discipline which enables a man to receive an invitation, on gilt-edged paper and scented, to spend an evening with sinners in their gluttony and their wine-bibbing, and that enables him to put it in the fire. No man can do so in a right spirit without taking a step in the upward direction. As a minister, visiting all parts of the country for upwards of twenty years, I have never gone anywhere that being an anti-smoker was an objection to my going: I have gone to places where my smoking would have been a deadly objection. You can't go anywhere where discipline will be a disadvantage to you, and where the power of saying "no" to appetites and tastes will go against you; but in life you will be very often placed in circumstances where your longings, your hungerings, and evil habitudes will stand in your way and blight your prospects. My hope in this matter is in the young. As to the old, I have little or no hope; they are gone. They will hear our lectures, and sneer at them. We may speak to them about moderation; but the devil has the better of them. They cannot hear, for their ears are waxed heavy.—*Dr. Parker, from Catholic Sermons.*

Poetry.

WINDSOR TEMPERANCE ODES.

ODE II.

God of heaven and of earth,
Christ our Saviour and our King,
Holy Spirit, gracious Lord,
One Jehovah, Thee we sing.

Thou, in times gone by, did'st make
Weak and humble men Thy care;
Then they made the world to shake;
Strong to do, and bold to dare.

Spirits mighty in our land
Breathe out drunkenness and death;
Aid us, Lord, to make a stand
'Gainst their pestilential breath.

Let Thy Bible make us wise;
Teach us all Thy blessed will;
Make our lives a sacrifice,
Thy commandments to fulfil.

ODE III.

Take courage, brothers! we shall win,
Whoever may oppose;—
Though drink and demons, gain and sin,
Are banded as our foes.

Be cheerful, sisters! you may smile
In hope of victory;
For right, and truth, and holy toil
Shall make our people free.

The liquor traffic must go down,
Although it seems so strong;
It cannot stand th' Almighty's frown;
It must go down ere long.

Choice Selections.

PATAGONIAN MISSIONS AND PROVIDENCE.

THE most eminent of living American missionaries, Rev. Titus Coan, who has laboured in the Gospel for half a century, in Patagonian and Pacific Island Missions, has recently written a letter to Mr. Louis Street, also an American, a missionary of the Society of Friends, labouring in Madagascar, which affords one of the most valuable testimonies ever published, as showing reference to the reality of God's protection over those who trust in Him—a protection incomparably stronger and safer than that of weapons of war. Mr. Coan has been for many years a missionary in the Sandwich Islands. When he was a young man, at college, the American Mission Board had under consideration the subject of a visit of inquiry to Patagonia, about the year 1825. It was brought before the various colleges; and each student in one of these was requested to retire to his own room for prayer and guidance, as to whether he was required to go. Mr. Coan rose from prayer convinced that he must offer himself for the service; and another young man felt prepared to accompany him. Having heard of the savage character of the Patagonians, the friends of the two young men de-

sired that they should be supplied with weapons of defence; but Mr. Coan had a strong belief that all these, even his pocket-knife, must be discarded. On nearing the Patagonian shore, the captain of the vessel in which these devoted followers of the Prince of Peace sailed, said that, as the natives were so savage and untrustworthy, he could not allow his crew to land; and he could only put Mr. Coan and his companion on the beach in a little boat with their goods, saying that if they lighted a fire the natives would come into sight. It was a very lonely position for the two young missionaries; but the natives were soon seen lining the brow of the neighbouring hill. They came near, and sought to satisfy themselves that the strangers were entirely unarmed, by examining every part of their dress, and even taking off their stockings and turning out their pockets; but, finding nothing, they expressed their friendly regard by taking their new friends in their arms, and receiving them into their tribe. Mr. Coan's letter, dated from Hilo, Hawaii, Sept. 5th, 1873, states:—"In company with one companion, I visited some of the clans in eastern and southern Patagonia in 1833, under the patronage of the American Board of Foreign Missions. We landed in the Straits of Magellan. We searched two days for inhabitants, and, on finding a wild clan of roaming savages, threw ourselves at once, unarmed, into their hands for sustenance and protection. They received us kindly, gave us horses to ride on, and we travelled with them about three months, east, west, and north, visiting their camps and hunting grounds, and falling in with several other clans. In this way we saw nearly all the savages of the eastern Patagonian Pampas. The tribes are wild, and in the wildest state of savagism, living wholly by the chase, and roaming with their women and children most of the time, carrying their skin tents and their all with them. Our mission among them was to explore and report, not to remain permanently, unless, after due consideration of facts, our Board should determine to establish a mission in the country. At that time, no

one but themselves knew the Patagonian language, and we had no interpreter; all our communications to the natives were through signs. Some of our friends advised us to go *armed* into Patagonia. We said, 'No, our weakness is our strength; our apparent unprotectedness our shield.' And so it was. The savages saw we were defenceless and harmless, and our God made them our protectors. They were not jealous or afraid of us, and we left them unscathed, under the wing of our Immanuel. The Dyocks killed Messrs. Murser and Lyman *with their own rifles*. After we left Patagonia, seven *armed* missionaries were starved to death on Tierra del Fuego, because they feared to go with the natives, and the natives feared them. At a later date eight missionaries were slaughtered, at one time, by the same savages; and I am told that these were *armed*, not, of course, with hostile designs, but with the view of self-protection and to procure game."

THE BIBLE, THE RABBI, AND THE PRIESTS, AT ROME.

LAST year's report of the British and Foreign Bible Society (pp. 174-5), describes an attack made by some priests at Rome, upon the Bible and a colporteur, and their defence by the Jewish Rabbi of that city, that is worth being known by all readers and students of the Divine Book. No sooner had Rome been wrested from the Papacy, and made the capital of united Italy, than the Bible was made free, and a Bible depôt was opened in the Corso, the main thoroughfare of the imperial city. The printing and sale of the Scriptures was speedily commenced, and colporteurs were stimulated to exert themselves to the uttermost in pushing the sale of the sacred books. An edition of the Hebrew Scriptures, with the Italian on alternate pages of the book, was prepared for the use of the Jews. A colporteur visits the Jewish quarter of the city, called the Ghetto, unopposed by the Rabbi. On one occasion, indeed, the latter, at the request of a missionary, took charge of some Scriptures for sale. The colporteur has

his stall in the Forum of Trajan, where he has to endure the quibbles and jeers of priests.

One day, the Rabbi, passing, looked over the books, and took up a copy of the book of Isaiah, in Hebrew and Italian, which he bought. He was about to go away, when three priests came up. Laying their hands upon some of the Italian copies, they began to abuse the colporteur, telling him his *false* books ought to be burnt. This rather roused the Rabbi, who defended the colporteur and his books. Opening the copy of Isaiah he had just purchased, and turning to the assailants, he addressed them in the style following: "You see that is the Hebrew text, thousands of years old. It has been jealously preserved in its integrity to the present moment; and I, as a Jew, will vouch for its accuracy. Here, on the other side, is the Italian text. You can probably read both this and that; and I challenge you to produce a single passage in the Hebrew which is falsified or mis-translated in the Italian. Do you accept the challenge?"

The priests were taken aback by this unexpected and generous defence of the man and his books. They ventured no argument with the Rabbi, but went on their way, somewhat to the amusement of the lookers-on. It was a novel and interesting scene:—a Jewish Rabbi contending with Romish priests, in Rome itself, upon a spot once central to Heathendom, to protect from calumny and insult the Bible and one of its salesmen.

CHRISTIAN UNITY: ITS MANIFESTATION.

THERE must be unity manifested before the world if we would act in accordance with the prayer of our Lord: "That they all may be one, as Thou, Father, art in Me, and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent Me." To effect such a union, there is no necessity to abandon the distinctive principles of each denomination; but recognising, in spite of these, the cementing bond of love, let us "above all these things put on charity, which is the bond of

perfectness." And it will then come to pass, as at the dedication of the temple of Solomon: "As the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with trumpets and cymbals, and instruments of music, and praised the Lord, saying, 'For He is good; for His mercy endureth for ever,' that then the house was filled with a cloud, even the house of the Lord."

On the other hand, let us not shut our eyes to the terrible consequences of the neglect of this union. An able writer, forty years ago, gave utterance to the following prophetic words:—"Would that the day were at hand when every Christian will put on the armour of light—'godliness, brotherly kindness, charity!' If that day does not come speedily, it looks all as if a dark night would soon be over the evangelical Churches of Britain. It looks as if God were preparing a judgment to show, in a way that cannot be misunderstood, that love really is the peculiar characteristic of Christianity, and that this grace, though many shortcomings therewith, is better than more truth with strife. So mighty is a great united society in accomplishing any object—for example, the Romish Church compared with the divided evangelical Churches—that nothing but the sovereign power of evangelical love uniting them will ever enable us to maintain our ground against Rome. If we will not learn to love one another, Popery may be over all again."

It is, of course, necessary to contend earnestly for the faith once delivered to the saints. The need of sacrifice to atone for guilt is an essential in the faith, and therefore there can be no real union with those who deny that Christ died instead of the sinner. The supreme authority of the Word of God, as interpreted by the Spirit of Christ to the individual conscience, must be maintained; and therefore there can be no real union with those who set the Church above the Bible, and place the efficacy of the sacraments in a human priesthood. But, holding fast "the faith" as recognised by evangelical Churches, we are re-

quired to endeavour to keep the unity of the Spirit in the bond of peace.

To quote the author already referred to:—"Unity of spirit in variety of form is the only condition under which speculative truth can exist in the minds of a variety of men. God sees all truth exactly as it is: but God alone does so. We may say that absolute truth, as it leaves the Divine mind and enters the mind of the creature, undergoes a dispersion which may be compared to that which a sunbeam undergoes when it enters a refractive medium, as, for instance, a rain-cloud. As a sunbeam, in these circumstances, loses its absolute whiteness and invisibility, and is decomposed into an all but infinite variety of beautiful tints and forms of light, which the eye delights to contemplate, so the absolute truth, when it penetrates the human mind, is decomposed into a variety of shades or forms of truth; but it is the truth, suited to the creature whom it is designed to conduct to holiness and happiness."—*Weekly Review* of 1869, p. 1167.

CHARACTER DEVELOPED BY PROVIDENTIAL CIRCUMSTANCES.

MANY biographies illustrate the truth that human character is developed by providential circumstances. A case has come under our notice, given in the interesting volume of "Memorials of Agnes Elizabeth Jones," daughter of a colonel in the British army, and Lady Superior of the Liverpool Workhouse Hospital. This lady sacrificed her life by her devotedness to the afflicted poor. She was a zealous promoter of institutions for the training of nurses, and published several short accounts of such institutions on the Continent, that she visited; and a more lengthy account of the Deaconesses' Institution at Kaiserswerth, on the Rhine, where she spent some time under training for her chosen vocation. Among the short accounts is one of an institution at Zurich, in Switzerland; and in that occurs the case which we present to our readers.

A lady of strong understanding and equal strength of will, was sent from Reichen, near Basle, to take

charge of the branch institution that had been recently opened at Zurich. It is deemed just the work for the masculine-minded sister. She goes, accompanied by another sister of totally different mould from herself, and well adapted to be her helper. This sister is Julie Kleinst, who clings to the stronger-willed one, like ivy to the oak. She "appears to have no decision of character, and may be led and moulded by any one to whom she is attached, but would never venture to offer or almost form an opinion of her own. It seemed as if she could live only in the other sister's presence; and, to use her own expression, she followed her like a dog, lay at her feet by day as she sat at desk, and slept in her room by night, ready to help her in anything, but too shy to work with others; almost shrinking from meeting the sisters at the common table, even when protected by her guardian friend. Only one thing seemed at all to rouse her to independent action. Sometimes the other sister was ill; and then, as her representative, the little shrinking Julie appeared in a new character. In less than a year, the commanding sister lay on her death-bed, saying to her timid friend, 'You must take my place: you alone know how the Rock of Ages is everlasting strength, my child, and underneath are the everlasting arms.' But Julie scarcely heard or heeded: one thought only was hers; alone in the world without her friend she could not live,—the same grave would surely hold them both.

"The blow came; but it was not crushing. It seemed more as if the prophet's mantle, as of old, had fallen on the deceased lady's successor. She seemed to feel as if God Himself had called her to the work, and spoke to her as to Jeremiah of old; and, therefore, when the committee elected her as head, she seemed to accept the post almost unquestioningly.

"In a few months more, the president, founder, and father of the little institution was laid in the same plot in 'God's acre' as that which contained the mouldering form of the departed Sister Superior. Julie seemed now left alone. By those

graves she stood, and felt in her inmost soul a deeper assurance of her heavenly Father's presence and unfailing strength. She needed the constant heavenly whisper—"I am with thee." Perhaps the jealous God would teach her to think only of his love and care. What had not the poor little shrinking Julie to suffer from the jealousies of the sisters, that *that child* should be put over them; that she who had hitherto needed constant guiding, even in the minutest details of life, should now guide them! Oh, the lessons to be learned of weanedness from all creature help! Oh, the bitter tears shed in that secret chamber, when learning the salutary lesson, 'The Lord is friendly!'—the German rendering of 'The Lord is good.' No earthly friend, no earthly adviser, but an ever present, omnipotent, and compassionate, *heavenly Friend*.

"Months again passed over her; she had trial in her work, but joy in her Lord. Then came sickness; severe, dangerous illness; and with the startling conviction that they might soon lose their gentle, timid head, there came to the minds of the sisters, a conviction of all their evil conduct towards her; and one vied with another in their care of her, and in united prayer they asked forgiveness of the Lord for their past neglect, and a token of that forgiveness in the restoration of their now dear sister to health.

"Long and tedious was her recovery; but now that bright and happy sister feels, amid all her work and trials too, that the Lord Himself has trained and is training her; and in this strength she goes on in her daily work, though the natural timidity sometimes peeps out: still she is happy in her position, and happy in the sisters' love. In the institution governed by her are found harmony, and real union and communion."

The sensitive and timid may learn something useful from this case. What are its lessons? Are they not briefly, these? Trust in God, and lean upon Him. Study character and facts. Learn all you can. Do your best in the discharge of duty, wherever Providence may place you.

Persevere, whatever be your discouragements, annoyances, and trials.

SAYINGS OF AN EVANGELIST.

To a timid young Christian he said, "Be what God meant you to be—a man."

To one whom he deemed unpractical he said, "Be real."

To a flighty one, "The Lord will clip your wings, some day."

To a newly married couple, "Mind this: A man canna grow in grace unless his wife let him."

To students preparing for the ministry, "Lads, tak a guid grip o' God."

To warn them against the deadening effect of classical studies, he said, "Mind, Christ was crucified between Greek and Latin." (*Not quite so, but below Greek and Latin, and Hebrew as well.*)

To a student who seemed to him to be in danger of intellectual pride, he said, "W——, *intellect* is the rock you'll split on."

To a preacher who had crotchets, he said "B——, preach *Christ*."

To one who was becoming a separatist; "You are doing the very thing Satan desires. If he cannot destroy a child of God, he will cripple him and destroy his usefulness."

To a Baptist disposed to make too much of the water, he said, "Labour to bring sinners to *the blood*."

To a Christian complaining of coldness: "You are cold because you are going away from the fire. Keep nearer *Christ*."

To young converts he would often say, "Keep about Christ's hand." "Few Christians shine: be you a shining one." "You'll always get what you go in for."

To a desponding believer he said, "What would you sell your hope for?"—The reply was, "I would not sell my hope for worlds." "Well then," said he, "you are very rich, and need not droop." "Oh, but I am so dead!" said another. To this he replied, "I never heard the dead complain in that way."

A lady, an earnest Christian worker, said to him one day, "Ah, Mr. Matheson, I have lost my peace and my hope; I fear I am going to per-

ish." His reply was characteristic. "What! you, perish. I tell you, woman, if you went to hell, the devil would say, 'What is that woman doing here, always speaking about her Christ? Put her out, put her out, put her out!' Singular as was that reply, it brought a relief to her mind, which much reading, prayer, and conference with ministers and other godly friends had failed to supply.

Meeting two young lay-evangelists, who put on an air and appearance inconsistent with their vocation, he said, "So you have become grand gentlemen;"—glancing at the same time at their new and finely-polished walking-canes. "Away with these showy things, and be like your Master."

He was very tolerant of the faults of young converts. "The Lord winks at their blunders and foibles, because they don't know better," he would say. "Let them sing away; God himself will teach them other tunes."

"There is no use your coming here," said one to him in a certain place; "for the people won't come out to hear the ministers themselves." "Well, then," was his reply, "if they will not come out to hear broad-cloth, I will put on fustian."

Of pointless and unfaithful preaching, he always said, "It is just Nero fiddling when Rome is burning."—*Life and Labours of Duncan Matheson*. pp. 184-6.

CAMP MEETING EXTRAORDINARY.

At a camp-meeting recently held in America, no fewer than ten denominations of Christians were represented; making it, in fact, a kind of Evangelical Alliance camp-meeting. The idea was broached by a Presbyterian; and the invitation to attend the meeting was a general one. The place was upon the sea-shore, at Ocean Grove, a watering-place in New Jersey. The proceedings lasted ten days. Companies of persons came from all parts of the country, some persons travelling 1,500 miles to be present. Those who pray for revivals of religion, for the onward march of the spirit of union in all churches, and for the descent of

the Holy Spirit upon all ecclesiastical bodies, were invited. The commencement of religious services was at half-past five in a morning. They continued till ten o'clock at night; and throughout the day, method was strictly observed.

The congregations varied from two thousand to five thousand persons; and sermons were preached by men of all the leading denominations. These were of an earnest and searching character, salvation by Jesus Christ alone being the absorbing theme, to which the large assemblages are said to have listened with rapt attention. Prayer, however, was the great feature of the proceedings; and the greatest decorum characterised all the exercises, there not being the slightest disorder from the beginning to the end of the ten days. The meetings are said to have been a great success, both as to numbers, and the spiritual impressions made. A repetition is expected to take place next year. Its promoters believe that it will greatly foster the spirit of union that seems to be drawing closer together the protestant organisations of the New World.

MENTAL AND BODILY EXERCISE are equally essential to the general health and happiness: therefore labour and study should succeed each other.

AFFECTATION in any part of our carriage, is lighting up a candle to our defects, and ever makes us to be taken notice of, either as wanting sense, or wanting sincerity.

We should take a prudent care for the future, but so as to enjoy the present. It is no part of wisdom to be miserable to-day, because we may happen to be so to-morrow.

TRUTH, virtue, and happiness may be distinguished from each other, but cannot be divided. They subsist by a mutual co-inherence, which gives a shadow of divinity to our human nature.

LET us never forget that every station in life is necessary: that each deserves our respect; that not the station itself, but the worthy fulfilment of its duties, does honour to the man.

Literary Notices.

A Popular Commentary on the New Testament. By D. D. Whedon, D. D., of the American Episcopal Methodist Church. The Gospels, vol. 1, Matthew—Mark. London: Hodder and Stoughton. Post 8vo, half bound, red edges.

THE days of folios, quartos, and even demy octavos, have passed away, and the portable post 8vo has taken the place of these unwieldy sizes. For our part, we welcome the change. In our earlier days, we did a good bit of our reading in the hour's walk to our work between five and six o'clock in the summer mornings, and during the time of meals. What could we have done under those circumstances with folios and quartos?

This commentary, as will be seen by the title-page, is the product of an American Methodist D.D. As far as we have been able to examine it, it will bear comparison with any of its predecessors. The student will rarely find himself disappointed, if he consults its pages to obtain a clear view of any particular text. We turned to the case of the Canaanitish woman, Matt. xv. 21-28; for of the many commentators we have consulted, we have not found one who gives us a clear view of that woman's mighty faith. Dr. Whedon, although he hits the target, does not fix his arrow in the centre. On verse 27, he says, "*Truth, Lord.* Desperation almost makes the woman witty. To take your opponent's words and give them a turn against him, is always a dexterous mode of mastering him. The woman admits the dismissing epithet, and proves that it entitles her to His mercy. 'Dog, is it, I am? And the Jews my masters?' Then, at least, let me have the crumb that mercy does not deny to the very dog."

The fact is, this woman's faith came out, when Jesus placed her among "the little dogs;" and she no longer cried for mercy, and sued for help, and sought the restoration of her daughter as a favour; but claimed it as a right. "*Truth, Lord,* the little dogs under the table, eat of

the crumbs which fall. *They have a right to them.*"

We are much pleased with this popular commentary. There are illustrative maps and cuts, and the Historical Synopsis of the Gospels prefixed to the volume is one of the clearest and best we have seen. It is well printed and tastefully got up.

BOOKS RECEIVED.

The Gardener's Magazine, March, 1874.

The Methodist Temperance Magazine, March and April.

The Hive, March and April.

The Methodist Visitor, March.

The Appeal, March and April.

Good Templary. Why I left the Order. By Henry Varley.

Catholic Sermons, February, March, and April.

Phenomena of the Months.

MAY.

THE sun rises on the 1st at twenty-five minutes before five, and sets at twenty-one minutes after seven; on the 15th it rises at eleven minutes after four, and sets at eighteen minutes before eight; and on the 31st it rises at eight minutes before four, and sets at three minutes after eight. Daylight thus increases fifty-three minutes during the month in the morning, and forty-two minutes in the evening.

The moon is full on the 1st at nine minutes after four in the afternoon (during a partial eclipse, as noticed last month), and new on the 15th at seventeen minutes after ten in the evening; and it will be full a second time this month on the 31st at fourteen minutes before seven in the morning.

The moon is near to Saturn on the 8th, to Mercury on the 15th, to Mars on the 16th, to Venus on the 17th, and to Jupiter on the 24th.

Mercury is a morning star until the 25th, after which it rises during daylight. It sets fifty-three minutes after the sun on the 31st.

Venus is an evening star, seen one or two hours after sunset, sparkling "like a diamond" in the evening sky. It is near to Mars on the 4th,

and sets at ten minutes after ten on the 31st.

Mars is an evening star, gradually setting earlier every night. On the 31st it sets at nine o'clock.

Jupiter shines brightly until morning, setting during the month between half-past three and half-past one.

Saturn is a morning star until the 31st, when it rises just before midnight.

Mutual-Aid Association Reporter.

PRESIDENT'S LETTER.

To the Local Preachers of Wesleyan Methodism, and its various Branches.

BRETHREN,—The next aggregate meeting of the members of the Wesleyan-Methodist Local Preachers' Mutual-Aid Association will be held in the city of Manchester, the first week in June.

I understand the Yorkshire Local Preachers think Manchester a suitable and central position, and that an effort should be made to induce at least one thousand local preachers to attend that meeting.

I entirely agree with them : it is a central place for many things.

It is a central place for the cotton trade, and it may likewise be said to be the centre of the silk trade. From these, and other sources of wealth, such as the manufactures of woollens, it has attained greater opulence than almost any of the trading towns in England.

Why, then, should it not be a centre around which a thousand Methodist Local Preachers shall gather at their next annual meeting in June, and by their presence, and their services, make an impression for good upon the great and wealthy town ; not only on behalf of the noble and god-like institution called the Wesleyan-Methodist Local Preachers' Mutual-Aid Association, but also an impression for good on the moral and spiritual state of the people ?

In addition to this, Manchester

might, and perhaps ought to be made a centre around which not only a thousand local preachers, "good men and true," should gather, but the Mutual-Aid Association holding its sittings there, should be made a centre around which a thousand pieces of gold should gather, bearing the "image and superscription" of our beloved Queen, each piece of the value of ten or twenty shillings.

Now, brethren, you have only, in your respective circuits and branches, to say the word, and it shall be done. Every local preacher, the worthy representative of ten or twenty shillings, if possible.

Let every brother do his part. Let none be discouraged. Let every one try to give or beg his quota. Let the friends in every circuit be appealed to, with or without a branch of this association.

We respectfully ask the ministers of the various circuits to help us in this matter.

I have great pleasure in stating that, from information I have received, and from what I know, the Wesleyan ministers generally are very kind, and ready to help our excellent institution. Doubtless, there will be many among the thousand local preachers, whom we hope to see, not able to give anything themselves. But surely, their richer and otherwise well-to-do brethren will make up their lack of ability ; and if so, the Manchester meeting will be a glorious success.

And then, brethren, think of one

thousand self-sacrificing local preachers of Methodism, a noble part of "the sacramental host of God's elect," sitting round the table of the Lord, in obedience to the command of Christ, "This do in remembrance of Me." It is there, if anywhere,

"We all partake the joy of one;
The common peace we feel:
A peace to sensual minds unknown,
A joy unspeakable.

"And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know
When round His throne we meet!"

Under such impressions and emotions, shall we not return to our various circuits baptized with the Holy Ghost and with fire; and go forth again to our work with renewed energy and devotion, determined to know nothing amongst men but Christ Jesus and Him crucified?

I am, dear brethren,
Very affectionately yours,
ROBERT DAWES.

"LOCAL PREACHERS, TO THE RESCUE!"

In addition to our President's letter, communications have been received from Brother Salisbury and others, respecting the Annual Meeting to be held in Manchester.

Our friends are anxious that this meeting should bring together all the local preachers of that city and the surrounding district for many miles: not only such as are already members of our Association, but all others who preach "Christ and Him crucified," for love of souls, and not for hire.

It is thought that our Mutual-Aid Association, now twenty-five years old, may be greatly benefited by the attendance of these brethren, both financially and influentially.

Brethren of imaginative minds are already depicting in glowing colours the appearance of such assemblies; and are anticipating the sympathetic swelling of tender emotions which such a sight must produce.

Doubtless there is room for improvement. There are, in Great Britain, about 18,000 local preachers, eligible for membership in this Association. Only 2,000 of these are now our members. Outside of our ranks are many rich local brethren who are able to help us; and many more poor ones, whom we should be glad to help in sickness and in needy old age, if they would but join us.

LOCAL PREACHERS OF METHODISM:
COME AND HELP US TO HELP ONE ANOTHER!

If pecuniary help should be needed, with greatly increased membership, beyond our own supplies, we can appeal to the members of our Churches as we have hitherto done, and the required aid is sure to be afforded. Nobody likes to see a local preacher starve, or resort to his parish for relief. He so peculiarly belongs to the household of faith, that, when such a case is known, it is sure to be relieved by the common brotherhood.

Besides affording aid to bury its dead, this Mutual-Aid Association gives weekly pay to its sick members, and has besides ONE HUNDRED AND FOURTEEN of its most needy old brethren on its annuitant list, nearly all of whom are receiving four shillings a week.

Since 1851, it has disbursed in this way upwards of FORTY-FIVE THOUSAND POUNDS.

There are hundreds of souls now in the Saviour's presence, who have gone to heaven to tell the older Methodist local preachers that their days in sickness and needy old age were

made glad by this Association. And there are scores of widows now living who look back with mournful pleasure to the days when the six pounds given to each of them from our funds enabled them to bury their deceased partners with decency and respect.

Our General Committee is most anxious that these blessings should be extended to all the local preachers of Methodism who need them. Will our northern and north-western brethren come up to Manchester and help us? THOS. CHAMBERLAIN,

Hon. Secretary.

April 12th, 1874.

SALISBURY BRANCH.

IN connection with the Salisbury branch of the Mutual-Aid Association, two sermons were preached on Sunday last in Milford Street Chapel, in this City, by Mr. Brighten Hardy, of Cressingham, Norfolk. On the following day, Monday, a public tea was provided in the Milford Street Chapel school-room, which was well attended. The meeting after the tea was held in the chapel, and was presided over by the Rev. J. Dinsley. After singing and prayer, the chairman proceeded to remark that the organisation they met to speak about was one with which many of his audience were but little acquainted; and he was afraid that amongst those who were familiar with its operations, the interest felt was not so great as it should be. The Association, whose claims they were considering, was really a sick and infirm club, but arranged upon so liberal a basis that it was not self-supporting. Many local preachers entered the Society at an advanced age, and some in an enfeebled state of health, and consequently the amount they paid in was not proportionate to the amount received by them. Again, the subscriptions were not so heavy as in ordinary sick clubs, whilst the relief afforded, in times of sickness and old age, was of a far more liberal character. He would earnestly urge all his hearers to do

their utmost towards the support of so good an Association.

Mr. JARRETT, Secretary of the Salisbury branch of the Association, in presenting the annual report, observed that the society was established in the year 1849. In reference to the Salisbury branch, they had, since its commencement, received from all sources the sum of £853 4s. 11d., and had paid out £218 7s. 0d.; so that they had been enabled to hand over to the parent Society £134 17s. 11d. The number of members had averaged just over twelve per annum; the lowest number in any one year having been seven, and the highest eighteen.

Mr. CHAS. MOODY said it was with some diffidence that he stood forward to advocate the claims of a Society to which he himself belonged. He hoped his hearers would not imagine that, because they had been able to hand over so large a sum to the parent Society, there was no necessity for extra effort on their part. The amount handed over had been paid to those who were less fortunate than themselves, and he thought there was reason for congratulation in the fact of their living in so healthy a Circuit as that of Salisbury appeared to be.

The Rev. W. HAMAR spoke of the pleasure it gave him to be present on such an occasion, and in support of such an Institution. He spoke of the cause in hand as being a good cause—one which recommended itself to every right-minded and right-hearted person, and he had therefore no hesitation in urging its claims upon those present. He was much pleased with the harmony which prevailed between the local and the itinerant preachers. He was glad to see there was no attempt to set class against class. They were all engaged in one great work, and needed to be sustained by one another. He looked upon the Association in question as being a very necessary one. They did not live in the days of Christ, neither did they belong to a miracle-working Church; so that, on the grounds of justice, he thought the Christian Church ought to support such an Institution. After men had spent the best of their days, and had worn themselves out in preaching the Gospel, he thought

they ought to be provided for. Such ought to be a love-tribute, and not done merely from a sense of duty. They ought to esteem the local preachers for their work's sake. He hoped those present would do what they could to help them, both with their money, their sympathy, and their prayers, and render all the assistance they could to those who were engaged in so godly a work.

The Rev. J. E. DOUBLEDAY thought that such a cause demanded no advocacy at all; it was one which could not fail to be appreciated by the audience before him. Some of the worst sermons he had ever heard preached were by local preachers, and he was speaking equally true when he said that some of the best sermons he had ever heard were from the same class of men. He was certain that, as Methodists, they could not carry on their work without the local preachers. In their circuit they had twenty-five stations, and without the local preachers, twenty-two of those would have to go short. In these days of ritualism, rationalism, and other isms, it was necessary to have men who would preach the whole Gospel—men who would not shun to declare the whole counsel of God, and such men were their local preachers. If they considered the importance of the work in which they were engaged, they would find it was second to none. It was a blessed fact that there were that night thousands before the throne of God, saved through the instrumentality of local preachers. There was scarcely a family represented in that chapel which had not been blessed by their labours.

Mr. BRIGHTEN HARDY, having expressed his wish to see a universal beneficent fund, went on to say that what was wanted was the harmonious co-operation of the paid and unpaid agencies. He believed a paid agency was necessary, and they wanted also an unpaid agency, with union between the two, remembering that they were all brethren. Before the Association, whose claims they were considering, was started, he had often felt the need of it in his own neighbourhood. The speaker then adduced several instances in which local preachers—men who

had been remarkable for their work—had suffered through not joining such a society. They had grown old and feeble, and had been obliged to end their days either in a workhouse, or in the receipt of parish relief. On the other hand, he had known many who were enabled to pass their old age in comparative comfort by means of an annuity granted them as members of this Association. Mr. Hardy then went on to speak of the principles maintained by local preachers. They were not Ritualistic; they were not Popish. Some persons were of opinion that Popery would conquer, but he fell back upon the twenty thousand local preachers they had, who did their work for the love of it. He looked upon these twenty thousand as resembling the Invincible Phalanx of the Grecians, and their cry would be "Britons never shall be slaves." If the Government did not do their duty, these men would be the first to turn the tide, and then England would be as free from the spiritual influence of Popery, as Italy—that glorious land—was from its temporal dominion and power.

A vote of thanks to Mr. Hardy and the other speakers having been proposed by Mr. Tuck and seconded by Mr. Forder; a similar vote to the ladies who had superintended the arrangements of the tea, proposed by Mr. Barnett and seconded by Mr. Herring; also a vote of thanks to the Chairman, proposed by Mr. Jarrett and seconded by Mr. Charles Moody, and unanimously carried by the audience, the meeting closed by Mr. Hardy engaging in prayer, and pronouncing the benediction.

LECTURE AT WEEDON.

DEAR SIR,—On Good Friday, Brother John Rose delivered a lecture entitled, "Moral Chemistry; or Modern Spirits analysed," in the Weedon Wesleyan Chapel, on behalf of our worn-out worthies. Our good and estimable Brother Rolls, and his worthy wife, did their utmost to get a cheering tea for the visitors. The lecture was listened to with marked attention, and £1 5s. was realised.

GENERAL COMMITTEE.

THE monthly meeting was held at Brother Bowron's, 14, Churton Street, Pimlico, on Wednesday 8th April, 1874. Present, Brothers Jameson (chair), Bowron, J. Carter, Plant, Chamberlain, Sims, Durley, Williamson, Wade, Parker, and Coman.

Prayer was offered by Brother Bowron.

The minutes were read and confirmed.

The monthly abstract was read, showing 1 new member, deaths 3, and 1 wife. Sick, 74. Annuitants, 114. The receipts since last audit, were £2171 11s. 2d. (including the challenge), and the payments to members £1588 10s. 11d. Other receipts and payments, for Dividends, Magazine, and working expenses, left the balances in hand £333 2s. 1d. A brother in Guernsey undertook to give the last £10 of the challenge; and the Ex-president reported that a friend of his would be believed give all the rest of the money required to complete the conditions of the generous challenger.

Brother S. S. of L., aged 70; a preacher for 31 years, a farm-labourer, applied for help. His wife was dead; none of his seven children could help him; he earned only five shillings a week, and had no other resource. The case was ordered to stand over for inquiry of his Branch Committee.

Several letters were read and considered, referring to minor matters.

A letter from Brother Andrews of Manchester, referring to arrangements for the Annual Meeting, was discussed at length, and the suggestions of the local committee were approved of by the meeting.

A letter from Rev. Mr. Garside of Manchester, was also read, promising collections in three principal chapels.

The Ex-president closed the meeting with prayer.

Obituary.

BROTHER DAVID IRWIN fell asleep in Jesus, March 26th, 1874, aged sixty-six years. He was born in the Indies,

his father being in the army; he came to England when about twelve years old. His uncle being in the Norfolk and Norwich Chronicle Office, David was a faithful servant in that office as compositor and printer for thirty years, until the Lord thought well to take away his eyesight. He joined the Methodist Society when young, and was a Sunday School teacher for many years; and some who are now local preachers remember his labour of love with much gratitude. One was saying that when he was a very bad boy in his class, he wept over him. This made such an impression on his mind, that he never forgot it. He was a faithful leader of a class for many years; and after our unhappy division was taken on the plan as a Local Preacher; being always willing to do all he could to help forward the ark of God; and though blind for eighteen years, he would repeat his chapters and hymns, and go through the service as correctly as if he could see. His conversation was as becometh the Gospel of Christ: he was indeed a cheerful companion, and though so afflicted, always appeared happy. He left a good example in being always so very punctual at all the public means of grace; but at the prayer meetings you would be almost sure to find him in his place.

He found in his wife one who was like-minded with himself, who in the amiableness of her spirit, the meekness of her deportment, and the constancy of her affection and her untiring industry, was a help-meet indeed. She was the support of the house after he became blind. Of this affectionate partner, however, he was deprived on the 20th day of the same month that he left this world himself; therefore he had only one week to lament his loss. They were united in life, and not long separated by death.

He preached for the last time at St Faith, about five weeks before he died. He was a member of the Local Preachers' Mutual-Aid Association for about ten years.

"Blessed are the dead which die in the Lord." T. B. CULLON.

DEATHS.

March 20, 1874. Mrs. Irwin, Norwich Branch, aged 69 years.

March 26, 1874. David Irwin, Norwich Branch, aged 66 years. He was a godly man, "full of faith, and of the Holy Ghost." Although quite blind, he frequently went into the villages to preach the Gospel of Christ. He only survived his wife six days. See above. Claim #6.

March 30, 1874. William Greenwood, Halifax Branch, aged 82 years. He had been on the funds as an annuitant about 22 years, and had received about £200. Claim #4. A short obituary of this brother may be expected in the magazine.

April 5, 1874. Richard Clay, secretary of the Lincoln Branch, aged 73 years. After a brief sickness, he laid down his armour in triumph. Claim #6.

CASH RECEIVED BY THE GENERAL TREASURER TO APRIL 16th, 1874.

	Free Sub- scriptions.	Benefit Members.
<i>Leeds</i> —Mr. Ald. Marsden, towards the challenge, £10; Mr. W. Ibbittson, ditto, £1	11 0 0	
<i>Wednesbury</i>		0 6 0
<i>Scarborough</i>		2 14 0
<i>Norwich</i> —A. J. N. Chamberlin, Esq. hm. £1 1s; W. Stacey, Esq. hm. £1 1s; J. B. Allen, Esq. hm. £1 1s; R. Arnold, Esq. hm. £1 1s; Thos. Bugden, Esq. hm. £1 1s; C. H. Buck, Esq. hm. £1 1s; J. Buckingham, Esq. hm. £1 1s; E. Bennett, Esq. hc. 10s; T. B. Cullen, Esq. hm. £1 1s; Mrs. Dowson, hm. £1 1s; R. Daws, Esq. hm. (President) £5; W. Ford, Esq. hm. £1 1s; J. Frankling, Esq. hc. 10s; G. Gandy, Esq. hm. £1 1s; B. Holmes, Esq. hm. £1 1s; T. Hardy, Esq. hm. £1 1s; J. Howes, Esq. hc. 10s 6d; Mr. Harbord, 5s; Mrs. Jermy, hc. 10s 6d; Mrs. Medcalf, 2s. 6d; Jos. Parkes, Esq. hc. 10s; Mrs. J. B. Rust, hm. £1 1s; A. Stocks, Esq. hm. (Stockton-on-Tees) £2 2s; Mr. Thurston, 5s; J. Vasser, Esq. hc. 10s 6d; W. Wicks, Esq. hm. Aylsham, £1; Mrs. Wade, 10s. 6d; Mrs. Fleet, ninety-five years of age, the oldest member of Society in Norwich, 1d. per week, 4s. 4d.	27 4 10	3 18 0
<i>Bristol</i> —Mr. I. B., 3s; Mrs. R., 1s., for the Poor Old Hundred, per Bro. Maynard	0 4 0	
<i>Holt</i> —Bro. Hardingham, Penny Preaching, £3 2s 3d; Mr. E. Taylor, qrlly. 2s 6d; Mr. Thos. Leeder, qrlly. 2s 6d; Mrs. Farthing, qrlly. 3s; A Friend, 5s	3 15 3	1 19 0
<i>Leigh</i> (Lancashire)		0 15 0
<i>Newport</i> (Mon.)—R. Davies, Esq. hm. (2 qrs.) 10s 6d; W. Edwards, Esq. hm. qrlly. 5s 3d	0 15 9	1 4 0
<i>Framlingham</i>		0 15 0
<i>Congleton</i>		1 13 0
<i>Guernsey</i> —R. Gillespie, Esq. towards the challenge, £10	10 0 0	0 12 0
<i>Kineton</i> —Mr. W. Gardner, hm. qrlly. 5s 6d	0 5 6	0 6 0
<i>Camston</i>		1 13 0
<i>Darlington</i>		0 3 0
<i>Thame</i>		1 8 9
<i>Wakefield</i> —Mr. A. Grace, hm. qrlly. 5s 3d	0 5 3	1 13 0
<i>Brighton</i>		1 2 0
<i>Skipton</i> —Proceeds of Public Meeting in Skipton, and donations from other places in the Circuit	12 0 0	3 15 0
<i>Ashbourne</i>		1 7 0
<i>Sheffield</i> —Mr. J. Neal, hm. £1 1s; Mr. W. Neal, hm. £1 1s; Thos. Cole, Esq. hm. £1 1s; S. Cole, Esq. hm. £1 1s; J. Cole, Esq. hm. £1 1s; Mr. J. Pell, hm. £1 1s; Mr. T. Turtle (2 qrs.) 10s 6d	6 16 6	5 18 6
<i>Kingswood</i>		2 2 0
<i>Pateley Bridge</i> —Mr. P. Eakholme, qrlly. 2s 6d	0 2 6	0 18 0
<i>Shepton Mallet</i> —Mr. W. Haine, hc. 10s	0 10 0	0 15 0

	Free Subscriptions.	Benefit Members.
<i>Halifax</i>		3 0 0
<i>Dursley</i>		0 9 0
<i>Devizes</i> —Mr. S. Catley, for Pottern Sunday School, 10s ...	0 10 0	1 10 0
<i>Hereford</i>		0 15 0
<i>Chelsea</i> —Jno. Carter, Esq. hm. (2 years) £2 2s ...	2 2 0	
<i>Croydon</i> —Geo. Shirley, Esq. hm. £1 1s, per D. Plant, Esq.	1 1 0	
<i>Tomcester</i>		1 19 0
<i>Tamworth</i>		4 1 0
<i>Cross Hills</i>		1 4 0
<i>Sleaford</i> —Mr. S. Pattinson, 5s; Mr. W. Pattinson, 5s; Mr. A. Richards, 5s ...	0 15 0	1 10 0
<i>Taristock</i>		2 0 0
<i>Bridport</i>		0 9 0
<i>Heaham</i>		0 18 0
<i>Sunderland</i> —Mr. J. W. Wayman, hm. £1 1s; Mr. R. Wrightson, hm. £1 1s ...	2 2 0	0 15 0
<i>Southport</i>		0 15 0
<i>Wantage</i>		1 1 0
<i>Mansfield</i> —Mrs. Trethewey, hm. £1 1s... ..	1 1 0	1 18 0
<i>Wellington</i> —Two Sermons, £5 1s 4d; A Friend, 2s 6d; Ditto, 4s; Mrs. Hazeldine, for the Old Men, 10s ...	5 17 10	5 11 0
<i>Wellington</i>		1 7 0
<i>Andover</i>		1 13 0
<i>Driffield</i>		1 7 0
<i>Aylesbury</i> —Proceeds of Lecture by Bro. John Rose ...	1 5 0	
<i>Widnes</i>		0 18 0
<i>Leighton Buzzard</i> —(Cublington) A Friend, £1 1s; Miss White (Box), £1 3s 7d; Collection and profit on Tea, £1 4s 10d; (Eggington) Public Collections, 15s 9½d; Mr. W. Inns, 5s; Mr. T. Southam, 2s 6d ...	4 12 8½	
<i>Easter</i> —Mr. Thos. Rowe, 10s; R. Skinfill, Esq. hm. £1 1s ...	1 11 0	0 18 0
<i>Dover</i> —G. Flashman, Esq. hm. £1 1s; G. R. Killick, Esq. hm. £1 1s; J. Richardson, hm. £1 1s; Ald. Rees, hm. £1 1s ...	4 4 0	
<i>Launceston</i> —Jno. Dingley, Esq. hm. qrlly. 7s 6d; E. Pethybridge, Esq. hm. qly. 7s 6d ...	0 15 0	0 15 0
<i>Camelford</i>		0 9 0
<i>Manchester</i> —Jno. Cooke, Esq. hm. £1 1s; Jno. Atkinson, Esq. hm. £1 1s; J. A. Harrison, Esq. hm. £1 1s; W. Johnson, Esq. hm. £1; Bro. R. Twemlow, hm. £1 1s; Bro. J. Nicholson, qrlly. 10s; Mr. Thos. Ashbury, hc. 10s; Mr. G. Clegg, hc. 10s; Mr. W. Burd, 5s; Mr. Jno. Parkes, 5s ...	7 4 0	2 15 0
<i>Sheerness</i>		1 11 0
<i>Sherburn</i>		0 15 0
<i>Blandford</i> —Mrs. Biffen, 5s; M. Churchill, Esq. 5s ...	0 10 0	1 13 0
<i>Peterborough</i>		0 15 0
<i>Evesham</i> —Mr. Jacob Rice, hm. £1 1s; Mr. Jno. Luckett, hm. £1 1s; Lecture at Bidford, per Bro. Harker, 8s. Collected by Mr. J. S. Meakins, as follows:—Mr. Meakins, 10s 6d; Mrs. Malins, 5s; Mrs. Hughes, 1s; Mr. J. Stephens, 2s; Mr. Thorp, 2s 6d; Mr. T. New, 2s. ...	3 13 0	1 19 0
<i>Northampton 1st</i> —Mr. Jas. Wisdom, hm. £1 ...	1 0 0	8 9 0
<i>Northampton 2nd</i>		0 18 0
<i>St. Columb</i>		1 10 0
<i>High Wycombe</i>		1 13 0
<i>Holmfirth</i>		0 12 6
<i>Hinde Street</i> —J. Henson, Esq. hm. £1 1s; Miss Wright, hm. £1 1s; David Jones, Esq. hm. £1 1s; Mr. Cozens, hm. £1 1s; Mr. Smith, hm. £1 1s; Mrs. Elliott, 10s. 6d; Right Hon. Holt Mackenzie, hm. £5 ...	10 15 6	0 18 0
	£ 121 18 7½	88 2 9

Original Essays.

DEAN ALFORD AND THOMAS JACKSON, AND THEIR MEMOIRS.—No. VI.

SOWERBY BRIDGE was Mr. Jackson's appointment in 1812; and thither he journeyed, with "wife and child, as soon as they were able to bear the journey." The circuit having just been cut out of what had belonged to that of Halifax, had to be organised, and reduced to Methodist order, in accordance with the views of Mr. Bunting. The task was a difficult one; but, "by patience and kindness, difficulties were at length overcome," and "peace and general prosperity followed."

The times were troublous. Toryism was rampant in the councils of the nation; discontent and insubordination spread among the population of the manufacturing districts; espionage and terrorism were adopted by the administrators of law; rebellion seemed imminent. Bread rose to a famine price, and many acts of violence were perpetrated by lawless and ignorant men, chiefly upon machinery used in various manufactures, and upon the property of millers and bakers. The "Luddites," as these evil doers were called, became a terror to millions, both of the working classes and their employers. These matters caused no little disquiet to the Methodist preachers and societies in some places, and to Mr. Jackson amongst others; so that he had enough to do to keep all right in his new location. Mr. Bunting was his counsellor in all cases of perplexity; and having, as he says, "amidst all these perils and discouragements, a noble band of faithful men in the Circuit, who stood by the good cause of true religion, adorned it by their lives, and assisted to support and extend it in every possible way," he was enabled to steer his way safely, and to keep all in good trim.

"In many respects," says Mr. Jackson, "this was the most agreeable circuit to which I was ever appointed." It was of narrow limits, and was not distressingly laborious, as were some circuits in those times; although there was plenty of work. The people were friendly and considerate. With all his outside work, he was generally "able to devote the forenoon of every day to study." His remarks upon this habit of his life are so just and important, that we will give them in his own words.

"I am thoroughly convinced that, without diligent and sanctified study, no man can permanently appear with advantage in the pulpit. If

" *Authors*, before they write, must read,

Ministers, before they preach, must read, and study, and pray. According to our Saviour, the 'scribe' that 'bringeth forth things new and old,' is himself 'instructed,' and is possessed of a 'treasure.' But mental indolence accumulates no 'treasure;' and the man who is not himself 'in-

structed' can impart no instruction to others. It is not difficult for a man of ready utterance, with a good memory, to speak on religious subjects for three quarters of an hour, even with vehemence and apparent warmth; but to preach, so as to open the true meaning of Holy Scripture, and effectually to apply that meaning to the understandings and consciences of the people, that they may be convinced of the truth, and feel its power, is a very different thing."

An intense desire to understand the whole Bible, induced him, whilst in this circuit, to commence the study of Hebrew; but how far he followed in that particular path of sacred learning, is not stated.

On the 6th of October, 1813, the Methodist Missionary Society was formed, at a public meeting held in the Old Chapel, Leeds. No fewer than seventeen resolutions had been prepared for the occasion. One of these was entrusted to Mr. Jackson, who felt somewhat embarrassed with so novel a service. He had thought upon the subject, and he felt about it; but preceding speakers had dealt with the whole question. "An expedient presented itself to (his) mind, which answered admirably." Here is his own account of it:—"When called upon to move my resolution, I rose, and stated that, a month hence, it was intended to hold a Missionary meeting at Halifax, the head of the District to which I belonged; and on that occasion I pledged myself to express my views on the important subject of Missions to the heathen, in favour of which I had a deep feeling. This statement was received with marked satisfaction; and I sat down with more honour than I had any right to expect."

Nearly seventy volumes of books were read by Mr. Jackson during the two years that he spent in the Sowerby Bridge Circuit. During the first half of that term he "lived in habits of intimacy with Mr. Bunting, then at Halifax." He often heard him preach, and embraced "every opportunity for being in his company." From his sermons and conversation he received many lessons which were of "inestimable benefit" to himself.

His next removal was to Wakefield, in 1814. There he was under the superintendency of the very popular preacher, Robert Newton. During the first part of his time there he took to controversy, by the provoking and inconsiderate statements and rash assertions of a Calvinist minister. Whether any good resulted therefrom is doubtful; as his own confession is, "My opponent in this controversy was not faultless, nor was I unblamable. We neither of us, to say the truth, exemplified the 'meekness of wisdom' which an apostle has recommended." This ingenuous acknowledgment, at all events, is commendable. Men of susceptible feeling and warm temper, need to be ever upon their guard, and resolutely to maintain self-government.

Four pamphlets on each side were published in this controversy, and Mr. Jackson was allowed "to have the last word." Perhaps this encouraged him to assume more important authorship. The Life and Work of John Goodwin had engaged his attention, and drawn him to considerable

study and investigation. He discovered that Goodwin and his opinions had been grievously traduced, and generally censured on mere misconception and misrepresentation; writers blindly following each other in their assertions thereon. This induced Mr. Jackson to prepare a new life of Goodwin, in which he vindicated his character and opinions from previously current falsehood and misrepresentation. The book did not make its appearance, however, until the spring of 1822.

During his first year at Wakefield, he made large and valuable additions to his library, and "read with care nearly sixty volumes." So voracious an appetite for books as his was, not many men have; and very few are able to devour so many volumes as he could and did. He had a constitution for work, both bodily and mental. Many a toilsome day had he, in both respects; but the hardest day's work he ever did "as a Methodist Preacher" was this:—He "preached three times, administered the Lord's Supper, travelling also many miles on horseback upon a difficult and unfrequented road; and was then earnestly pressed to take the pulpit a fourth time. To this request (he) acceded, and then rode home some eight or ten miles, weary enough, and with an aching head." Of this toil he says: "To the mind such labour is rest. It is the body only that fails under the exertion." We suppose his meaning to be, that the severe tension of the mind in close and continuous study, is relieved by such active and stirring service, thus suspending the mental strain.

The Conference of 1817 was held in Sheffield. Mr. Jackson was appointed its Sub-Secretary, Mr. Bunting being Secretary. The office was no sinecure. It made a demand of a full month of every year, for the amount of writing required. He had been transferred from Wakefield to that town, and had spent a year there. After a second year, he was removed from Sheffield to Manchester, in 1818. Political troubles were thickening. Discontent was spreading. Treasonable ideas were brooded over by the multitude, and repression by force was the policy of the few. Trade was stagnant, and pauperism was alarming. Great numbers of people, in many places, were "in a state bordering upon starvation. A liberal subscription was raised for the relief of the destitute; the Ministers of all denominations lent their aid in finding out the most necessitous objects by personal canvass. In this service," Mr. Jackson says, "I took an active part, and witnessed scenes of immorality and wretchedness which I can never forget." Is it surprising that, under such circumstances, political agitation should come into activity, and "incipient rebellion" show itself? It was a time of tremendous strain upon the classes whose living depended upon their own hand-labour, as well as upon many of their employers. No Reform Bill had then been proposed. The House of Commons was but a chess-board for the aristocracy. Pocket boroughs and rotten boroughs and bribery were in the ascendant. Military force was the order of the day. The masses were maddened—frantic—infuriate! We remember it but too well. The Court was profli-

ligate, the people degraded, the Government blind and perverse. Manchester was perturbed; riots broke out; the military were summoned; they fired upon the crowds; many were shot down; the whole country rang out with the wail of "*Peterloo*!" — a term adopted to describe the slaughter—if we recollect correctly—in St. Peter's Square, in that city, and suggested by the great battle and slaughter of *Waterloo*, that had occurred some three or four years before.

"After such a tempest, it required time to calm the agitated sea, to right the vessel of the State, and to fit her for a safe and prosperous voyage." And we may be sure that Methodist Preachers stood in need of more than common grace and prudence, to enable them to keep clear of unhappy implications. Mr. Jackson had no lack of courage for any duty he might have to discharge; but whether he was wise and justifiable in breaking the thread of a discourse in the pulpit, to talk at a man who appeared in the congregation wearing a "white hat," because that was taken as a sign of political disaffection, is more than doubtful. The man, however, we are told, "lowered his hat, and fixed his eyes upon the ground." In so doing, he certainly displayed a sense of propriety and a power of self-control, from which the preacher might learn a useful lesson.

Other lessons Mr. Jackson avows that he did learn at Manchester. His own record is:—"I saw the evils of a rampant and lawless democracy, and the inestimable value of a strong constitutional government. I saw the blighting influence of disaffection to just authority, upon spiritual religion; and the necessity of order, both in general society and in the Church. To inflame the passions of men against lawful rule, is one of the foulest crimes."

For the first time, he was appointed for a *third* year to the same circuit; but the death of the Rev. Joseph Benson, Editor of the Connexional Magazine, necessitating editorial changes, he was invited by the Book Committee to London, to occupy the post of Sub-Editor, under Mr. Bunting, "and to take the charge of the literary work of the Connexion till the Conference." He had previously engaged himself to the First London Circuit when he should have terminated his service at Manchester. To London, therefore, he went, in the latter end of April, 1821, taking his family thither, and occupying about twenty-four hours in the journey. Railways were unimagined then. The journey that consumed twenty-four hours, can now be performed in little more, or even less, than the odd four.

"Having never been in London before, every object was not only new, but surprising." It was a new school, and it opened a wide sphere for observation and study. "The May Meetings" were at hand. He attended some of them, and revelled in the eloquence and argument that saluted his ear. He heard some of the first orators of the day. Editorial work, however, pressed heavily upon him, and prevented much

indulgence of his taste for banquets of oratory. He "fulfilled all (his) appointments as a preacher in the circuit, prepared for publication three numbers of the *Methodist Magazine*, three numbers of the *Youth's Instructor*, and was answerable for the correctness of the other works that were then passing through the press," between the time of his arrival and the holding of the following Conference.

When the "Life of John Goodwin" was published, Mr. Jackson sent a copy to Southey, the Poet Laureate; from whom he received a letter of thanks and commendation, dated June 15, 1822. Not long after the publication of that work, he suffered from severe bilious derangement, which endangered his life, through culpable neglect on the part of a young man who went to see him. After some delay, the services of a skilful physician were obtained,—one who feared God and prayed over him, after having relieved him by bleeding. His "recovery was slow; and nearly twelve months passed away before health was fully restored." In consequence of the enfeebled state of his health, the next Conference relieved him from the duties of Sub-Secretary; and, as a reward for his past services, he was elected into the Legal Hundred, in succession to the Preacher who had introduced Methodism into his native village—George Holder.

When Mr. Jackson had spent three years in the First London Circuit, his "labours as a *Travelling Preacher* ended in perpetuity." In the year 1824, having travelled twenty years, he exchanged the office of *Sub-Editor* for that of *Editor*. The Connexional periodicals being now under his care, he laid aside the study of old books, in which he had so greatly delighted, for a careful examination of "the current literature of the day," that he might be the better able to enrich the pages of the *Methodist Magazine* and the *Youth's Instructor* "with whatever was likely to gratify an innocent curiosity, or tend to religious edification." Mr. Watson and others greatly assisted him by literary contributions. Wesley's *Christian Library*, sermons, and other works, as well as the periodicals, had to be conducted through the press by the newly appointed Editor; finding him abundance of work, and imposing no little responsibility. When he had spent a complete year in the editorship, he received "the cordial thanks of the Conference for his able and esteemed services; and particularly for the satisfactory manner in which he (had) conducted the *Wesleyan-Methodist Magazine*," &c. He made the discovery that the "sermons (of Mr. Wesley) had not only been carelessly printed, so as to contain inexcusable inaccuracies, but had been actually tampered with, either by meddling printers or editors, or both, especially in respect of their arrangement." He restored them, therefore, to their proper order, and spared no pains to correct the numerous errors; admitting no emendations but such as had been made by Mr. Wesley's own pen.

(To be continued.)

THE PRINCE OF PULPIT ORATORS.

A LECTURE DELIVERED BY BRO. JOHN ROSE, OF AYLESBURY,
BUCKS.

(Concluded from page 121.)

WHITEFIELD ever preached a *pure Gospel*. He gave wheat ; not chaff. He preached Christ ; not self. His holy fire ever burnt sweetly and brightly, with no eccentric flame. His ideas were clear as crystal, and his motive was pure as the light of day.

His sermons were *lucid and simple*. His style was plain and easy. He never shot above his hearers' heads. As a preacher, he was *bold and direct*. In all his ministrations he took care to aim at the "fifth rib." He did not, like many, stick on a tail-piece of application at the end of a sermon ; but a constant vein of appeal ran through all his discourses.

His preaching was also characterised by *thundering earnestness*. He was all life and fire. Attention was taken by storm, and held in willing bondage. Apathy fled before him, and sleep could not intrude among his hearers. Everybody listened to what the preacher had to say.

His sermons were also charged with *pathos and feeling*. They were baptized with tears. He cried down crying sins. Weeping was one of the elements of his power. It touched the secret spring in men, and melted away prejudice, like snow in sunshine. "I came to break your head," said one man, "but you have broken my heart." Whitefield made the people feel that he loved them ; and they "heard him gladly." He had, in perfection, the marvellous power of making himself believed. His addresses were *faithful*. Faithful in the aristocratic circle, and in the plebeian crowd. Faithful alike to the sycophantic parasite, and to the stormy persecutor. Faithful to Christ, and to the sinner's conscience.

Whitefield's *action* was perfect. Garrick once said, "I would give a year's income to hold my handkerchief like Whitefield." He had, likewise, a perfect command of his *voice*. Garrick declared he would have given a hundred guineas to have said "O !" like him. He is credited with being able to make men weep or tremble by his variable pronunciation of the word Mesopotamia.

He had a *bold imagination* and a *singular power of description*. He was a master of impersonation. He essayed the rhetorical daring of holding converse with the archangel Gabriel ; of trying the sinner at God's bar, and putting on the black cap of condemnation, and then passing sentence of eternal death. His "Hark ! hark !" could picture Gethsemane with its solitude and shade. His apostrophe to Peter on the Mount would light up another Tabor, and bathe it in the glory from the opening heaven. His thoughts were possessions, and his feelings were transformations ; and if he spake because he felt, his hearers understood as they saw. His life-like word-pictures captivated all ranks of men, and all classes of mind. His picture of the blind man, led by a

dog, till his foot descended on vacancy and he fell headlong over the precipice, so enchanted Lord Chesterfield that he started from his seat, exclaiming, "Good heavens, he's gone!" Whitefield's ministry so influenced this haughty lord,—who was the recognised standard of aristocratic etiquette, and whose prime article of creed was, and is, to school and discipline the passions and feelings, so that they should never be observed,—that he rebuked Voltaire, and an infidel lady, by speaking well of religion, and telling them that English people could get nothing better. Horace Walpole, that cold and cruel critic, whose works are published in six volumes,—one for every day in the week except Sunday; for he was too much of a reprobate to produce any hallowed literature,—was obliged to bear good testimony to Whitefield's creed and character. David Hume, the subtle reasoner against Christianity, once declared it was worth while to go twenty miles to hear Whitefield. Kingly courtiers and Kingswood colliers were alike entranced by his eloquence. By a sort of spiritual induction, a vast audience would speedily be brought into a frame of mind, the transfusion of his own; while a revealing flash of sententious truth or vivified Scripture, would disclose to awe-stricken thousands the forgotten verities of another world, or the unsuspected arcana of their own souls.

Oft times under Whitefield's preaching the fires of Pentecost were re-kindled, and the scenes of Pentecost re-enacted. At Fogg's Manor in America; and at Cheltenham, in Gloucestershire; in Wales and in London; mighty revivals took place, and thousands were brought to God.

Whitefield was ever faithful when *out* of the pulpit. A tailor once desired to enter the ministry under his patronage. He quickly read the "knight of the thimble," and told him to go to rag-fair, and buy old clothes. He severely reprov'd a minister for singing a song at a tavern in praise of English beef. Lord Clare politely requested Whitefield's aid for the general election at Bristol. Whitefield wrote back, exhorting his lordship to "give all diligence to make his own calling and election sure."

Whitefield's eloquence had a *manifold* influence over his hearers. A ship-builder was asked what he thought of Whitefield's preaching. "Think!" he replied; "I tell you, sir, that every Sunday I go to my parish church I can build a ship from stem to stern under the sermon; but were it to save my soul I could not under Whitefield's preaching lay a single plank." Bristol Tabernacle owed its erection to Whitefield's eloquence, and Lady Huntingdon's influence. At her solicitation Lord Chesterfield, in his best style, while commending her enthusiasm and Whitefield's zeal, crowns his epistle with a promise of twenty pounds. Lord Bath, in answer to her ladyship, predicts that England will yet own Whitefield's greatness as a reformer, and his goodness as a minister of the most high God; and concludes with a promise of fifty pounds. The Orphan house in America was Whitefield's pet project. This "Bethesda" filling

"His morning thoughts and midnight dreams,"

compelled him to travel, and inspired him to preach. It was his *hobby*, certainly; but by riding it well he made it the "white horse" of the Apocalypse; the means of "going forth from conquering to conquer."

A military officer of Glasgow laid a wager with another officer that he would contribute to the collection when Whitefield preached. The other was not only prejudiced against the preacher, but to make sure of winning he emptied his pockets of cash. On listening to the pulpit orator, however, he changed his mind, borrowed some money, threw it into the collection, and so lost his bet. At Boston, in America, Whitfield once had power over the pockets of the people to the amount of six hundred pounds. Another money-lover, having resolved to be firm against giving when Whitefield preached, left his money at home; but he tried his best at borrowing some ere the service closed. Father Flynt, tutor of Harvard College, noted for his parsimony, on hearing Whitefield, was so transported with his eloquence, that when the collection was made he unconsciously drew from his pocket a bill and dropped it into the plate. When asked how he liked Whitefield, he replied, "Like him! why the dog has robbed me of a five-pound note." The frugal Dr. Franklin was so influenced by Whitefield's eloquence as to give all he had, and to go home with empty pockets. But although the warmth of Whitefield's earnest oratory drew forth the flowers of benevolence and the fruit of generosity, yet he was free from selfishness, and faltered at the offer of a benefaction. He was as disinterested in the ministry as he was devoted to it.

Whitefield like most wise men, took to himself a wife. It is an alliterative fact that Washington, Wesley, and Whitefield married widows. Whitefield was clumsy in courtship, but he found a wife worthy of him. He didn't like Wesley, long for single blessedness again, a week after marriage. Matrimony in his case came from Paradise; and, to some extent, led to it.

Whitefield and Wesley agreed to a doctrinal divorcement. Like the Trent and Thames rivers, flowing to the same ocean from different sources, so Methodism, dividing into two currents, watered a wider range of the moral wilderness, and contributed to swell the same throng around the throne of God. Wesley organised, but Whitefield laboured, and left his work with the Lord. He was a fisher of men, a true descendant of the apostles. He was God's servant and did God's work. He founded no denomination, and wrote no books. Indeed, those who make history, seldom write it.

But, some may ask, "is there no minor note to mingle with the music in praise of Whitefield's character?" Yes, *one*. Whitefield was a slave-owner. He might have been a humane one; but slavery defies one to refine it into beauty. It is a lie against heaven, and a loathing to every

true heart. Following the *lex terræ* practice, Whitefield was led to do what Americans did. Let us not forget that suns have spots,

"Roses have thorns, and silver fountains mud."

Whitefield desired to die in harness, and his wish was verified. He preached a sermon—of great pathos and power—two hours long. The people followed him home, and he spoke to them on the stairs, with candle in hand, until the light burnt out in its socket; and just as the sun was bedecking the dewy east with roses, and day was triumphing over night, Whitefield went home like a plumed warrior, rushing through the jasper gates victoriously, washed in the blood of the Lamb.

We might give you a few specimens of Whitefield's style, in words as they are printed; but it would be like music robbed of its harmony.

"Whitefield's magic could not copied be;
Within the circle none dare walk but he."

Let a few quotations from his golden aphorisms suffice. To the descendants of Diotrophes he says, "Weak minds soon grow giddy with power, and they become pests, instead of helps, to the Church of God." As an incentive to prayer he tells us, "It is most God-like to be frequent in intercession. It is the constant employment of the Son of God in heaven." He thus speaks to elders: "We should bear with young Christians, and not knock out a young child's brains because he cannot speak in blank verse." He tells us, "Every minister should be a Boanerges—a son of thunder, as well as a Barnabas—a son of consolation. There was an earthquake and a whirlwind before the still, small voice came to Elijah. The people must see that they are condemned, and how they may be saved." He exhorts us to shun dissimulation: "How did Jacob smart all his life-time afterward for getting the blessing by a lie! The way of duty is the way of safety." He speaks concerning revivals: "Awakening times are like the spring; many blossoms appear, and perhaps but little solid fruit is produced after all." He alleges the true cause of persecution: "We must expect the serpent will hiss whenever the Gospel seed of the woman is coming into a place to bruise his head." He says, "'In the world and not of it,' is the real Christian's motto." "We have only two mites, a vile body and a sinful soul; and they are all God requires." "Sorrows grow less, and joys grow greater by being communicated." "Unbelief is the womb of misery and the grave of comfort." "Every new scene brings its new temptations." "A catholic spirit is the plague of bigots." "Suffering grace is always given for suffering times." "Isaacs must be sacrificed before they can be raised from the dead." "The *burning bush* must still be our coat of arms." "Lord, prepare us for winter trials; they are preparatives for an eternal summer."

Earth has no scales with which to weigh, and no arithmetic with which to calculate, the stupendous influence Whitfield is still exerting. The

revival of his time has become a world-fact ; and it has its place among the forces of the world—"mighty through God to the pulling down of the strongholds" of sin and wrong. God raised up Whitefield to charm the Church into ardour, and to woo the world to Christ. Let Whitefield's memory become an inspiration to us. Let it arouse us to the remembrance of our duty and our privilege. We are reaping the harvest of the seed he and his coadjutors sowed. Our heritage must be our legacy to succeeding generations. The Gospel, whose sound is always music, and whose sight is always joy, is still the remedy for the world's woe. Man's needs have not changed. Humanity still sends out its passion-cry for the Gospel. It may drape itself in the gay garments of civilisation ; still, there is a hunger of heart which nothing but the Divine can satisfy. The Church needs men in whose hearts are enshrined the fervour of devotion, and in whose lives are preserved the ardour of enterprise, so that it may grow in purity and strength, and become the dominion of ever-ripening authority. And the world requires men to stand, like the angel, in the sun ; that they may fling down the healing of his rays to warm its pulse into healthful vigour, and to cheer its heart with holier life.

Despite the "cavil of the modern Pharisee, and the clamour of Sadducean indifference, the pulpit is yet upon its throne." God's witnesses, if they witness truly, will make their testimony felt. The depth of apostolic piety, and the fervour of apostolic prayer are still needed. And what hinders this entire consecration, this holy ardour, and this godly zeal, in a work fraught with eternal issues? Everything around us rebukes our indifference, and cries down our lethargy. Nature is in earnest ; her dissolving views are changeless in their everlasting change. Society is in earnest ; multitudes are intent in doing homage to the idol of selfishness. Error, clad in the crape of ignorance, doing the devil's work, is in earnest. Shall Mammon make our religion feeble, and our profession of it false, and rob our mightiest motive of its power? While life is active, and death is zealous, let us be ardent in the cause of Christ. Let us seek a Pentecostal baptism for a deeper and Diviner earnestness, that we may bear our testimony for God, that we may fulfil our mission in the world, and gain the everlasting crown.

PREACHERS OF OLDEN TIME.

WHEN the fulness of time was come, our Lord appeared on earth as the Prince of teachers, and ended His ministry in His sacrificial atonement for sin. In making choice of men who were to be to the world harbingers of His glorious Gospel, neither the "twelve" nor the "seventy" were chosen from the higher ranks of society. Jesus Christ intended His Gospel to be simply preached. The simple, unadorned truth has always been the

most effective. He likewise intended the glory to be ascribed to Himself. Had the great and noble been called, they might have imagined their learning and influence to have had something to do with their success. The apostle says : " For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called : but God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are : that no flesh might glory in his presence." For poor and illiterate men to be chosen for the work of preaching is not inconsistent with that choice which our Saviour made in the first establishment of Christianity, but is evidently in accordance with that choice.

Another New Testament circumstance, not unworthy of notice, is, that St. Paul, and some of his coadjutors in the work of the ministry, did not regard their labouring with their hands as incompatible with a call to preach. Paul says : " Ye yourselves know that these hands have ministered unto my necessities, and to them that were with me." Again he says : " Or I only and Barnabas, have not we power to forbear working ? " Again he says : " In all things I have kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia." Paul, Silvanus, and Timotheus, writing jointly to the Thessalonians, say : " For ye remember, brethren, our labour and travail : for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God." Again : " Neither did we eat any man's bread for nought ; but wrought with labour and travail night and day that we might not be chargeable to any of you."

We quite understand that God " ordained that they that preach the Gospel should live of the Gospel ; " but at the same time we desire to show, that for tradesmen, professional men, and others to follow their various callings and at the same time preach the Gospel, as our local preachers do, is not without New Testament authority.

In the ministry, as it existed in the apostles' times, it is clear that there were various orders employed. " God set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." St. Paul says again : " And he gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; for the perfecting of the saints for the work of the ministry."

There is one peculiar circumstance in connection with these times, which is, that in the Jerusalem Church the disciples " had all things common : " " For as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet ; and distribution was made unto every man according as he had

need." Our impression is that almost the whole community of men who at this early period had become members of the Christian Church, were qualified by the Holy Ghost to be preachers. It is reported of Peter and John that, being let go from the Jewish Council, "they went to their own company, and reported all that the chief priests and elders had said unto them. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." To say that none of these were laymen, would surely be saying too much. N. Y.

LOCAL PREACHERS.

(FROM "THE UNITED METHODIST FREE CHURCHES' MAGAZINE.")

THE Methodist Ministry in our time is divided into the "Local" and the "Itinerant." The Local Preachers on account of following some secular calling are commonly regarded as laymen, while the Itinerant Preachers being entirely devoted to the Church's work, are often regarded as belonging to another *Order*, and it is thought by some persons that they only are, properly speaking, Ministers. But in the judgment of John Wesley, the Itinerant Preachers were just as much laymen as the Local Preachers. He would not allow any of them to administer the sacraments. He never regarded his followers as a *Church*, they were simply *Societies*, and in order to receive the sacraments the members were required to go to the parish church.

From the beginning of their history, the Methodist Free Churches have protested against the sacerdotal notion, that a man *must* leave his secular calling in order to become a minister of the Gospel. While they have always approved of a separated ministry, yet this has been on the ground of the more efficient carrying on of God's work, and not on the ground that there are duties to be discharged in the Church, for which Local Preachers are incapacitated, for want of some mystical powers communicated in ordination.

The ecclesiastical fashion has set in very strongly in the direction of Ritualism. The Church of England is being rapidly permeated with sacerdotalism. And in some of the Nonconformist bodies where *priestism* is strongly denounced, there is a strong leaven of *professionalism*. The Ministry is regarded as a *profession* into which no one has the right to intrude who has not passed through a certain scholastic course, and received the imprimatur of those who are already in the *profession*. And many ministers give themselves wondrous airs, and expect from society no little respect, simply and solely on the ground that they have entered a *sacred* profession. Young curates in the Church of England feel that they stand on a far higher religious ground than the most pious

and intelligent laymen. And there are young Ministers in Nonconformist bodies who make the same mistake. When they have put on the ministerial dress, and have their name written with the prefix Reverend, they can look down from their lofty elevation upon laymen who were earnest workers in Christ's cause before they were born. And if they do not receive all that deference which they think they are entitled to receive, they are full of complaints. The ministry, they say, is not respected; whereas at the bottom, in many cases, it is ignorance, conceit, and pride, that are not respected. Let a minister demonstrate his right to teach and preach by the power and wisdom that are in him, and in nine cases out of ten he will have the respect of the people. But, if not, what then? Is it a seemly thing for one of the Lord's prophets to go in and out amongst the people, whining that he does not receive the reverence that is his due? Is it a very grievous thing that a layman was made chairman of some meeting, and he the Minister was passed by? Is the applause of the people the first thing set down by the Master in the list of a prophet's wages? Ministers who thus whine, have missed their vocation; they should have been priests, not prophets. They crave reverence for an *office*, which is only due to *character*, hence their constant complainings.

We believe neither in priestism nor professionalism. We hold that a man may, in every sense of the word, be a Minister of Jesus Christ, and yet earn his bread by his own hand labour. The greatest of the Apostles at times did this. Many of our Missionaries have had to do it. Whether a Christian Teacher and Preacher shall work at such a secular calling, or whether he shall be freed from such toil and devote the whole of his time to the edification of the Church, having his wants supplied by those to whom he ministers, is a matter to be decided according to circumstances. What might be wise at one time might not be so at another time.

"The preachers among the poor Waldenses," says Milton, "the ancient stock of our Reformation, bred up themselves in trades, and especially in physic and surgery, as well as in the study of Scripture (which is the only true theology), that they might be no burden to the Church, and, by the example of Christ, might cure both soul and body. But our ministers think scorn to use a trade, and count it the reproach of this age that tradesmen preach the Gospel. It were to be wished they were all tradesmen: they would not, so many of them, for want of another trade, make a trade of their preaching."

These words are severe, but in Milton's day they were merited. Both the English and Scotch clergy at that time thought it a most unwarrantable presumption that tradesmen should preach Christ's Gospel. When speaking on this point, Cromwell said to the Scotch Ministers as follows,—

"Where do you find in the Scripture a ground to warrant such an assertion that preaching is exclusively your function? Though an approbation from men hath order in it, and may do well; yet he that hath no better warrant than that, hath none at all. I hope He that ascended up on high may give His gifts to

whom He pleases : and if those gifts be the seal of Mission, be not 'you' envious, though Eldad and Medad prophesy. You know who bids us '*covet earnestly the best gifts,*' but chiefly, '*that we may prophesy ;*' which the Apostle explains there to be a speaking to instruction and edification and comfort,—which speaking, the instructed, the edified and comforted can best tell the energy and the effect of, and say whether it is genuine ! If such evidence be, I say again, Take heed ye envy not for your own sakes ; lest ye be guilty of a greater fault than Moses reproved in Joshua for envying for his sake. Indeed, you err through mistaking of the Scriptures. Approbation is an act of convenience in respect of order ; not of necessity, to give faculty to preach the Gospel."

The views thus expressed by Cromwell we hold to be scriptural. Ordination does not confer the right to preach, it merely recognises it. We believe that all true Ministers are inwardly moved by the Holy Ghost. "No man taketh this honour to himself but he that is called of God." No ordination by Bishops, Presbytery, or Conference can give either the call or the qualifications it requires. And if a man be Divinely-called to preach the Gospel, it is a matter of "convenience," as Cromwell phrases it, whether his whole time shall be devoted to the work, or whether he shall still follow his trade, devoting his Sundays only to the work of preaching. We believe it is wise to set apart some Preachers entirely to the work of the ministry. The Church in our day needs such services as can only be well rendered by men who have time for various reading and lengthened meditation. But the Church equally needs the services of Preachers, who, while following their trade during the week, give a portion of their Sundays to the work of preaching. Much evangelistic work requires to be done in our large towns and cities ; and it is not practicable for our village churches to support a Minister whose whole time is given to the work. Hence we must have Local Preachers, as we designate them. It is impossible to over-estimate the services such Preachers have rendered to Methodism. And as we believe, they are as much needed in our day as in any past day.

It is a matter for deep thankfulness that as Methodists we have no "evil traditions" respecting the rights of laymen to preach Christ's Gospel. But as we have already said, the fashion of our age is strongly set in the direction of priestism and professionalism, and it behoves us to be watchful against it. There are persons in some of our town congregations who do not like to see Local Preachers in the pulpit, simply because they are tradesmen. They are not regarded in the same sense of the term as Ministers. We have met with those who would much rather hear an Itinerant than a Local Preacher, even though the Itinerant were less gifted. The local brother is not in the *profession*, and these persons prefer professional men. At the bottom, they have the feeling, that it is not a proper and respectable thing for a man in the same trade as themselves to be their Minister. To such a prejudice we ought not to yield. For the proper edification of the people it may be desirable—we

believe it is—that the pulpits in our town chapels should generally be occupied by men whose gifts have been more fully cultured than can be the case with the most of those who have to follow business in these sharp days of competition; but while this is the case, we think it is a wise arrangement for the Local Preachers to occasionally occupy the town pulpits. It is a stimulus to their own improvement, as well as a standing protest against that professionalism which at the bottom is nothing but a relic of Popery.

In looking at our own denomination, it is clear that our success must largely depend upon our Local Preachers. According to our Minutes we have in the Home Districts 1,428 Chapels and preaching rooms. For the supply of these Chapels we have 286 Itinerant Preachers, and 3201 Local Preachers; and supposing there are every Sunday two services in each chapel there will be five services conducted by Local Preachers to one conducted by an Itinerant Preacher. The congregations of the Itinerant Preachers will, no doubt, be larger—being chiefly in the towns—than those of the Local Preachers, which are chiefly in the villages; but making allowance for this, it is clear that a very large portion of our Connexion is dependent upon our Local Preachers for the conducting of public worship and the preaching of the Word. Not only is it so at present, but it is clear it must be so in the future. It is practically impossible for many of our small towns and country villages to support a resident Minister, whose whole time is devoted to the pastorate of the Church. We are not sure that this would be a desirable arrangement even were it practicable. We do not believe the teaching power in a Church should be confined to one man. It is evident from Paul's Epistle to the Corinthians that in the Church at Corinth there were several who had the gifts of teaching. When writing to the Church at Philippi, the Apostle addressed all the saints, "with the bishops and deacons," It is clear that there was a plural pastorate. In the Acts of the Apostles we read that when Paul was at Miletus he sent to Ephesus and called the elders—not the elder—of the Church, and said, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." Manifestly there was in the Church at Ephesus a plural pastorate. Amongst other instructions which the Apostle gave to Titus, he commanded him to "ordain elders in every city;" not simply an elder, but elders.

We would not affirm that we are bound to reproduce in our ecclesiastical organisations the precise pattern of the New Testament Churches. But we believe that there are good reasons why it is undesirable that the whole teaching power of the Church should be supposed to rest in one man. Many of our most important lessons have to be learnt in daily life; and an intelligent business man, who has the gift of utterance, is better fitted to instruct the Church on many points, than a Preacher whose time

is largely spent amongst books. The wearer knows best where the shoe pinches. Men teach most successfully when the truth comes from the deep well of their own experience. And a business man knows by very painful experience the nature of the temptations that beset the path of business men. In this sphere he can speak as one having authority. The congregation listening to him never feel that he is talking about that which he very imperfectly understands. There is a fitness and a force in his words which they are constrained to acknowledge. If, then, there were no financial difficulty in the way of sustaining Ministers, separated from business, in all our towns and villages, we should still question the propriety of the arrangement. We doubt whether, under such circumstances, the gifts of the Church would ever be developed.

However this may be, we may regard it as a settled thing, that our own denominational organisation cannot be worked without a large band of Local Preachers. Our village chapels must be closed if we fail in this agency. Therefore, all who desire to see Connexional progress, ought to take a deep interest in the Local Preachers. We fear that in some places they are not held in that esteem which their character and their services fairly entitle them to receive. From the platform and through the press we frequently hear of the self-sacrificing labours of Sunday School Teachers,—and we would not say one word to lessen the effect of what is thus said,—but, in our judgment, the sacrifice made by Local Preachers is much greater than that made by Sunday School Teachers. Not only has the Local Preacher to diligently prepare himself for his work, but frequently he is away from his own family the whole of the Sabbath; he has frequently to walk many miles, in all kinds of weather, to minister the Word of Life to scattered populations in rural districts. The Sabbath to him is a day of downright hard labour, and however “Mondayish” he may feel the next day, he must be at his secular calling, in the majority of cases, by seven o’clock in the morning. If our comfortable well-to-do friends, when they are gathered round the fire on a Sunday evening talking over the delightful services of the day, would now and then think of the thousands of Local Preachers there are at that moment trudging along dark lanes and dirty roads, who have been preaching twice or thrice, as best they could, they would perhaps esteem them a little more highly, in love for their work’s sake. And then how little is said or done for the improvement of the Local Preachers. Papers are frequently read, sermons are preached, and articles are written with the view of helping the Sunday School Teacher, but nothing of the kind is ever heard of in relation to the Local Preachers. Our Itinerant Preachers do not commonly put forth those efforts to help the Local Preachers which might reasonably be expected from them. In fact, the sentiment of the denomination in relation to Local Preachers and their work requires to be somewhat changed. It is now a comparatively rare thing for the son of a middle-class man amongst us to become a Local Preacher: and as our Itinerant

Preachers are drafted from the Local Preachers it is but seldom that a young man enters our separated Ministry who has enjoyed in early life the advantages of a good education. Now this ought not to be. If Christian parents entertained true conceptions on the subject, they would count it a great honour for their sons to enter the ministry, whether Local or Itinerant.

We believe in the expediency of many Ministers being entirely devoted to their work ; we are equally convinced of the necessity of a portion of such Ministers being scholarly men ; but we also need, and shall continue to need, the services of Preachers who have not given up their secular calling. Such a band of men we have in our Local Preachers ; and whatever can be done to help such brethren to improve their gifts ought to be done. We have sometimes heard the remark made by intelligent laymen, after listening to a Local Preacher of scanty attainments, that such men ought never to go into a pulpit ; and there is little doubt that in some cases there is good reason for such a remark ; but while it is true that some who are in the pulpit ought to be in the pew, it is equally true that some who are in the pew ought to be in the pulpit. Of late years our intelligent laymen have shown a great reluctance to engage in the work of preaching. They not only refuse to engage in the work themselves, they also look coldly upon others engaging in it, especially if they are young. We submit that this is not a wise course. Suitable young men should be encouraged to give themselves to this work. The harvest still is great and the labourers still are few ; and we need to pray that the Lord of the harvest would send more men into the field.

(To be concluded in our next.)

Biography.

MEMOIR OF WILLIAM NICKELL, OF ST. COLUMB.

WILLIAM NICKELL was born at St. Tudy, Cornwall, in the year 1794 ; but of his early life and conversion we have no certain information. The earliest recollection of him is, that in 1829, he resided in St. Columb, and was a local Preacher in connection with the Wesleyan Methodists, and had been for a considerable time. He was then, and for many years after, very popular wherever he was known ; his services being sought for special occasions for many miles round, and it was thought by some who were capable of estimating his abilities, that he should have been wholly devoted to the work of the ministry. He was not only an acceptable preacher, but a punctual one ; he was always to be relied on. On one occasion he was thrown from a gig, and his shoulder dislocated ; the extent of the injury was not discovered until Sunday, the third day after the accident, when it was with difficulty replaced ; but this did not

keep from him his work ; he went to his appointment, five miles distant, and preached in the afternoon and evening, thus giving evidence of his deep sense of responsibility and determination to discharge the duties of his office as faithfully as possible.

At a later period, he was connected with the Wesleyan Methodist Association until it was dissolved, when he again united with the Wesleyan Society. In 1850, he and others were expelled from the Wesleyan Society and formed a society of Wesleyan Reformers, when he was for some time engaged as their minister.

He became a leader at an early period of his life, and in this office he greatly excelled, as also in the visiting of the sick. He possessed a mind well stored ; he was rich in Christian experience, with considerable tact as well as talent, and in prayer more than ordinarily powerful, frequently rising to the sublime, both in sentiment and expression ; but it was the sublimity of simplicity and fervour, a rich influence filling the place, causing many to say, "It is good to be here." He evidently loved prayer, for he was seldom absent from the early Sunday morning prayer-meeting, during a period of twenty-five years.

His life was far from being a smooth one. He had much family affliction and pecuniary difficulty ; sometimes being very poor indeed. He seems to have been one of those whose spiritual life was best developed under otherwise adverse circumstances ; but he neither paraded his talents nor his trials ; of a quiet and reserved disposition, but few knew the deep waters through which he was passing. He had been suffering for a considerable time from an affliction of the heart, but continued to perform his varied duties quite to the close of life.

On the Friday before his decease, he went to his class, and was so exhausted he could scarcely speak. He asked his class-mates to engage in prayer, saying, "I can do no more here." He evidently felt that his end was drawing nigh. On the Tuesday following, he was going his usual round, as travelling agent for a tea-dealer, and whilst taking tea at the house of Mr. J. Arthur, St. Dennis, he complained of being unwell, when he suddenly expired, almost without a sigh ; leaving the testimony—not of dying utterances, but that which is far better—a long life of devotion to God, and the service of the Church.

He was interred in the Cemetery, St. Columb, on Friday, July 19th. On Sunday, August 24th, a funeral sermon was preached in the chapel, St. Columb, by Mr. J. Arthur, one of his most intimate friends, and at whose house he died, aged 79 years. S. GIBSON.

Miscellaneous.

LIVINGSTONE IN WESTMINSTER ABBEY.

No man in the present generation has awakened such deep and universal

interest as DAVID LIVINGSTONE. That a Scotch youth, of humble parentage, should by sheer strength of character have attained a world-wide, and in some respects unrivalled renown, is a fact worthy of study and admira-

tion. Poets, philosophers, statesmen, warriors, have had the lustre of their achievements dimmed by the exploits of that lonely missionary traveller, whose remains have just been laid with becoming splendour in the vaults of Westminster Abbey. Not only was his fame co-extensive with civilisation, but his generous deeds were known in remote regions of the African interior, and his person was familiar where no European had ever trod. For a longer period than falls to the lot of most explorers, he was enabled to carry on his researches in lands and among peoples almost as unknown to us as if they had belonged to some distant planet. Nearly thirty years have passed since he began his career of travel; and during that period no man has made such demands, without any design on his part, upon the attention and sympathy of his countrymen, and of the world at large. It is safe to assert that his name was well known in many localities the residents of which never heard of GRANT, or GLADSTONE, or BISMARCK. This was due to the difficulty and magnitude of the work to which he gave up his life, and to the extent of his discoveries, unparalleled perhaps since COLUMBUS found the New World. One of the most notable features of his character was steadfastness of purpose. It was this which carried him through dangers and discouragements that would have unnerved and dispirited a less undaunted man. Of mental gifts he owned a larger share than most. He had a strong elastic frame, that would bend and not break under repeated strokes of privation and disease. But it was the mighty soul of the man that bore him forward, and allowed him not to rest till his work was done. More striking even than this was his love for the African. He was fully alive to the interests of science, and deeply anxious to solve the geographical problem which for ages has exercised the ingenuity and often elicited the enterprise of mankind, and which at length came to be regarded as practically insoluble. Yet the fuel which kept the fire of adventure burning in his soul was love for the degraded African tribes.

Probably the news of the suppression of the slave trade on the east coast never reached him; like many other devoted men, we can only know by the light of the future the amount of good which he has accomplished. His affection for the natives of the countries through which he passed was undying. He saw in them more good qualities and fewer evil than others saw; of their capabilities for improvement and ultimate regeneration he had no doubt. To make them a free, civilised, Christian people was his constant aim; and when that object is obtained, to him perhaps more than to any other will the result be due. Nor did he believe that the end in view would be secured merely by introducing merchandise, and plying steamers upon the central lakes, however necessary these may be for the material well-being of the people. The means on which he relied to bring about the recovery and ensure the progress of the world was the Gospel of the grace of God. Rightly or wrongly, he was of opinion that the work of African evangelisation must be wrought from within outwards—by planting missions in the interior, from which may radiate the light of truth upon the surrounding regions. When he left the service of the London Missionary Society, it was feared he might do less good than before; but there can now be no doubt that he was providentially directed in this step, and that he was subsequently able to serve the cause of missions on a far larger scale. Many names will go down to posterity in association with the name of LIVINGSTONE; one of the most distinguished is that of STANLEY. The world is not yet aware of the extent of its obligations to that resolute and successful explorer. But for his timely expedition it is probable we should never have heard again of LIVINGSTONE, except perhaps the news of his death, and of that the place and circumstances might have remained a mystery. The brave American has achieved one of the most splendid feats of modern travel; he found LIVINGSTONE, facilitated his later discoveries, and secured for us the results of the toils and marchings of

many precious years. The meeting of these two men in the street of Ujiji will have a profounder interest for posterity than that of WELLINGTON and BLUCHER when the field of Waterloo was won. As yet we are not in a position to estimate the extent of LIVINGSTONE's recent researches. We may hope that all his notes and journals have been preserved, and will shortly be given to the world; we shall then be in a position to determine how far his own anticipations were realised. He was under the impression that the four fountains of which "the father of "history" had heard were probably in actual existence; and it was to settle this question that his last journey was undertaken. Did he solve the problem at last? If so, it is hardly likely he would die with the solution unrecorded; if he found it, we shall be almost certain to know it. More probably, however, he passed away before he could reach the region in which the true Nile-sources were supposed to be. If he discovered the key of the mystery, its application may be reserved for some other hand. Deeply affecting are the accounts of his last hours. When prostrated by disease, and aware of his position, he halts for the last time in his long travels, and prepares for another and a final march. A rude hut is built for him, in which his few closing hours of life are spent. Tossed with pain, he is attended in that strange land by loving, devoted black servants, to whom he declares that he is going home. His departure in the stillness of the night; the preservation of the body; the six months' march to the coast with this precious burden—here we have a story not to be rivalled in romance. Nor can we say that such an end was an unfitting close to such a life. What if LIVINGSTONE had returned to this country a living man and in possession of the longed-for discovery? Doubtless he would have borne his honours with the simple dignity so characteristic of him; yet such honours seem almost too great for any one man to receive. All the respect which can be conferred upon the dead has been paid to his remains. England watched for

the arrival of the ship that bore them. The civilised world will read with intensest sympathy the record of the landing of the body and its committal to the dust. Men of all creeds and classes have united to do honour to the Christian explorer who did so much for the human race. Still it seems as if he belonged more to Africa than to England. And if his dust, like that of his heroic wife, had been deposited in that far-off country, we could not feel regret. The shadows of Westminster Abbey have fallen on the remains of many illustrious Britons, on none more truly illustrious than DAVID LIVINGSTONE. His life of benevolence and self-denial has met with the highest recognition a nation can bestow; nobler still is the record of the work he has accomplished. In his deeds will be found the greatest monument to his memory. While his spirit has passed away from earthly scenes to the realms of glorious rest, the body of the greatest explorer and missionary pioneer reposes among the noble dead, after thirty years of toil, and travel, and discovery, which have won for him an imperishable name.—*From the Methodist of April 23, 1874.*

EARL RUSSELL ON EDUCATION.

EARL RUSSELL, who was greeted with loud cheers, said—Before putting this resolution, I should like to say a few words with respect to the society. It is, as is stated in the report, now in the seventieth year of its existence, and we have to consider what our fathers did, and what they meant to do when they established this society. They were deeply impressed with the necessity of education, and in the next place they thought that education should be founded upon religion, and upon what religion but the Christian religion? They therefore decided that they would look for the greatest authority in the Christian religion, and what could that be but the Bible? They therefore decided that they would make the education religious, and also that that religion should be the Christian religion, and that the books from which they would learn

should be the Old and the New Testaments. I believe, as the rev. gentleman who has just sat down has said, that that is the wish of the people of England. (Cheers.) I don't mean to say that those who speak so loudly for secular education do not wish the people of England to be religious. I don't desire to enter into their motives, but there are many of them, I believe, who are anxious that religion should be taught, but they wish that it should be taught, not by the schoolmasters, but by the appointed teachers of religion, whether of the Church of England or of other denominations. I am convinced also that in that opinion they are entirely mistaken. I believe that the best mode by which the people of England can be religiously taught is, as her Majesty the Queen once told me it was her wish it should be, by teaching the Bible in the schools. I am so far convinced of this that I trust whatever changes may happen—changes of Ministry or revolutions—that the determination to bring up their children religiously will never be departed from by the people of England. I am so far convinced of this, that I should be sorry if any change took place which should at all diminish that impression of conscientious opinion on the part of the people of England. I always said that what I looked to was not so much an increase in the quantity as in the quality of the schools. That is still to be looked to. It is that object—the religious and moral improvement of our schools—rather than reading, writing, and ciphering, that is to be required. I retain, in my old age, just the same sentiments I expressed many years ago. Two persons, Mr. Robert Forster and Dr. Binney, who have frequently enlightened us by their talent and eloquence, and the late Bishop Stanley, of Norwich, always spoke in favour of instruction in the Scriptures in schools. For my own part I not only do not approve of secular education, but I should be sorry to see grants given in favour of such schools. I believe that that kind of school deserves no countenance from Parliament. The Church every Sunday

prays that Parliament may adopt measures which shall be marked and distinguished by their promotion of peace and happiness, truth and justice, religion and piety, and that those principles may be established among us, not for ten or for fifty or for a hundred years, but for all generations. That is my prayer, and I now ask you to accede to the present resolution. (Cheers.)—*British and Foreign School Society.*

MARINERS' FRIEND SOCIETY.

ON May 5th, 1874, we find the president of this valuable society our genial, generous, and zealous brother, G. J. Williamson, occupying the chair at the annual meeting held at the Seamen's Bethel, Old Gravel Lane, E. The report, which was read by the secretary, was a very interesting one, and showed that thousands of visits had been made to vessels: hundreds of the Scriptures and other bound books, and hundreds of thousands of tracts distributed during the year. The income for the year was £1,334 6s. 9d., and the expenditure £1,413 17s. 3d. Excellent addresses were delivered by the chairman and other gentlemen.

Passing Events,

FRANCE is still in a state of uncertainty, as it regards her future, whether she is to be an Empire, a Monarchy or a Republic. There is no doubt with all her faults she has an industrious, frugal lower and middle class, or she could not have risen as she has done when laid in the dust by her powerful German neighbour. She has honorably met her heavy engagements, has rid her soil of the invader, and although she is circumscribed by the loss of Alsace and Lorraine, yet she is still, if not the great nation, a great nation. We hope her sons may profit by the late disasters, and acknowledge Him more fully who is King of kings, and Lord of lords.

SPAIN.—We said in these pages when she went forth like "*Jotham's*" trees (Judges ix. 8), to anoint a king over her, that it was an act of folly, and the sequel has substantiated the cor-

rectness of our view. We hope however she will have learned wisdom from what she has suffered, and be the tool no longer of quencraft, of kingcraft, and worst of all, of priestcraft. We hope to see her, after she has overcome her present difficulties, settling down in the most scriptural of all governments with the Lord only as her King; her sons making a way for the Gospel chariot to pass through her land bearing the heralds of the cross, who shall proclaim "liberty to the captive, the opening of the prison to them which are bound."

ENGLAND has changed her government, we fear, not for the better. The present Prime Minister, when seeking re-election, complained of the harassing legislation of his predecessors in office. It is true they did harass one trade and limited its operations. But what a strange trade that is! If John Wesley was right, it deals in "distilled damnation!" Such a trade we think, if suffered to exist, should be harassed and shackled and curbed. In fact, to be plain, if we could have our will, we would put it down altogether, as King Harry put down the monasteries.

It has been said, perhaps unjustly, that the Conservatives secured their majority by "Bible and beer." A strange union certainly. A scamp once said to a man of good character, "I would give a thousand pounds for your character." "Why, what good would it do you?" was the inquiry, "O I could make two thousand by it." There is very little doubt that the publicans turned the scale in the last election. Some well-meaning friends of education, from their horror of sectarianism, would have shut the Bible out of the schools; so it was taken in by the publicans and used to pass off the beer, and to carry in their friends the Conservatives.

One good turn deserves another, and Mr. Cross will give his supporters another half-hour in his new licensing bill, as Wilfred Lawson said, that working men may have another half-hour to get drunk in. We hope, however, that this part of his bill will not be carried. Working men, many of them, get to their work at six o'clock

in the morning, and to keep the body in health and vigour, should be in bed at ten o'clock at night. If the legislature would legislate for the working, sober *many*, and not for the idle, dissipated *few* that attend theatres, the public houses should close not later than ten o'clock at night. If the ministry now in power would wish to retain their position, they should not extend the hours for carrying on the dangerous traffic, but shorten them. Think of the wives waiting for their husbands in a fireless room till one o'clock in the morning. Editors of our journals who keep late hours, and indeed our own legislators who have got into bad habits in this respect, are ill fitted from their stand point, to see what is best adapted for working men.

We look upon the drink traffic as an evil beast; and if it cannot at present be destroyed, let it be chained up so tightly as to do as little harm as possible.

Choice Selections.

INFANTICIDE IN CHINA.

THERE was a missionary and his wife in the North of China, who lost their little daughter; and the missionary's wife was mourning for her loss. Her house was desolate, and so was her heart. She was sitting one day in her little room, when a native servant went in and told her that she had been in the same circumstances herself. The missionary's wife asked her to relate her history. She did so, and it was briefly this: "I lived in the country; I had a good deal of hard work as a girl, and then I was married at eighteen, to a man that I had never seen before. We were taught after our marriage to make offerings to the gods and prayed for a child—a boy. Well, by and by we had a little baby born; but it was a girl. I was on my bed a day or two after its birth, and my husband came into the room, and brought a large tub of water. He took my little baby, just as her eyes had opened upon me, and as my heart had gone out after her, even as a girl; he took away the little one, in spite of my

cries and tears, and put it down into the water. There was a gurgle or two, and then my child was dead." They must not think, with respect to the infanticide of China, that the mothers' hearts were so callous and steeled that they consented to the death of their children. The woman proceeded with her history: "I had another little girl who shared the same fate. Our next little one was a boy; and how my heart filled when, at last, I had one that I thought I could rear and keep all to myself, and love with a mother's heart. But when it was a little toddling thing, it was taken ill and died; and then, after a while, my husband died also; and now I am a widow in the house of my husband's friends, and am not permitted to put on even clean apparel, or to eat any pleasant food, lest it should seem, after the death of my husband and the loss of my children, that I in my widowhood had any pleasure."—*Rev. G. Piercy.*

CURVED is the line of beauty, straight is the line of duty; walk by the last, and thou wilt see the other ever following thee.

No life can be well ended that has not been well spent; and what life has been well spent that has had no purpose, that has accomplished no object, that has realised no hope?

BOOKS RECEIVED.

A Collection of Hymns for the use of the People called Methodists. By the Rev. John Wesley, M.A., with supplement and additional hymns. London: Haddon and Co.

British Narcotism. Fifth Annual Report (1872-3) of the English Anti-Tobacco Society. Manchester.

SMOKERS are legion throughout the world. Little boys begin before they have reached their teens. So far as this country is concerned we will say that for the women, they do not generally indulge in this objectionable habit, and in this respect show that they have far more sense than the men.

The Methodist Temperance Magazine,
The Hive. May. [May.
The Appeal. May.
The Methodist Visitor. May.

Phenomena of the Months.

JUNE.

THE sun rises on the 1st at nine minutes before four, and sets at four minutes after eight; on the 15th it rises at sixteen minutes before four, and sets at sixteen minutes after eight; on the 21st, the longest day, it sets two minutes later; and on the 31st, it rises at thirteen minutes before four, and sets at eighteen minutes after eight. The total variation in the length of the day during the month is only seven minutes in the mornings, and thirteen minutes in the evenings. The length of the longest day is sixteen hours and thirty-four minutes, and the whole of the remainder of the twenty-four hours between sunset and sunrise is covered by the evening and morning twilights, leaving no true night.

The moon is new on the 14th at eight minutes before seven in the morning, and full on the 29th at twelve minutes before seven in the evening. On the first Sunday it does not rise until nearly an hour after midnight; on the second Sunday it sets at a quarter past nine at night; on the 3rd Sunday it sets at eight minutes after midnight; and on the 4th Sunday it rises at two minutes before eight in the evening, and sets before two in the morning.

The moon will be near to Saturn on the morning of the 5th, to Mars on the 14th, to Mercury on the 15th, to Venus on the 16th, and to Jupiter on the 21st.

Mercury is an evening star, setting between nine and ten all the month, the latest time being on the 18th at one minute before ten, and one hour and forty-two minutes after sunset. It will be near to Mars on the 1st.

Venus sets soon after ten every night this month, and is a brilliant object after sunset.

Mars is an evening star, too near the sun to be easily observed, and will soon depart from our evening sky. It sets fifty-five minutes after the sun on the 1st, and only thirteen minutes after it on the 30th.

Jupiter, nearly as brilliant as Venus, occupies a conspicuous position higher up in the heavens, and

sets soon after midnight until the 21st, and at about half-past eleven at night on the 30th.

Saturn rises six minutes before

midnight on the 1st, and about ten o'clock on the 30th, being visible throughout the night after those times.

Mutual-Aid Association Reporter.

THE COMING MANCHESTER MEETING.

FROM all that we hear, our friends at Manchester are on the alert. Great things are expected and great results will we trust be realised. It is now eleven years since the first and the last annual meeting was held in that important city. Great changes have taken place since then. In 1835, but more especially in 1849, eruptions and divisions led to the formation of new branches of the Methodist family. The Methodist Association and the Methodist Reformers having merged into "The United Methodist Free Churches," have their separate places of worship, independent of the Old body.

"How can two walk together except they be agreed?" is the question asked by the wise man. But time generally is a healer of wounds, and the broad line of separation which divides old friends and brethren grows narrower as time rolls on.

We are glad to see in various directions that the different Methodist families are coming closer together. This is well; and we see no reason in the world why the points of agreement should not become more prominent, and those of difference less. There may be Methodist union without amalgamation. For Christians to stand frowning upon each other because they cannot see exactly alike, is not Christian at all. "I am of Paul, and I of Apollos, and I of Cephas," said the babes of Corinth.

"Except ye be circumcised ye cannot be saved," was the bigoted utterance of the ritualists of Galatia.

We have heard it is proposed by our friends at Manchester, that a meeting be held for the express purpose of promoting Christian union. This meeting is more especially for promoting union in the Methodist family. "*The Local Preachers' Mutual-Aid Association*" has been from the first a nucleus of Methodist union. The Old Methodists, the Methodist Reformers, and the United Methodist Free Churches have been held together in loving bonds since 1849. When an aged brother in his need has sought for an annuity, the question has never been asked to which of the sections he was attached; but, Is he in need? and his case has been met accordingly.

It is a happy thought of our Manchester brethren of the "*Mutual-Aid*" to inaugurate a meeting for union. We hope it will be carried out. There are so many things in which the separate branches of Methodism are one. They are all grafted into the same living Vine. They are all members of the same Body of which Christ is the Head. It strikes us very forcibly that the junior branches owe much of the life and vigour of which they are the possessors to the parent stock. And we are greatly mistaken if a few buds from these young branches if put into the old stock would not make it more fruitful and prolific. Leaving figure, we may say,

"Never too old to learn." The younger daughters have carried away from their mother much of beauty and order. There is no reason in the world why that mother should not learn from these daughters that which may prolong her life and render her more useful than ever.

Success to the Manchester meetings, we say, whether for business, for Christian fellowship, or METHODIST UNION.

LOUTH.

THE annual meeting for this branch was held on Monday, April 13th, 1874, in the Chapel of the United Methodist Free Church, sermons having been preached on the previous day by the Rev. J. Willis, Brother G. J. Williamson, and the General Secretary, in the Wesleyan Chapel, and that of the Free Church. A love feast was held in the afternoon in the Wesleyan Chapel.

An excellent tea was provided on Monday afternoon, in the school-room of the Free Methodist Chapel, followed by a public meeting in the Chapel.

The chair was occupied by R. H. Ellis, Esq.

The Chairman said he was happy to be present on that occasion, and to have the opportunity of showing his regard for so useful a class of labourers in the Church of the Lord Jesus. The Local Preachers, as a class were worthy of all the support that could be rendered, being "in labours more abundant." He thought the laymen of the Methodist Church had been kept too much, and too long in the back-ground; and hoped the day was not far distant when the Conference would relax its tenacious grasp, and admit laymen into their legislative assembly.

The Branch Secretary then read a brief report of the income and expenditure of the Branch; after which, Rev. C. J. Travis said, the order of Local Preachers was of long standing. The prejudice which existed against them in some quarters was no new

thing. Perhaps no man ever felt more indignant than did John Wesley when he was told Thomas Maxwell had begun to preach. But he yielded to the persuasions of his mother, and having heard Maxwell himself, the establishment of the order of Local Preachers became a fact, and has continued to the present time. Looking at the last report, he was surprised to find there were not more members. He thought there ought to be. And why were there not? The answer was, "They were not so provident as they should be. Some people say, 'Let the local preachers look to themselves.'" He did not believe in that. The labourer is worthy of his hire. Our local preachers are labourers in the vineyard of the Lord—builders up of the Church; and the Methodist Church could not do without them. The Mutual-Aid Association stood upon a broad basis, and ought to be supported.

The General Secretary said, we were not come together to discuss the merits of local preachers. It was no part of the business of the speakers to prove that local preachers were inferior, or equal, or superior to those who move in another sphere. These things had sometimes been attempted, but he hoped the day had for ever passed for drawing these comparisons. "Every man in his own order." The necessity and importance of local preachers was being felt by other Churches. The Congregationalists, the Baptists, and the Church of England are now employing their lay agents. It is true that in our cities and large towns they have but little to do; but how is it with large circuits like Louth, extending nearly a dozen miles each way? Some of our brethren grow old. It has been said, "Local preachers live longer than other men." However that may be, we are trying to smoothe the pathway to the grave of such as are aged, by giving them a small weekly allowance, and for what we give them we are dependent on the free-will offerings of the Christian public. For this purpose the present and similar meetings are held.

Rev. J. Willis said, it was the first time he had ever enjoyed the privilege

of being present at a meeting of this kind. From the commencement of the Association he had always felt a deep interest in it. The spirit of Christian union was increasing, and this was the right thing to promote it. The great business of a Methodist preacher was to save souls. He hoped we should never aspire to anything which should be considered above that, and that we should take care we did not sink below it. He was once a local preacher himself, and had now some pleasing recollections of those days. He had sometimes thought local preachers were a little too severe with each other in their quarterly meetings. Still it was necessary to maintain their dignity.

Brother G. J. Williamson said: What shall a poor fisherman do that comes after those who have preceded him? He greatly interested the meeting by giving a number of anecdotes, which we forbear to give in this paper, as they will serve to interest future meetings elsewhere.

The collection was then made.

A vote of thanks to the ladies who presided at the tea-tables, and to the Chairman, brought the meeting to a close.

One honorary member was added to the list we had before, and three new benefit members.

Net proceeds of meeting, £24.

HULL BRANCH.

THE annual tea and public-meeting for this branch, was held in the George Yard School-room on Tuesday, March 10th. Although we had not so many to tea as we expected, we had a fair gathering, especially as the night was not very favourable.

We had some of the right kind of material for us. There were more local preachers present than formerly, and we now and then add one or two to the Association; also a few honorary members.

The meeting was a good one. Rev. H. W. Williams, chairman of the District, Rev. David Barley, and Rev. J. S. Workman were among our speakers, and spoke very highly of the Association, and the men whose claims it sustains.

Brethren Waddington, Brocklesby, and Heak also spoke of the advantages that would accrue to the local preachers if they would join.

The secretary read an abstract of the General Report, and also the Report and Treasurer's account of the branch, which was highly satisfactory.

Letters of regret on account of absence were read from Rev. T. Natrass, Ald. Dowsing and H. Briggs, Esq., who had promised again to take the chair. Having been for some time unwell, on the day of the meeting his medical adviser positively prohibited his being present. Mrs. Briggs felt a deep sympathy for the Association, expressing her regret that Mr. Briggs could not fulfil his promise. She also enclosed one guinea for the funds.

The place of Mr. Briggs was ably supplied by Thos. Good, Esq., who was at the head of the Poll in the School Board election, and had promised to be one of the speakers at our meeting.

We are happy to add the name of Thomas Good, Esq., to the list of honorary members.

J. M. MITCHELL, Secretary.

BRACKLEY CIRCUIT.

TINGEWICK.

MR. JOHN ROSE of Aylesbury paid his annual visit to the above village on the first Sabbath of April; he preached two useful and very encouraging sermons, and delivered a lecture on the Monday evening, being the ninth he has given in the same village in aid of this good and just cause. The subject of the lecture was "Moral Chemistry, or Modern Spirits Analysed;" it was a subject well suited for the times, and much approved of by the audience; the attendance at each service was good, and the collections exceeded the former year. The lecture was enlivened as usual by select pieces of sacred music.

DERBY.

Derby, March 7th, 1874.

MR. SECRETARY,—Yesterday our old and esteemed friend, Mr. T. Shepherd,

of Sutton Bonnington (aged eighty-two in June), preached the annual sermons, when collections were made for the "Local Preachers' Mutual-Aid Association," amounting to £7 12s. 6d., which I have pleasure in handing you.

You will no doubt recollect that last year was the first attempt of the kind.

I am, Mr. Secretary, yours sincerely,
CHAS. DOOLEY.

GENERAL COMMITTEE.

THE monthly meeting was held at the residence of the Treasurer, the Vale, King's Road, Chelsea, on Monday, 11th May, 1874.

Present: Brothers Jameson (chair), Carter, Wade, Sims, Coman, Bowron, Williamson, Harding, Cuthbertson, and Chamberlain.

Brother Harding offered prayer.

The minutes were read and confirmed.

The report showed in the month 28 new members, 3 deaths, 63 sick, and 113 annuitants. The balance in hand was good.

Brother Durlay's place at the meeting was vacant, he having been called to mourn the death of his wife. The Secretary was requested to write our brother a letter of condolence.

The Treasurer and Honorary Secretary were appointed to audit the Schedules from branches, on Tuesday, 19th inst.

Brother S. S. of L. applied for help, he is 70 years old has been a leader 50 years, a local preacher 31 years, by occupation a farm labourer, earning now about five shillings a week only; his wife is dead. Has had 17 children, 5 of whom died young, has many grandchildren without father or mother. Reckons he has walked in God's cause upwards of 40,000 miles, including his walks to public worship, as well as his preaching journeys. Four shillings weekly were voted to him.

Brother G. C. of D. aged 62, a preacher 36 years also applied, his wife is living, also two children, neither of them able to help him. He is by trade a tailor, but can only

earn an average of six shillings a week; has no other income. He has been afflicted with nervous debility for six years. His local Secretary says that preaching has been his ruling passion, and that his claims are strong on account of his great services.

Three shillings were voted to the brother.

A brother aged 70, wished to join; his entrance fee was fixed at ten guineas.

Another, aged 58, applied; his entrance fee was fixed at three guineas.

Brother S. of F. aged 85, wrote to say that he had been promoted to an Almshouse and so was better off: he thought he could do with a shilling less per week. The committee declined to allow this, as the aged brother must need comfort at his time of life.

The Honorary Secretary reported that he had waited upon the Solicitor to the Executors of the late Mrs. English, who objected to pay us the legacy of £100. The solicitor showed that there was no personalty out of which such legacies could be paid.

The following nominations were received for the General Committee:

Brothers J. Paine, Finmere Warren, Bucks: G. Tidmarsh, Putney; Laycock, Keighley; Dixon, Louth; Allen, M.P., Newcastle-under-Lyne; J. B. Allen, Norwich.

Brothers Cuthbertson and Chamberlain were appointed to confer with the Local Preachers' Association, of Manchester, with a view to their union with us.

The Officers were appointed as a sub-committee, to act with the Manchester friends for the settlement of any matter required in connection with the Annual Meeting.

Brother Williamson reported that he had been to Grimsby to prepare the way for the holding of a public meeting there, and had been well received.

Brother Cuthbertson closed the meeting with prayer.

The next meeting will be held in Grosvenor Street Chapel, Chorlton-on-Medlock, Manchester, Saturday, 6th June. Tea at five, meeting at half-past five p.m.

Obituary.

DIED on May 7th, 1874, Mary, wife of Brother Richard Durley, of Whitchurch, Aylesbury, aged 75. She had been an honorary member of our Association for many years, and was held in high esteem by all who knew her. She lived long, and died happy.

BROTHER WILLIAM GREENWOOD departed this life on March 30th, aged 82; he had been married 56 years. He has left a widow 80 years old. He was an acceptable local preacher for 50 years. His eyesight failed him much the last 15 years of his life, but he was so well versed in the Scriptures, and in Wesley's Hymns, that he could read and give out the hymn with accuracy. His earnestness in the pulpit was remarkable, and the congregations were much blessed. He was a tall man, and well prepared to walk long journeys to his appointments; he preached in eight different circuits, so that thousands of people heard him. He fought under Wellington at Waterloo and was wounded there, but soon recovered; he came home and was married, and followed his employment as a hand loom weaver; he had seven sons, five still live, the oldest went to heaven as he said, some years ago, the youngest went triumphantly to heaven a little over twelve months since. When his children were young the times were hard, and his preaching coat was often threadbare; but Providence helped him in a wonderful manner. He would refer to these days with gratitude to Almighty God for his boundless goodness. He was a man of strong faith; you would never find him doubting. His head was clear, and his confidence strong in the Lord; hence his heart was happy: he was conscious to the last moment, and quietly dropping the harness, received the crown. W. G.

DIED at Lincoln, April 5th, Richard Clay, in his 74th year. Deceased received his first ticket from Daniel Isaac, then one of the ministers in the Lincoln circuit, on Christmas Day 1815. At a very early age, he was

placed on the local preachers' plan. His willing labours were well known and highly esteemed in his own and the neighbouring circuits. His earnest appeals to the unregenerate; his vivid portrayal of the Christ of the cross to the mourning spirit, never failed to fix the attention and move the minds of his hearers. For more than half a century, his character, untarnished by any moral blot commanded the respect of a large body in various religious societies. Life's last storm was short and severe, but his shelter was provided, his work was done, and he waited with his loins girt, and his lamp burning for the Bridegroom's salutation. Two days before his death a cloud overshadowed expiring nature, but at the brightness of the Eternal presence, the cloud was removed and all was light. Like the stricken warrior in the hour of victory, he laid down his armour in triumph. R. J. T.

DEATHS.

April 9, 1874. Samuel Bastard, Holt Branch, aged 77 years. His end was peaceful and happy. A few days previous to his departure, he said,

"Our conflicts here will soon be past," &c. and from that time there appeared to be

"Not a cloud to arise
To darken the skies,
Or hide for one moment
His Lord from his eyes."

He had been a local preacher more than fifty years; on the annuitant fund 129 weeks; and had received £26. Claim £4.

April 26, 1874. Mrs. Davies, Pontypool Branch, aged 66 years. She died happy in the Lord. Claim £3.

April 28, 1874. Thos. Lloyd, Hincley Branch, aged 87 years. He died calmly trusting in Jesus. He had been on the annuitant list 22 years, and had received £236. Claim £2.

May 7, 1874, aged 74 years, Mary, the beloved wife of Bro. R. Durley, Whitchurch, Aylesbury Branch, an hon. member and an ex-president of the Association. For many years they had been companions in travel, sharing each other's joys and sorrows. Now they are parted for a time, but in a little while, they shall "meet at Jesus's feet, and never, never, never part again."

CASH RECEIVED BY THE GENERAL TREASURER TO MAY 16th, 1874.

	Free Sub- scriptions.	Benefit Members.
<i>Downham</i> —Mr. J. L. Bennett, hm. qly. 5s 3d; Mr. Jas. Scott, hm. £1 1s; Mr. W. Bennett, hm. £1 1s ...	2 7 3	3 18 0
<i>Garstang</i> ...		1 7 0
<i>Shipley</i> —Collected by Bro. Dawson: Rev. J. Stephenson, 5s; Rev. E. Jackson, 5s; Rev. H. Hughes, 2s. 6d; G. Hargreaves, Esq., 10s; Miss Clapham, 1s; Mr. W. Dawson, 2s 6d; Mr. G. Bishop, 2s 6d; Mr. S. Ackroyd, 1s; B. Crabtree, Esq., 5s; Mr. J. Jackson, 1s; Mr. J. Stephenson, 2s 6d; Mr. J. Oliver, 1s; Mr. J. Wooler, 1s; Mr. J. Exley, 2s; Mr. W. Exley, 2s 6d; Mrs. Cockshott, 2s 6d: Collected by Bro. Sanctuary—J. Gaskill, Esq., 10s; Mr. J. Crabtree, 1s; J. Denby, Esq., 2s 6d; Mr. G. Taylor, 2s 6d; Mr. B. Rycroft, 1s; Rev. W. Oldfield, 5s; Mr. C. E. Taylor, 1s; Mr. J. Bruce, 2s 6d; Mr. W. Ambler, 2s 6d ...	3 15 0	2 12 0
<i>Faversham</i> —Mr. Haycraft, hm. £1 1s ...	1 1 0	9 2 0
<i>Newark</i> ...		0 3 0
<i>Hayle</i> ...		0 6 0
<i>Marlborough</i> ...		0 18 0
<i>Leeds</i> ...		1 10 0
<i>Forest of Dean</i> ...		1 16 0
<i>Southwark & Lambeth</i> —Mr. Huggins, 12s; Mr. J. Nicholl, Redruth, 10s 6d, per D. Plant, Esq. ...	1 2 6	
<i>Cleckheaton</i> —G. Barrett, Esq., hm. £2; Miss Crowther, hm. £1 ...	3 0 0	2 0 0
<i>Chesterfield</i> ...		1 19 0
<i>Bromsgrove</i> —Miss A. Rogers, 5s; Miss J. Rowley, 2s 6d; Mr. F. Brooke, 2s; Collected by Bro. Banner, 4s ...	0 13 6	1 1 0
<i>Wisbeach</i> —Mr. W. Lane, hm. £1 1s ...	1 1 0	1 8 6
<i>Bayswater</i> —J. Metcalf, Esq., hm. £1 ...	1 0 0	
<i>Daventry</i> —Mrs. Reeve, 10s; Collected by ditto 12s ...	1 2 0	1 16 0
<i>Penzance</i> —N. B. Downing, Esq., hm. £1 1s; A. H. Michell, Esq., hc. 10s ...	1 11 0	0 15 0
<i>Folkestone</i> ...		0 15 0
<i>Aylesbury</i> ...		0 18 0
<i>St. Agnes</i> ...		1 12 6
<i>Newcastle-on-Tyne</i> ...		2 11 0
<i>Stroud</i> ...		0 3 0
<i>Lincoln</i> —A Friend at Thorpe, 10s; Mr. R. Duckering, qly. 2s 6d ...	0 12 6	0 18 0
<i>Newcastle-under-Lyne</i> —Bro. Smith (don.), 5s ...	0 5 0	3 9 0
<i>Diss</i> ...		1 1 0
<i>Cromford</i> ...		3 12 0
<i>Burnley</i> —Mrs. Howarth (Colne), 2 years, £1; Mr. H. Pickles (Colne), 2s 6d ...	1 2 6	0 15 0
<i>Hull</i> ...		4 12 6
<i>Howden</i> —T. G. Jaques, Esq., hm. £1 1s; R. J. Reynolds, Esq., hm. £1 1s; J. S. Petch, Esq., hm. £1 1s; J. S. Lockwood, Esq., hm. £1 1s; Mr. T. J. Turton, hm. £1 1s; Mr. W. Beard, hc. 10s 6d; Mr. E. Dawson, hc. 10s 6d; Mr. J. Lockwood, 5s ...	6 11 0	1 1 0
<i>Brigg</i> ...		0 12 0
<i>Brierley Hill</i> ...		1 10 0
<i>Longton</i> —Mr. W. Sargent, hm. £1 1s ...	1 1 0	
<i>Pontefract</i> —W. Nelstrop, Esq., hm. £5 5s; G. Stones, Esq., hm. £1 1s; J. Croysdale, Esq., hm. £1 1s; J. Hinchcliff, Esq., hm. £1 1s; Jos. Shillito, Esq., hc. 10s; T. N. Marr, Esq., hm. £1 1s; Jos. Nelstrop, Esq., hm. £2 2s; G. Drabbs, Esq., (don.) £1; A Friend (don.), £1; Small sums, 7s ...	14 8 0	2 8 0

	Free Sub- scriptions.	Benefit Members.
<i>Penrith</i> —Mrs. Palmer, hc. 12s 6d; Bro. T. Westmoreland, hm. £1	1 12 6	2 14 0
<i>Oxford</i>		3 9 0
<i>Lancaster</i>		3 7 0
<i>Isle of Wight</i>		0 15 0
<i>Sowerby Bridge</i>		0 12 0
<i>Louth</i> —J. Hay, Esq., hm. £1 1s; Mrs. Allenby, hc. 10s; Mr. Waite, hc. 10s; Mr. Simpson, qly. 3s; Mr. Morton, qly. 3s; Collected by a Poor Widow, £2 15s 7d; Annual Meeting, net £24	29 2 7	5 9 3
<i>Hinckley</i>		1 17 0
<i>Ashton-under-Lyne</i> —Mr. John Taylor, 4s 4d	0 4 4	1 10 0
<i>Rochester</i> —Mr. J. S. Elvey, hm. £1 1s; Mr. J. Edwards, hc. 10s; Collections, &c, Starr Hill, 18s 8d; Frinsbury, 19s 11d; Gillingham, 6s 5d; Ordnance Place, 5s 7½d; New Brompton, 15s 4½d; Lower Rainham, 5s 7d; Upper Rainham, 6s 2d; Tea and Meeting, £1 14s 10d, less exp. 5s; W. Moore, Esq., hm. £1 1s; Mrs. Moore, hm. £1 1s	9 0 7	1 7 0
<i>Bath</i> —Rev. Jas. Cheesewright, hc. 10s; Mr. Cox, 10s; Mr. Witham, hc. 10s; Mr. G. Green, hm. £1 ..	2 10 0	1 13 0
<i>Kington</i>		0 6 0
<i>Alton</i>		0 18 0
<i>Glossop</i> —Mr. J. Clayton, qly. 3s	0 3 0	0 6 0
<i>Alston</i> —Mr. T. Millican, hm. £1 1s	1 1 0	0 12 0
<i>Coventry</i>		1 10 0
<i>Monmouth</i>		0 18 0
<i>Runcorn</i> —T. Hazlehurst, Esq., 10s; Mr. J. Gregory, 2s 6d; Mr. J. Hughes, 2s 6d; Mr. J. O. Jackson, 5s; Mr. J. Lewis, 2s 6d; Mr. G. Marshall, 2s 6d; Mr. T. Norman, 2s 6d; Mr. T. Simester, 2s 6d; Mrs. E. Turner, 2s 6d; Mr. J. Williams, 2s 6d (per Bro. Leach)	1 15 0	0 15 0
<i>Preston</i>		2 5 0
<i>Easingwold</i> —H. Hawking, Esq., towards the Challenge, £10; Mr. Josh. Marshall (don.), 10s... ..	10 10 0	0 3 0
<i>Leeds</i> —Miss Greaves, 5s; Mr. Thos. Fentiman, 5s; Messrs. J. G. and T. Heaps, hc. 10s; C. Ellison, Esq., hc. 10s; Jno. Ibbitson, Esq., hc. 10s; W. Ibbitson, Esq., 10s; Thos. Ibbitson, Esq., hm. £1; Jno. Carr, Esq., hm. £1 1s; H. R. Marsden, Esq., Mayor of Leeds, hm. £1 1s; John Turton, Esq., hc. 10s	6 2 0	
<i>North and South Shields</i> —Mr. J. Green, hm. (two years) £2; J. Wood, Esq., hm. £1 1s, per Treasurer... ..	3 1 0	0 3 0
<i>Walsall</i> —J. Rushbrooke, Esq., hm. £1 1s; T. Lawley, Esq., hm. £1 1s... ..	2 2 0	1 10 0
<i>Huddersfield 1st</i> —W. Mallinson, Esq., hm. £1 1s; H. Pogson, Esq., hm. £1 1s; W. Lidster, Esq., hm. £1 1s; A. N. Kaye, Esq., hm. £1 1s; B. Hey, Esq., hc. 10s 6d; Messrs. Porrit and Co., 10s 6d; Mrs. Butterworth, hc. 10s 6d; Mr. C. Fitton, 5s; Mr. W. F. Bygott, 5s; Mr. T. Avison, 5s; Mr. W. McKittrick, 2s 6d; Mr. W. Armitage, 1s; Rev. M. H. Pogson, Methodist Episcopal Church, Kankakee City, Illinois, America, £1 1s	7 14 6	0 15 0
<i>Penny Preaching</i> by Bro. Pogson: Lindley, 12s 1d; Hinchliff-mill, 6s 6d; Lockwood, 8s; Sheepridge, 14s 8½d; Longwood, 12s 7½d; Mold Green, 10s 6d; Slaithwaite, 13s 2d; Raistrick, 10s; Elland, £1; Southowram, £1 9s 0d... ..	7 6 9½	
<i>Hackney</i> —Dr. Aldom, hm. £1 1s; A "Minister" who was disappointed in the verdict given against the Tichborne Claimant, 10s	1 11 0	
<i>Newbury</i> —Mr. H. Dolton, hm. £1 1s; Mr. Thos. Fidler, hm. £1 1s; M. E. A. Taylor, 3s	2 5 0	1 11 6
<i>Nottingham</i> —W. B. Carter, Esq., hm. £1 1s	1 1 0	2 0 6

	Free Sub- scriptions.	Benefit Members.
<i>Holmfirth</i> —A Friend (Holmfirth), per Rev. R. Davidson, M.A. (don.)	25 0 0	3 6 0
<i>Wath</i>		
<i>Leighton Buzzard</i> —Mr. G. Johnson, hm. £1 1s; Mr. F. Emery, hm. £1 1s; Mr. W. Branton, hm. £1 1s; Mr. R. Harris, hm. £1 1s; Rev. J. S. Rees, hc. 10s	4 14 0	
<i>Bristol</i> —R. M. S., Esq., for Poor Old Hundred, per Bro. Maynard, 8s; S. Budgett, Esq. (don) £5; Mrs. Coates, hm. £1; Mr. Underwood, hm. £1; Mr. Latham, 5s	7 13 0	3 0 0
<i>Brackley</i> —R. Carter, Esq., hm. (Buckingham) £5 5s; Lecture at Tingewick, by Bro. J. Rose, £1 8s 7d	6 13 7	4 4 0.
<i>York</i> —H. Creaser, Esq., hm. £1 1s; J. Hodgson, Esq., hc. 10s 6d; J. Illingworth, Esq., hm. £1 1s; W. Leak, Esq., hc. 10s 6d; H. B. Thorp, Esq., hm. £1 1s. Less expenses, 4s	3 19 0	3 2 0
<i>Tadcaster</i>		1 1 0
<i>Retford</i>		1 7 0
<i>Keighley</i> —J. Dinsdale, Esq., hm. qly. 5s 3d; A. Almond, Esq., hm. £1 1s; Mrs. C. Stephenson, hm. £1 1s; C. H. Wilkinson, Esq., hm. £1 1s	3 8 3	5 9 0
<i>Hinde Street</i> —Thos. Clarke, Esq. (Northwich) £1; Mr. Scott, 2s 6d; W. T. Eastman, Esq., hm. £1 1s; An Old Local Preacher, hm. £2; Collected by Mrs. Sims, £7 4s; An Old Local Preacher (The Challenger), £10	21 7 6	0 5 6
<i>Hungerford</i>		3 0 0
<i>Oundle</i>		1 7 0
<i>Workington</i>		1 19 0
<i>Newport Pagnell</i> —Mr. W. Grimes, hm. £1	1 0 0	4 10 0
<i>Huntingdon and St. Ives</i>		1 13 0
<i>Barnsley</i> —E. Lancaster, Esq., hm. £1 1s; Mr. W. Neatby, hm. £1 1s; Mr. Jas. Taylor, hm. £1 1s; Mr. J. Wade, hm. £1 1s... ..	4 4 0	3 4 0
<i>Cardiff</i> —Mr. W. T. Raper, hm. qly. 5s 3s; Mr. F. J. Beavan, hm. qly. 5s 3d; Mr. E. Beavan, hm. qly. 5s 3d; Mr. S. Sillifant, hm. 2 qrs. 10s 6d; Mr. T. Berwick, hm. 2 qrs. 10s 6d; Mr. R. Short, hm. 2 qrs. 10s 6d; Mr. W. Vivian, hm. £1 1s; Mr. H. Frazer, hm. 2 qrs. 10s 6d; Mr. T. A. Richards, hm. £2; Mr. J. Gibbs, hm. £1; Jno. Cory, Esq., hm. £1 1s	7 19 9	0 12 0
<i>Leamington</i> —Mrs. Edwards, hm. £1 1s... ..	1 1 0	0 3 0
<i>Windsor</i> —Thos. Chamberlain, Esq., hm. £1 1s; J. Milsom, Esq., hm. £1 1s; T. J. Fear, Esq., hm. £1 1s; do. towards the Challenge, £2 2s; J. Hewitt, Esq., hm. £1 1s; R. Walker, Esq., hm. £1 1s	7 7 0	0 12 0
<i>Bedford</i> —F. Howard, Esq., hm. £2 2s; Jno. Howard, Esq., hm. £1 1s; C. Day, Esq., 5s; L. B. Moore, Esq., hm. £1 1s; — Wardle, Esq., hm. £1 1s; Mrs. Liley, £1 1s; Mrs. Bonser, hm. £1 1s; Mrs. Sim, hc. 10s 6d	8 2 6	3 0 0
<i>Derby</i> —Friends at Brook Street, per Bro. Icough, 7s; Mr. Porter, 10s; Mr. G. Beswick, hm. £1 1s; Mr. Jas. Ratcliff, hm. £1 1s; Mr. Pickersgill, hm. £1 1s; Col-lections after Sermons by Bro. T. Shepherd, £7 12s 6d; Tea and Public Meeting at Beckett Street Chapel, £4	15 12 6	2 16 0
<i>Barnstaple</i>		0 15 0
<i>Croydon</i> —J. Wade, Esq., hm. £1 1s; Capt. Manning, hm. (Lewisham) per Bro. Wade, £1 1s	2 2 0	0 5 6
<i>Ripley</i> —J. W. Nuttall, Esq., hm. £1 1s; B. T. Chadburn, Esq., hm. £1 1s	2 2 0	8 15 0
<i>Stockton</i> —Penny Preaching by Mr. J. Parker, Middles-boro'	2 0 0	
<i>Southwark</i> —S. Broad, Esq., hm. £1; Mr. Coxon, hm. (two years) £2 2s; Messrs. Cowan and Son, hm. £1 1s; Mr. Cordrey, hm. £1 1s; Mr. Raxworthy, hm. £1 1s; Mr.		

	Free Sub- scriptions.	Benefit Members.
Wilkes, hm. £1 1s; Mrs. Taylor, 2s 6d; G. J. William- son, Esq., hm. £1 1s	8 9 6	1 16 0
<i>Normich</i> —Jas. Smith, Esq., hm. £1 1s, Per Bro. P. Parker; Mrs. Metcalf, 2s 6d; Thos. Jarrold, Esq., hm. £1. Col- lections at Calvert Street and New City Chapels (<i>net</i>), £11 8s 6d	13 12 0	2 8 0
<i>Oldham</i> —Mrs. R. H. Hilton, hm. £1 1s... ..	1 1 0	2 6 6
<i>Frome</i>		1 1 0
<i>Kingswood</i> —W. Butler, Esq., hm. £1 1s; Mrs. W. Butler, hm. £1 1s; J. Somerville, Esq., hm. £1; W. Stone, Esq., hm. £1; E. Williams, Esq., hm. £1; United Methodist Free Churches collections: Zion, £2 18s; Tower, £1 4s 6d; Redfield, £1; St. George, £1 10s 1d; Staple Hill, £1 1s 10; Soundwell, 12s; Crews Hole, 18s; Fishponds, £1; Longwell's Green, 10s; Bitton, 8s 8d; Clay Hill, 6s 1s; Cock Road, 6s. 6d; White's Hill, 8s 4d; Parkfield, 4s	17 10 0	
<i>Manchester</i> —R. Haworth, Esq., hm. £1 1s; J. Watson, Esq., hm. £1 1s; Ellis Lever, Esq., hm. £1 1s; J. Con- stantine, Esq., hm. £1; Mr. C. Boswick, hc. 10s 6d; Mr. Holgate, hc. 10s; Mr. R. Lomas, hc. 10s; Mr. Jas. Dawes, hc. 10s; Mr. Jno. Barnes, 5s; Mr. Duncan, 5s; Mr. G. Grundy, 5s; Mr. Jon. Moss, 5s; Mr. Jas. Moss, 5s; Mr. D. Mayor, 5s; Mr. S. Staton, 5s; Mr. C. W. May, 5s; Mr. Jno. Webb, 2s. 6d.	8 6 0	
<i>Sheffield</i> .—Col. by Mrs. J. Unwin—Mr. A. Brooks, 5s; Mr. E. Birks, 5s; Jno. Unwin, Esq., hm. £1 1s; Ald. J. Tasker, hm. £1 1s; Mrs. Unwin, hm. £1 1s; Mr. H. Wilson, hc. 10s. Col. by Miss E. Sharman :—A. Sharman, Esq., hm. £1 1s; Mrs. A. Sharman, hm. £1 1s; In memory of the late Jno. Sharman, Esq., hm. £1 1s; Mrs. Jno. Sharman, hm. £1 1s; G. W. Travis, Esq., hm. £1 1s; Mrs. G. W. Travis, hm. £1 1s; C. Wardlow, Esq., hm. £1 1s; S. Wardlow, Esq. hm. £1 1s; W. B. Sellers, Esq., hm. £1 1s; G. W. Sharman, Esq. hm. £1 1s; J. H. Sharman, Esq., hm. £1 1s; J. Wragg, Esq., hm. £1 1s; W. Gallimon, Esq., hm. £1 1s; Mrs. Gallimon, hm. £1 1s; Mr. and Mrs. Ford, hc. 10s 6d; Mr. A. Sharman, hc. 10s 6d; Mr. J. Aizlewood, hc. 10s; a Friend, 10s; Mr. Jos. Chap- man, hc. 10s; Mr. Thos. Garfitt, hc. 10s; Mr. G. S. Lee, hc. 10s; Mr. H. Allcard, hc. 10s; Councillor Knott, hc. 10s; Mr. G. Binns, Jun., hc. 10s; Mr. W. Batt, hc. 10s; Mr. D. Chapman, hc. 10s; Mr. Jabez Sharman, 5s; Mr. G. Wilkinson, 5s; Mr. R. Wheen, 5s; Mr. Thos. Roberts, 5s; Mr. J. Walton, 5s; Mr. G. Travis, 5s; Mr. E. Knott, 5s; Mr. Peace, 5s; Mr. Jas. Starr, 2s 6d; Mr. G. Wood- head, 2s 6d; Mr. J. Clarke, 2s 6d; Mrs. Atkinson, 2s 6d; do., for 1873, 2s 6d; Mr. Geo. Ibberson, 2s 6d; small sums, 8s. Col. by Mr. Jno. Webster :—B. Freeborough, Esq., hm. £1 1s; Mrs. Cocking, hc. 10s. 6d; Mr. Ellis, hc. 10s 6d; Mrs. Webster, hc. 10s.—Jno. Richardson, Esq., hm. £1 1s; Mrs. Richardson, hm. £1 1s; G. H. Hovey, Esq., hm. £1 1s; S. H. Burrows, Esq.; hm. £1 1s; C. H. Camm, Esq., hc. 10s 6d.	35 7 6	
<i>Chelsea</i> —Thos. Cuthbertson, Esq., hm. £1 1s; S. Belham, Esq., hm. £1 1s; J. R. Cuthbertson, Esq., hc. 10s 6d; J. Panther, Esq., hm. £1 1s; R. F. Burrow, Esq., hm. £2 2s,	4 15 6	1 4 0
	£ 340 0 1½	155 17 3

Original Essays.

DEAN ALFORD AND THOMAS JACKSON, AND THEIR MEMOIRS.—No. VII.

MR. JACKSON having become acquainted with the celebrated musician, Charles Wesley, proffered to purchase the manuscripts of his father, and the papers of the Wesley family. He had not the means of himself paying for them; nor would the Book Steward venture to advance the money; but a friend in need was found in Mr. Buttress, who lent the amount required; and the Conference approved, and gladly accepted the bargain. "Thus a copyright was secured in the supplement to the Wesleyan Hymn-Book; and materials were obtained for a Life of Charles Wesley, the Poet of Methodism; along with an invaluable treasure of devotional poetry," lately published by the Book-Room.

The illness of his daughter in the early part of 1830, added much to his anxiety. It pleased God, however, to restore her health; and she afterwards "became the wife of a French Protestant Clergyman, and the healthy mother of five healthy children." The Clergyman was a descendant of "an ancient Huguenot family, the elder members of which held and professed the truth in times of bloody persecution." This union led to the residence of Mr. Jackson's daughter, first at Lille, and afterwards at the capital of Belgium, Brussels; and gave occasion to his visiting her in both places. This afforded opportunities for observing the manners of the French and the Belgians, and of witnessing Roman Catholic worship. The latter he soon found to be mainly the worship of the Virgin Mary, the adoration of the consecrated wafer, and abject subjection of the people to the priesthood. Of these functionaries he remarks:—"The generality of the priests, both in France and Belgium, appeared to me a vulgar race of men, spitting upon the ground when engaged in public worship, and walking with long strides and indecent haste when heading funeral processions along the streets."

At the conference of 1830, Mr. Jackson having served the usual editorial term of six years, was re-appointed for the like term. His services had proved so efficient in that post, that the rule on the subject was modified to meet the case; and he resumed his position as Editor. His seat, however, was not altogether soft and comfortable as a cushion of feathers. To please everybody was an impossibility; and occasionally he had to endure "hostile criticism." The most severe of all that befell him in this way, was in 1832. The "Catholic Relief Bill" had become law; and the Government was anxious to give as good an education to the Irish people as might be practicable. To be of any value it must be religious; but then as now, that was the great difficulty. Conscience must be respected, in the case of the Romanist as well as the Protestant.

The principle adopted was, "that the state would supply secular instruction, and the different religious bodies should themselves supply the religious element, according to their several creeds, a due proportion of time being allowed for the purpose. The entire Bible was not to be used in the schools; but a selection was to be made from the sacred books, such as the representatives of both parties would approve." What could be more equitable and pacific than such an arrangement? And yet the conflict of opinion upon the point was strong. Some brief notices of the matter from Mr. Watson's pen appeared in the magazine; "not in a controversial spirit, but showing how it might be turned to great practical account."

A great outcry was raised against this plan of Irish education. "It was represented as a profane attempt to mutilate the Holy Scriptures; as an unwarrantable homage paid to the man of sin, the son of perdition," &c. Many of the Protestant Clergy of Ireland refused to identify themselves with it: the Methodists in Ireland cherished the same feeling; and so did many Methodists in England." In the Book Committee held prior to the next Conference, the opinion expressed in the Magazine upon the Irish educational scheme, "was denounced in the strongest terms, as a violation of one of the most important principles of the Protestant Reformation,—the paramount authority of Holy Scripture;" and the Editor was branded as having betrayed the trust confided to him. In the censures pronounced on the occasion, "Mr. Bunting took the lead, and the severest things that were uttered fell from his lips." Thus beset, Mr. Jackson, when the Conference assembled, tendered his resignation. No other course was open to him, that we can see. This brought the whole case before the Conference. Both sides were heard; and the issue was, a vote of cordial thanks "for his faithful and valuable services;" and an earnest and affectionate request for their continuance;—no one opposing. The fact was, that he was the right man for the place, and understood the matter under discussion better than did some of his seniors. Yet it must be admitted that he showed himself more than sufficiently sensitive, considering that no vote of censure had been adopted. He had been wounded with words—not deeds. Nevertheless, considering from whom the severest of the words came, he could not help feeling them keenly. It is strongly confirmatory of the soundness of his judgment at the time, that "after the lapse of twenty-eight years, the Methodist Conference in Ireland declared its acceptance of the Government plan of Education, and the Societies cordially availed themselves of it."

In the Spring of 1834, Mr. Jackson published the *Memoirs of Richard Watson*; a work which it had been his task to prepare from "scanty materials," of which he made the best use he could. In this year he had to endure another attack as Editor of the connexional *Magazine*, for warning its readers against the agitation then in progress against the connection of the Episcopal Protestant Church with the State. A speech in

Conference in defence of himself, gave so much satisfaction, that his brethren requested him to give it to the public through the press. He issued a pamphlet, therefore, embodying the *substance* of the speech; but somewhat modified, "adapting it to the state of public feeling which then prevailed."

"The twelve months which followed the Conference of 1834, was a season of sore trial to the Methodist Connexion." The Conference had resolved to establish a *Theological Institution* for the training of young men for the Itinerant Ministry. The societies dreaded the substitution of a man-made ministry for a God-made ministry; and many office-bearers and others were jealous of the project as designed for the more effectual inculcation of despotic principles of church-government upon the ministerial probationers, as much as for their mental improvement; and that the result might be to puff them up with pride and consequence, rather than to clothe them with humility. Under such apprehensions, many of the local officers and people declared themselves against the project. The Conference, countenanced by some leading laymen, persisted. Agitation arose, spread widely, and became strong; and, after a time, issued in the expulsion of Dr. Warren, followed by a suit in Chancery, and the secession of many thousand members and office-bearers, that formed themselves into a new association of churches, and became an active and useful religious body. Mr. Jackson gives a somewhat long, but *ex-parte* statement of these events, betraying the feelings of a man that had fully committed himself to the opposed party.

The Conference transactions of 1835 are but briefly noticed by Mr. Jackson; and as we are not able so to speak of them as to conduce to peace and love, we refrain from expressing our opinions thereon here.

In the midst of these troubles, Mr. Jackson's incessant attention was required in conducting through the press a complete edition of the works of Richard Watson, one of the most richly-endowed authors that Methodism has ever produced. A re-issue of three of John Goodwin's Theological Works, also occupied the Editor during the year. This service was much appreciated. His third appointment as Editor was at the Conference of 1836. At that Conference also, held for the first time at Birmingham, the admission of preachers into full connexion, by a regular ordination service and imposition of hands, was adopted. Mr. Cubitt was appointed, at the same Conference, as Mr. Jackson's assistant in editorial work. To him was assigned the general editorship of the *Youth's Instructor*; and he "furnished original articles for the *Magazine*." When *Watson's Works* were got through the press, the Editor compiled a small collection of tracts under the title of "The Christian Armed against Infidelity;" and then addressed himself to the "Lives of Early Methodist Preachers," which he published in three duodecimo volumes.

His next literary undertaking was a "Library of Christian Biography," in twelve small volumes, abridged from larger works of considerable in-

terest and value, and some of them scarce. Many other minor productions of his pen are mentioned.

The Conference of 1838 was held in Bristol, where the highest honour and most guarded trust of the connexion was conferred upon its Editor. He had well earned the distinction ; and, whatever else may be said of him, he knew how to be faithful to the trust. He confesses that he "never had an aptitude for business, and especially for public business." But the men who placed him in the chair, were sure to sustain him in it, and to render any aid he might require in the discharge of its duties. This he knew ; and he submitted to authority in becoming the depository of authority. Our readers will like to see what he says about the Presidency and its attributes.

"There is one peculiarity in the character of the Methodist Preachers, which I have heard remarked upon in conversation, but never saw specified in print. Nothing can surpass the brotherly confidence and the freedom of speech in which they are accustomed to indulge in their general intercourse with each other ; but no sooner is one of them placed in the Presidential chair, than he becomes an object of profound respect. Men who had hitherto lived in habits of familiarity with me, and who would have said anything to me in the freedom of private friendship, now addressed me in a subdued tone of voice, and with an air of respectful deference. The reason is, that the President is regarded as the embodiment of the Conference ; and the Conference is the governing power to which every Preacher is amenable. I have seen men of lofty spirit and bearing, when the discipline of the Conference has been brought to bear upon them, and they have felt themselves to be in the wrong, weep like children. It is the *righteous* character of the Conference that produces this effect, making delinquents quail before it. This is its true power ; and while its righteousness remains, the effect will continue. To a right-minded Methodist Preacher a censure from the chair of the Conference is more dreaded than any amount of bodily pain, or the infliction of a civil penalty."

At this Conference preparation was made "for the celebration of the Centenary of Methodism ;" and the President "was directed to call a meeting of ministers and laymen, from all parts of the kingdom, in Manchester, as soon as convenient, that by their counsels the most appropriate manner of conducting it might be determined." He was also "requested to prepare, with as little delay as possible, a volume on the subject of the Centenary." In addition to this, and all other labour, he was required to preach the Centenary Sermon at the next Conference. He remonstrated against the imposition of that task, in addition to all the rest ; but it was of no avail : as President, he *must* do it ; and, as we shall see, he *did* it. More was imposed upon him than could be done by ordinary men ; but Mr. Benj. B. Waddy, then a young man, newly ordained, was assigned to him as a helper during the year of his Presidency ; and thus relieved of much circuit work, he succeeded in getting through the rest. Editorial

work, however, for the time, was mostly left to the sub-editor, assisted by Mr. John Farrar.

During the autumn, Mr. Jackson visited his parents, at his native village, Sancton. They were now upwards of eighty years of age, and it was a sacred delight to the son to give joy to the patriarchal pair, by visiting them in the year of his Presidency, as he had been in the habit of doing once a year. He "thought it would gratify them to see one of their sons,—once a wayward lad, who had tried their patience and filled them with anxiety,—invested with the highest honours that the Methodist Conference has the power to confer." His thought was natural and correct. Gratified the venerable pair were; but, he also thought, so far as he saw, "not elated." If touched with that emotion himself, when contrasting the circumstances of his boyhood with his present position, it was not very culpable. Whatever he felt in that respect, was counterbalanced "by a deep sense of responsibility, both to God and man." His honours did not prevent his sighing for his own "quiet study, there to resume the use of pen and books."

Taking leave of his parents, and of the home and scenes of his childhood, he went into the Keighley Circuit, to open a chapel at Oakworth. The weather proved unpropitious; the population of the place and immediate neighbourhood was small; people were at their work; neither chapel nor congregation was large. Dinner for strangers was provided in a warehouse. After dinner the announcement was made, "that the collection of that morning"—the first of six—"amounted to the sum of One hundred and twenty-eight pounds."

Adverting to the Centenary Meeting held at Manchester, Mr. Jackson informs his readers that "a princely style of giving was there adopted; the example being set by the late Mrs. Bealey, who had been left a widow in comparatively early life, with several young children, and an extensive business; and who had been so blessed in the providence of God, that she proposed to give a thousand guineas, as an expression of thankfulness to her heavenly Benefactor." This meeting was held on Friday, October 25th, 1839.

In the course of the next few months the President visited many of the principal towns and cities of England, Scotland, and Ireland, accompanied by a band of eminent ministers and gentlemen, to assist in holding meetings for the same object as that held at Manchester. The enthusiasm of the societies was astonishing, and the amount of money raised was far in excess of what had been expected; being over £216,000.

In addition to all his travelling and speechifying, "the preparation of the Centenary Volume" made a large demand of time and work, and was published early in the year 1839. It obtained a large circulation in the British islands, and was translated into German by M. Kuntze, a Lutheran clergyman, and published at Berlin, in 1840. These numerous engagements were soon followed by the publication of a volume of "Expository

Discourses on various Scripture Facts and Characters," which seems to have been highly appreciated in some quarters; but of which the author observes:—"This work was well-intended, but was never popular; and was in greater demand in the general book-market than among the Methodist people; teaching me that whatever the Methodists thought of me otherwise, they had no high opinion of me as a writer of sermons: so I never obtruded upon the world another volume of the same kind."

(To be concluded in our next.)

LOCAL PREACHERS.

(FROM "THE UNITED METHODIST FREE CHURCHES' MAGAZINE.")

IN our last number we said a few words concerning the office and work of Local Preachers. We called attention to the fact, that a large proportion of our congregations were every Sunday ministered to, by those who during the week followed their secular calling. We believe this to be a wise arrangement; but whether it be considered wise or not, our financial necessities, as a Connexion, compel us to adopt it. Seeing this is so, all who desire the prosperity of the Connexion, ought to be interested in anything and everything, that will be helpful to the Local Preachers in the discharge of the duties devolving upon them. Whether we can say anything that will be helpful we know not; at any rate, we wish to say a few words, which will at least show our sympathy with them, in the work they are trying to do.

And first we wish to speak to you, brethren, concerning your work as Preachers. The office of a Preacher in a Christian country like ours must largely include that of a Teacher. You are called both to preach and teach. And in order to do this efficiently some amount of thoughtful preparation is necessary. It is an insult to go and preach to a congregation without having done the best our circumstances allow, to prepare ourselves for the work. We take it for granted that your sermons are prepared after as much reading, meditation, and prayer as you are enabled to give. And it is concerning this preparation that we now presume—with some diffidence—to give you a few words of counsel.

And first, let us say a word or two on *the choice of texts*. Matthew Henry says,—“Choose for your pulpit-subjects, the plainest truths, and endeavour to make them plainer.” This is good advice as far as it goes. But most preachers know how much precious time they have wasted by hunting through the Bible for a text. A preacher is appointed to preach at a certain place on a given day, but perhaps not until close upon the day, is he able to fix upon his text. He has then but little time for study, and consequently he goes into the pulpit only half prepared, and the wants of the people are only partially met. In order to avoid the loss of time in thus searching after texts, we would recommend that a boy's two-

penny copy-book be kept for the purpose of jotting down any passage of Scripture that may forcibly strike the mind as being suitable for a sermon. Each text we would insert at the top of the page, and underneath it we would jot down any pertinent thoughts which might be suggested to us in the general course of our reading or conversation. We would also put on this page, references to any anecdote, parable, proverb, passage of Scripture, poem or hymn, which might ultimately be worked up into the sermon. These memoranda we would make from time to time without any attempt at order or arrangement. They should be regarded simply as the bringing together of the bricks and mortar; and placing them in readiness for the architect when the time comes to build. The present Bishop of Carlisle calls a similar method to this, *putting the text to soak*. And depend upon it, the *well-soaked texts*, as a rule, make the best sermons. It is wonderful how familiar the subject becomes, how many new views suggest themselves, how many illustrations occur, how much matter is found gradually to accumulate. Of course, the same remark will apply to any *subject* or topic that impresses our mind as likely to make a useful sermon. We would write the title of the subject at the top of a page, and then any fact, incident, or illustration that we might meet with should be jotted down. Keeping a book for this purpose is better than making notes and memoranda on old envelopes and scraps of paper. By adopting this plan much valuable time spent in hunting for a text would be saved. Many useful thoughts would be preserved. There would be several sermons always in a state of growth; so that when we had to choose a text, we should have perhaps half-a-dozen, from which there would be no difficulty in making a selection. Having selected a text, the next step is to get a sharply-defined idea what we want to do with it. A preacher should say to himself,—What do I wish to accomplish by preaching a sermon from this text? It is not enough to say in answer to this question,—I want to do the people good. We must have a more definite conception than this, or there will be no unity in our discourse, and the want of unity is a fatal defect. The preacher should put down in his own mind what the *key-note* of his sermon should be; and all his thoughts and illustrations should harmonise with that. When practicable, it is well to give a title to the sermon—not to be announced to the people, but for the preacher's own guidance. This would tend to check his wanderings from Dan to Beersheba, calling attention to this on the right, and that on the left, but all to no purpose. "Many a wandering discourse one hears," says Archbishop Whately, "in which the preacher aims at nothing and hits it." And again he says,—“Some speakers resemble an exploring party in a newly-discovered island, they start in any direction, without aim or object.” All competent critics are unanimous concerning the great importance of unity in a discourse. “You must,” says M. Bautain, “adopt your centre or chief idea, and subordinate to this idea all the rest, in such a way as to constitute a sort of

organism, having head, organs, and limbs, by means of which the light radiates, just as in the human body the blood circulates to the extremities." He says again,—“A discourse without a parent idea is a stream without a fountain, a plant without a root, a body without a soul, empty phrases, sounds which beat the air, or a tinkling cymbal.” We are told by Neale in the preface to his *Mediæval Preaching*, that Bede, in common with the preachers of those times, always contented himself with making one impression in one sermon, and knowing that a congregation is capable of carrying away only one great idea at a time, dwelt upon the main subject of his discourse up to the very end. Bishop Stanley in one of his Ordination Addresses, says, “Let your sermon have a regular and connected beginning, middle, and ending. I state this, because I have often heard sermons, even from men of talent, sadly deficient in this respect, in which it was impossible to trace a regular connection; and it may be considered as a sure rule that something is wrong, when there is a difficulty, after hearing a sermon, to give an outline of its continuous arrangement in a few concise words.” Paley in one of his Charges, says, “Propose one point in one discourse and stick to it; a hearer never carries away more than one impression.” Perhaps this is carrying the principle somewhat too far, but it is not possible to exaggerate the importance of unity of impression. Hence Cecil was quite right in saying,—“It requires as much wisdom to know what is not to be put into a sermon as what is.” Bearing in mind then the great importance of definiteness of aim, we will suppose the preacher to have selected his text; he has carefully examined any notes that he may have made in relation to it; he has turned the subject over and over in his mind; and now he sits down to write a skeleton, or an outline, which is often a very difficult matter. When a good outline is prepared, the sermon is more than half done. Not a single step should be taken in the way of developing any thought until a satisfactory skeleton is prepared. Well has Whately said, that “The drawing out of such an outline will give a coherence to the composition, a due proportion of its several parts, and a clear and easy arrangement of them, such as can rarely be obtained, if one begins by completing one portion before thinking of the rest.” There are various ways of constructing outlines, examples of which will be found in most of the standard books on preaching; and it would be of great service to Local Preachers who are beginning their work, to make themselves familiar with these methods.

There is no one stereotyped plan for dividing a subject, and making a sermon. The most common method is for the preacher to try to get to the very core of his text, to unfold its meaning in a logical, orderly manner, and then work out such lines of thought as have been naturally suggested. But there are twenty ways of taking up subjects, and in many cases, to decide which is best, we should have to know the peculiarities of the preacher, and the character of the congregation. But

whatever the outline, there ought always to be unity, and definiteness of impression.

As a rule the divisions should be few. The great preachers of the seventeenth century are in this respect bad models. In one of Richard Baxter's sermons there are no less than 120 heads, principal and subordinate, besides a host of improvements.

Let us now suppose that the preacher knows what he wants to do with his text ; he sees clearly before him the goal at which he aims ; he has marked out in his plan the road along which he is to travel ; and is familiar with the leading objects he will have to pass. Shall he now go and preach from the outline thus prepared, or shall he sit down and fully elaborate the sermon on paper before he goes into the pulpit ? The answer to this question must depend upon circumstances. What would be best for one man would not be so for another. We judge that most Local Preachers will not write more than a full outline, and will depend upon the inspiration of the moment for clothing their thoughts in suitable language.

Circumstanced as most of them are, they have not time to elaborate thoughts on paper, and perhaps it is not desirable that they should do so. We believe that the balance of advantage lies strongly on the side of preaching from a fully-written-out skeleton for those whose time for preparation is limited.

But while Local Preachers must generally preach without very much written preparation, yet it will be well for them now and then to write out a sermon in full. "Writing makes an exact man," says Bacon. "The pen is the orator's best instructor," says Cicero. "Without this," says Quintilian, "public speaking becomes mere empty garrulousness." When a preacher has once acquired the art of fluent speaking, there is a great temptation to neglect needful preparation for the pulpit. Being able to fill up the time with words, he does not trouble himself much about thoughts, and the people soon get wearied with his vapid, wire-drawn generalities. Unless a preacher can put the truth before the people in some more striking and forcible lights than it is ordinarily presented to them in their own meditations, he fails in his mission ; and in order to do this he must think closely, and occasionally write out his thoughts. Other things being equal, the preacher who writes the most will preach the best.

(To be continued.)

Narrative.

A VISIT TO SALISBURY.

BEFORE starting, we had seen a neighbour go past our house, as if leaving his work ; and, on driving to the Railway Station, we overtook the same

man again, and, fearing he would be too late for the train, asked him to ride. On inquiry, we found that a letter had just called him to Leeds, to see a dying son. After having returned home, on seeing this person again, we asked: "Well N., how did you find your son?" "Found him dead, sir. I was not permitted to see him, as he had died of scarlet or some other fever, and on Monday I buried him." How different were our circumstances from this! What a contrast as to the objects of our journeys! How thankful we should be when "the lines fall to us in pleasant places!" On returning home, ours was the house of rejoicing; close by was the house of a fellow traveller—a house of grief.

On the way were some sad sights. One was on the boat on the Thames, and also in the railway carriage: mere boys were seen with pipes in their mouths. We gave up smoking many years ago: that fact has afforded us many happy reflections. Another sad sight was to be seen just over Waterloo Bridge, on the Southwark side. It was of two aged men in a state of drunkenness. The elder of the two was so much intoxicated that he must have fallen again and again had not the other held him up. Oh, drink! thou bane of the working man! Then, again, on reaching Basingstoke, there came blundering into the carriage another drunkard. With this man there was quite a commotion and confusion, through his foolish remarks, perverse conduct, and song singing. The publicans, who sell men drink till they become thus far drunk, ought, by the law, to be compelled to take care of their victims till they become sober.

We were met at the Salisbury station by our friend, the Rev. J. Dinsley, and kindly and hospitably entertained by Mr. and Mrs. Gregory, Junr., whose goodness we shall not soon forget. The Sabbath morning was wet, or we should, no doubt, have succeeded in enticing some of the zealous young friends into the streets, to hold a service in the open air. The Sabbath school connected with Milford Street Chapel is very large, and appears to be conducted in a most efficient manner. We regard Sabbath school work as being of the greatest importance; and such work will, in the future, become of more importance than ever. Nothing can supply the lack of a Sabbath school. Negligence as to the training of the rising race, must act disastrously to the interests of any Church. Of the services of the Sabbath day we have nothing to say, excepting that the day was commenced with a hearty prayer meeting before breakfast, when the vestry of the chapel was crowded; and we concluded the efforts of the day, in a very happy manner, in a second prayer meeting after the evening service. About sixty of us had been singing several verses of the latter part of the hymn commencing:

"God of all consolation, take," &c. ;

when, after having sung the last verse, our attention was especially called to the sentiment we had been singing: that we were *believing in the coming*

of our glorious Saviour ; hastening to that coming ; and even praying for it : and we then sung again, more heartily and happily still,

“ Then let us hasten to the day,
When all shall be brought home :
Come, O Redeemer, come away,
O Jesus, quickly come ! ”

On Monday morning, through the kindness of Brother Herring, a horse was supplied which took us safely to Stonehenge, of which we had so often read, and pictorial representations of which we had so often seen. Just as pictorial representations of mountains had failed to give us an adequate idea of what a mountain really is, so also with the pictorial representations of Stonehenge : an adequate idea of the real magnitude of the stones had not been conveyed to us, till we actually and really saw them. On leaving the public road we saw the stones, appearing at first sight as a clump of dwarf trees ; and, on approaching a little nearer, they became more manifest as the “ Stonehenge ” we had so often seen represented. The reader must fancy the remains of an outer circle of immense stones, then of smaller stones ; then another oval circle of enormous stones, and again another of smaller ones. Some lay as so many fallen giants : “ a single stone a ruin, like the monster carcase of Goliath.” One of the very tallest is leaning, and would probably fall but for the fact of its being supported by a smaller one. Many of the stones still form perfect trilithons of three stones placed together, like door-posts and a lintel. One of the transverse stones thus laid horizontally appeared to us to be about four feet square and five yards long, and would probably weigh between fifteen and twenty tons ; and yet the rude men who lived in olden times possessed sufficient mechanical knowledge to enable them not only to bring such heavy weights from quarries many miles distant to this spot, but also to place them in the manner in which several of them still stand ; some of them elevated to their position of from seventeen to twenty feet high. “ It has been long disputed among the learned, by what people and for what purpose these enormous stones were collected and arranged. The prevailing opinion among antiquarians is that Stonehenge owes its origin to the Druids ; and it has attracted much attention, as it is of great extent, and, in some respects, very different from other remains of the same general character. In a matter so obscure, little more than a conjecture of the truth as to its origin can be hoped for. It seems most likely that Stonehenge was erected by the Ancient Britons for solemn religious rites ; and, from the art displayed in its construction, it cannot have been much earlier than the time of the Roman conquest. In the vicinity of Stonehenge are the remains of what seems to have been an ancient race-course ; and, as in early times the public games were generally connected with religious celebrations, it is highly probable that this was in connection with the temple at Stonehenge.” From the fact of certain stones having been fixed to mark

the rising and setting of the sun on the longest and also on the shortest day, we may indulge the thought that the erection of the stones dates as far back as the early time when our forefathers had an idol for every day of the week, as they once evidently had, and worshipped the sun on the first day of the week, which is still with us called Sunday.*

On leaving this interesting and mysterious relic of antiquity, we thought we would have a few words with the first man we might happen to meet. He was a ploughman, whom we accosted by saying: "We came past a number of stones a little farther back: can you tell us what they mean? How did they come there?" With a significant smile the ploughman answered, "I dun no, sir. I'd think it 'ud puzzle enybuddy to know that. I've 'eerd say they come theur in one night; but that's a rum 'un, ain't it?" Whether he meant that the fact of the stones being there was strange, or whether he alluded to the report of their being brought and fixed in a single night, I had not sufficient time to ask him. Perhaps he alluded to both the strange fact and the legend also. Stonehenge had just receded from our view; but there it stood, and there it stands, and there it will stand; and whoever may go that way will find the ploughman's words true enough: *STONEHENGE is indeed "A RUM 'UN."*

On our returning to Salisbury, we just alighted at one of the villages to look into two or three of the cottages. Some of our readers will hardly believe that we found the rooms of three cottages into which we entered, and in which the labourers, with their families, live, destitute of any floor, except clay. We should think it must be injurious to the health of the mother and children of a family, thus to live constantly on a clay floor.

The city of Salisbury contains many objects of interest, which, through our time being limited, escaped particular notice. The Cathedral is a noble building, the erection of which lasted over a period of forty years. This period did not include the erection of the tower and spire, which were not built till afterwards. The spire is 404 feet high; equal to the height of the cross of St. Paul's, London. According to an old Latin epigram, there are in the entire building "as many windows as days in the year, as many pillars as hours, and as many gates as moons." Many of the monuments are interesting, and some more ancient than the building itself; having been transferred from the former cathedral at Old Sarum. St. Thomas's Church has in a conspicuous situation on the outer wall, south of the west door, Humphrey Reckham's monument to himself, carved,—Abraham offering Isaac, Jacob's dream, and the bargain about the striped and ringed cattle—"hys owne worke." That is what

[* The belief of most antiquarians is that Stonehenge is of Druidical origin, and that in it were celebrated the mysteries of Druidism. There is strong probability in the opinion that Druidism was imported from Phœnicia, and that it was essentially the worship of the sun, under the old Semitic name of Baal. The sun-stone mentioned by our brother affords considerable support to this opinion.—Eds.]

we are all doing ; *carving our own everlasting monument*. The banqueting Hall of John Halle, an eminent woolstapler in the reign of Henry VI. and Edward IV., and who was elected three times to serve in parliament, and was four times chosen Mayor, is still standing. Wilton new church, founded by the Right Honourable Sidney Herbert, ranks as one of the most magnificent and costly structures of the kind in the kingdom. Longford Castle is renowned for its paintings, and contains some of the choicest productions of the first masters.

Biography.

IN MEMORIAM.—J. B. SHARPLEY, ESQ.

ON Friday the 13th of March, 1874, a memorial tablet to the late J. B. Sharpley, Esq., was uncovered in the Free Methodist Chapel, Louth. The tablet is of white marble, on black enamel ground ; the following being carved on the sides and upper part, viz : two sprays of oak leaves with acorns, and crown and palm.

The following is the inscription :—

“ In memory of JOHN BOOTH SHARPLEY, Esq., born 12th of March, 1800, died 24th June, 1872, Guardian of the Poor, Justice of the Peace, Alderman, and thrice Mayor of the Borough. For fifty years he sustained with rare efficiency the offices of class leader, local preacher, and trustee in connection with the Free Methodist Churches of the Louth Circuit.

“ With a mind of great power, he combined earnest piety, Christian catholicity, and a large degree of public spirit, by which he rose to a position of unusual influence both in civil and religious society. Erected by public subscription.”

The above day was the one appointed for holding the circuit quarterly meeting ; and consequently was admirably suited for the occasion. Before the usual proceedings commenced, the covering was removed from the tablet ; and, in the name of the subscribers, it was formally presented by Mr. H. Boothby to the family of the lamented deceased.

Mr. Frederick Sharpley, who was deeply moved, responded most earnestly ; accepting the gift, as presented for his mother and family. He prayed that great spiritual prosperity might be the portion of the body with whom his late revered father had been for so many years identified.

The Rev E. D. C. Cornish, and Mr. Cooper of Ludborough, engaged in the devotional exercises. A tea was provided in the school-room in the afternoon, at which about two hundred sat down. In the evening a meeting was held, when several addresses were delivered with the view of improving the occasion. After a hymn had been sung, prayer was

offered. In the unavoidable absence of Alderman Johnson, Alderman C. G. Smith was called to the chair. In opening the proceedings he referred to the long intimacy which had existed between himself and the deceased, and to the energy which his departed friend ever manifested in the cause of civil and religious liberty.

Mr. Hurley, treasurer of the memorial fund, after giving his financial statement, proceeded to call attention to some of the characteristics of our departed friend, who "being dead, yet speaketh." "We no longer have the privilege of listening to his utterances; but we cannot have forgot all his good advice and wise counsels, nor the example he has left us; an example which, in so many respects, is worthy of our imitation.

"We are reminded by that tablet that he was Guardian of the Poor, Justice of the Peace, and thrice Mayor of this Borough. With reference to the first position, I heard one of his opponents speak of him in the most respectful manner, and intimate that he had materially aided in placing the Louth Board amongst the best conducted in the kingdom. In connection with his position as a magistrate, I think it is not too much to say, that no man in our locality has done more, if so much, as he, to raise the standard of morals in that department. He was indeed a 'terror to evil doers, and a praise to them that did well.' There is no question, either, but that he was the most prominent member of the Louth Corporation; and that he was unequalled in the influence for good which he exerted in connection with the affairs of the Borough. But that to which I am most anxious to call attention, is some features of his character as a member and officer of the Christian Church.

"We shall do well to remember how readily he bore his share of official burden. I am not aware that he even manifested undue anxiety for official position. He evidently was more anxious to *deserve* praise than to get it. But when, in the order of providence, he was called to office, he shrank not from it, but undertook and sustained it with an earnestness and assiduity worthy the cause he had so ardently espoused. We are reminded by that tablet, that for fifty years he sustained, with rare efficiency, the office of class leader, &c. Having had the privilege of being a member of his class for about thirty years, I can bear testimony to his efficiency as a Christian leader. He was very regular in his attendance. He was punctual to the minute. He very seldom, if ever, extended the meeting beyond the allotted hour. He was faithful, judicious, and very kind. When an effort was made some years ago, to separate us as a class, I remember well he very promptly gave out the following verse, which was very heartily sung:—

" 'Together let us sweetly live,
Together let us die;
And each a starry crown receive,
And reign above the sky.'

"Amid all the changes that took place at that critical period, I had

never to change my class ; a fact which, to my mind, under the circumstances, was a source of great consolation.

“ Permit me to add that, notwithstanding his numerous engagements, he very regularly attended the leaders’ weekly meeting, a duty which many of our leaders, it is to be regretted, regularly neglect. With reference to his pulpit ministrations, it is well known that they were not only interesting, but very profitable. His views of Gospel truth were so clear and comprehensive, and were enunciated with such earnestness, that, with his hearers, conviction was almost irresistible. For upwards of thirty years he was secretary to the preachers’ meeting, and rendered great service to the Churches by strict attention to its duties. During the year 1857, he was President of the Wesleyan Methodist Local Preachers’ Mutual-Aid Association, and rendered great service by his judicious advice.

“ He was a trustee of nearly all the chapels in the circuit—a proof that he did not shrink from his share of official burden. He was much encouraged in these matters by the evident indications that, in building this and the other chapels in the circuit, we were in the path of providence. Often have I heard him refer, with evident satisfaction, to the manner in which an opening presented itself for our securing the ground on which this chapel was built.

“ By regular attendance at the means of grace, both ordinary and special, he set an example which, I am sure, we shall do well ever to imitate. There were two things to which he attached great importance ; so much so, that he considered them essential to church and connexional prosperity. The first was well attended *Leaders’ Meetings* ; especially in our town churches. The other was the *officers* being *foremost* at the means of grace, both on week-days and Sundays.

“ There is no question but that, in civil and religious society, our esteemed friend exercised unusual influence ; and it is equally clear, as the tablet intimates, that it was the legitimate result of the constant cultivation of earnest piety, Christian catholicity, and a large degree of public spirit. Of course, his mental power and social position would give him a large degree of social influence ; but with reference to his moral influence, it evidently had its foundation in the early and complete consecration of himself to God : and it was sustained by much prayer, and a life of Christian consistency. He employed a large portion of his time in endeavouring to promote the public good ; and by his efforts, civil and religious liberty was largely promoted.

“ He has become another witness to the glorious truth, that the Christian race is to be run and that the prize is to be won : for he has run the race and has got the prize. Having been faithful unto death, he has received the victor’s crown, and has joined ‘ the general assembly and church of the firstborn which are written in heaven.’

“ O what are all our sufferings here,
If, Lord, Thou count us meet

With that enraptured host to' appear,
 And worship at Thy feet?
 Give joy or grief, give ease or pain,
 Take life or friends away;
 We come to find them all again
 In that eternal day.' "

After Mr. Hurley's address Mr. Porter said, "I have known Mr. Sharpley from a child. We used to attend prayer meetings which were held in different places in the town; many were the prayers which were offered up for us. We were also often taken by the hand and exhorted to give our hearts to God. Mr. S. began to meet in class in 1821; and I joined in 1822. From a boy he read much, making himself well acquainted especially with the word of God. He began to preach in 1822, or 1823. His first text was, 'God forbid that I should glory,' &c. It does not appear to be sixty years since I first knew Mr. Sharpley; but so it is. The fact teaches a very powerful lesson to us. The ills and trials of life will soon be over and we shall soon be with those who have gone before." Mr. Porter concluded his interesting speech by referring to many of the old worthies with whom he had been connected in Methodism for a lengthened period.

The Rev. J. Hirst gave an excellent address, most suitable for the occasion; recurring to the circumstances attending the demise of Mr. S.; and to the evidence he had left behind of a life well spent. In the same manner as we are instructed in Wren's tombstone in St. Paul's Cathedral; if we want his monument we must "look around." "Not," Mr. Hirst said, "on this material structure *merely*, but on the spiritual structure in church and circuit organisation."

Mr. Phillipson and Mr. Hay, of Preston, next in turn, addressed the meeting. The latter gentleman gave a most practical address, and concluded in a practical manner, by the promise of a subscription towards the memorial tablet.

The Rev. E. Cornish, in an interesting speech referred to the only occasion on which he had any intercourse with Mr. Sharpley. The impression which he (the speaker) carried away with him was, that Mr. S. was the possessor of an "intense and acute intelligence." His face lit up with enthusiasm, as he fought his battles o'er again. Much had been won by him in the way of political and politico-religious liberty; and if we could only utilise his influence, it would have great weight with the future generation. Some were designed by God to be leaders, and we needed rocks in the world on which others could rest. As a previous speaker had said, his epitaph was written all around us.

The Rev. J. Jordan thought that there had been a remarkable diversity in the previous speeches, considering that but one person was the main topic. We had cause for thankfulness to God for the men who had lived, as well as for those who are now living. Though he (the speaker) had not been personally acquainted with Mr. Sharpley, yet from what he

had heard he had been impressed with three facts, viz. :—that he was a sound Christian; that he had extraordinary mental ability; and great personal humility. The latter characteristic was exemplified in his desire that his tombstone should simply state “that he had served his generation by the will of God.”

The Rev. E. J. Travis, after giving a retrospect of the former speeches, said, he had enjoyed the former part of the meeting very much. The lamented gentleman whose tablet that day had been uncovered, was of the right kind of material. He was large-hearted, and lived for the general good. Eminence, he said, was not a gift; it was a thing to be attained. Alderman Mechi had said that he liked all classes of the community; yet he must say that he preferred the aristocracy; and the alderman's recipe for aristocracy was—“Excel.” Mr. Travis concluded by giving a most practical address to all, and especially to the young.

The meeting throughout, was of a most interesting character; and the frequent expression of approval with which each speaker's remarks were received, showed the interest felt by the audience in the object of the meeting.

Literary Notices.

Wesley's Hymn-Book. New Edition.
Published by Haddon, London.

It is very strange indeed that the Wesleyan Book Committee should have allowed some private speculators to steal a march upon them, and be down upon their property, before they had time to protect it. The trustees in whose names it had been registered, had all died off when Thomas Jackson had passed away. The book committee were under the impression, it seems, that all would be well until seven years beyond the death of Jackson. We think it was the *Times* which said “If you want to muddle a thing, hand it over to a committee.” Yet committees have to do with every thing. Woe be unto it, though, if there be not at least one planning, guiding, and watching mind. The Book Committee never had one, we think, equal to John Mason. He was a thorough business man. He found, we believe, the concern a chaos; and he not only reduced it to order, but made it increasingly productive. The hymn-book, from the first, has been a mine of wealth. It is true, the seceders compiled their own books; but the Methodist hymn-book

formed the basis. This was especially the case with the Methodist Association, the Reformers, and the Methodist Free Churches.

The compilers of the new book now before us, insert the old hymns just as they found them. They have not stopped, in their hurry, to correct any errors. For instance, “*peaceful*,” in the fourth line of hymn 298, is still retained, instead of the proper word, “*anxious*,” as written by C. Wesley. Our business is not just now to notice these matters; we may do that in another article. We have now to judge of the addition to the old hymns.

The additional hymns begin where the former book ends; viz., hymn 770; and extend to 1110, including anthems and chants. That there are a great number of popular hymns, and many really good ones, in this addition must be admitted. The compilers say in their preface; “This collection, which is the result of much time and labour cheerfully bestowed, is composed of many of the best and most popular hymns of the day.” They say further: “These hymns are published . . . to provide the means so long and earnestly desired, by which every Sunday scholar may possess a hymn-book for the services of

both school and sanctuary." We are called upon, therefore, to look upon this addition as a *Sunday School book*. Having ourselves had something to do in the preparation of a Sunday school hymn-book, we must say that the rule which governed us,—that is, to be plain and clear,—and that which appears to have governed these compilers, differ very widely indeed. Take the first of the added hymns (770), as a specimen. It is by no means clear.

"O worship the King, all glorious above!
O gratefully sing His power and His love,
Our Shield and Defender, the Ancient of
days,
Pavilioned in splendour, and girded with
praise."

In this verse, the King is said to be "girded with praise." In the next verse, it is said, "Whose robe is the light." Can our readers make out what the poet means when he sings:—

"His chariots of wrath the deep thunder-
clouds form,
And dark is His path on the wings of the
storm."

Several questions arise in our mind on these two lines. Are the thunder clouds chariots of *wrath*? Why should his path be *dark*? How can he have his path on the *wings* of the storm? What a failure is this, when compared with Old Sternhold and Hopkins:—

"And on the wings of mighty winds,
Came flying all abroad."

It is not usual, we believe, in a hymn, to change the person of the nominative. In the first two verses "*The King*" is spoken of in the third person, in the next four he is spoken to.

Pass we on to hymn 773. There we find "*high*" rhyming with "*joy*." Hymn 842, verse 3, line 6, song should be son. The chorus to hymn 844—

"For the Lion of Judah shall break every
chain,
And give us the victory again and again."

has always appeared to us one of the most senseless we ever listened to, especially when tacked on to a hymn, as in this case, which has nothing to do with breaking chains. There is another chorus, that to hymn 853, too

long for our taste. Hymn 879, last two lines; "*Feeble worship take.*" The hymn altogether is *feeble* indeed. 881, "Hark, the angel's song is singing." This is the first time in our recollection that we ever read of a "*song singing*." Another queer thing in the chorus of this same hymn we read: "Hark! the gates of heaven are bringing." "*Gates bringing!*" Strange messengers, these! While this page of the book is open before us, we would say, hymn 885 is to our taste. 933, "How sweet is the Bible." We have an unconquerable objection to calling every thing *sweet*, when such a quality cannot belong to it. It is true, our friends, the Jubilee singers, sang; "Swing low, *sweet* chariot."

The book is well got up: the printing, for type so small, is remarkably clear; and as for cheapness, nothing in the Methodist way, had been got out so cheap before: of course, the Conference Book Committee have come down too; so the public will reap the benefit. It is not to be supposed for a moment that, this book will take the place of the Conference Book. It ought not to do so. It is very defective in more respects than one. The Methodist Reformers issued a new edition of the Methodist hymn-book twenty years ago; and, for the first time prefixed to each hymn the name of the author. Since then, the New Connexion, the Primitives, the Bible Christians, the Free Gospel Churches, the Congregational Union have issued new editions; and, when ascertainable, have prefixed the name of the author to each hymn. This book has not the name of a single author, and it must be looked upon as twenty years behind the age.

No doubt the Methodist Book Committee have had plenty of advisers. We should suggest to them: "Make haste slowly." If we might proceed farther, we should say, You have, we presume, the records of the revisions of the hymn-book, from the first; and therefore, have every facility to get out a new book which shall be worthy of the connexion. The original reading should, in most cases, be restored. We have before us, Mr.

Wesley's original book, fourth edition, 1784; also 1797, and 1811, 1817, and 1830. There are some strong expressions which editors have been tempted to alter. Take hymn 132, modern book, last line: "Lord, I am damn'd, but thou hast died;" so it stands in the editions of 1784 and 1797; 1811 is altered to "Lord, I'm condemned, but thou hast died." 1817: "Lord, I am lost, but thou hast died." We must candidly confess, we don't like the original reading; and preachers very rarely give out that verse. In fact, is it true? A sinner may feel he is condemned; but that is a very different thing from being damned. In the revision for a new book, all these things should be carefully looked to.

As it respects the new hymn-book now under notice, and which has led to the above remarks, although there are several very valuable hymns in this book, which would now enrich any new compilation, yet we are so old-fashioned that, if it were put to us: "If you had to give up John Wesley's section, 'Believers Rejoicing,' in order to secure this new addition, what would you do?" we should say, "Let the new addition go; chants and all."

In the compilation of a hymn-book, classification is a very important matter. Few compilers have equalled John Wesley; and we think the authorities will do well to pause before they alter his arrangements.

This compilation does not exhibit much improvement in classification. Section VII. is "Life, Death, Judgment, Heaven." Why life should have been connected with death, we cannot see. In this section, the compilers have placed the hymns, the first lines of which we give below:—

Hymn.

979 Brightest and best of the sons of the morning.

980 Childhood's years are passing o'er us.

981 Jesus, tender Shepherd, hear me.

982 See the kind Shepherd, Jesus, stands.

983 Saviour, while my heart is tender.

984 Gentle Jesus, meek and mild.

988 If I come to Jesus.

989 To-day the Saviour calls. [of old,

991 I think, when I read that sweet story

992 Great Saviour, who didst condescend.

998 Saviour, like a shepherd lead us.

994 I want to be like Jesus.

These hymns should have been in Section II., "On the Person, Work, Sufferings, and Glory of Christ." The above are very suitable for children. If this addition to Wesley is intended for Sunday schools, it is very far, in our judgment, from being a suitable selection.

Phænomena of the Months.

JULY.

THE sun rises on the 1st at twelve minutes before four, and sets at eighteen minutes after eight; on the 15th it rises at two minutes after four, and sets at nine minutes after eight; and on the 31st it rises at twenty-four minutes after four and sets at thirteen minutes before eight. Thus we have sunlight for sixteen hours and a half on the first day, and for fifteen hours and twenty-three minutes on the last day.

The moon is new on the 13th, and full on the 29th. On the first Sunday it rises about half-past eleven at night; on the second Sunday it sets eleven minutes before the sun; on the third Sunday it sets at thirty-six minutes after ten at night; and on the fourth Sunday, it sets at thirty-one minutes after midnight, and is full on the following Wednesday.

Mercury is an evening star until the 18th, and a morning star at the end of the month. It sets one hour and ten minutes after the sun on the 3rd, and about half an hour before the sun on the 31st. It will be a morning star until September.

Venus is an evening star, and will remain so till the beginning of December. It sets on the 10th at six minutes before ten, and on the 31st at twelve minutes after nine. About the middle of the month it is near to Regulus in Leo.

Jupiter is an evening star, setting twenty-four minutes after eleven on the 1st and twenty-three minutes before ten on the 30th.

Saturn rises three minutes before ten at night on the 1st, eleven minutes before nine on the 17th, and eight minutes after eight on the 27th, being visible all night.

Mutual-Aid Association Reporter.

THE TWENTY-SIXTH ANNUAL MEETING

OF THE ASSOCIATION,

HELD IN GROSVENOR STREET WESLEYAN CHAPEL, MANCHESTER,
JUNE 8 & 9, 1874.

THE brethren assembled in Manchester in considerable numbers from various parts of the kingdom. About 110 had forwarded their names as representatives of their several localities. These were met by a fair sprinkling of brethren residing in the city, or in the busy towns around; but the hope of seeing a thousand local brethren together was not realised; and it would have been very difficult to know what to do with such an assemblage had it appeared in this proportion. Pleasant to the eye, and gladdening to the heart, doubtless it would have been; but the task of feeding and quartering such a regiment of the Redeemer's great army, would have puzzled our friends at Manchester not a little.

The arrangements made for the comfort of the representative brethren, were of the most complete and genial character. The remembrance of the hospitality of this metropolis of cotton, will long dwell in the hearts of our brethren.

There was but little ordinary business for the committee to transact; and it was done in good time: but the filling up of vacancies caused some anxiety and delay; chiefly in consequence of the public character of some of the absentees.

Eventually this work was done; and Sabbath morning shining a warm welcome upon the brethren, saw them proceed to their appointments as follows:—

Mission Hall, Grosvenor Street, 7 a.m., Robert Daws (President of the Association).

Grosvenor Street, C-on-M., 10.30, J. A. Harding; 5.30, John Unwin.

Great Ancoats Street, 5.30, A. J. N. Chamberlin.

Longsight, Stockport Road, 10.30, John Towne; 6.30, J. Milsom.

New Islington, Daniel Street, 10.30, N. A. Alderley; 6.0, John Clough.

Openshaw, Bradford Road, 10.30, John Webster.

Bradford, 10.30, A. Leach.

Beswick, 10.30, Joseph Walker.

Beswick, Ashton New Road, M. N. C., 10.30, John Butcher; 6.0, John Carter.

Hyde Road, 10.30, William Jameson.

Gorton, Cross Lane, 10.30, A. J. N. Chamberlin; 6.0, John Webster.

Higher Openshaw, 10.30, John Cooper; 6.0, Edward Walker.

Bradford, M. F. C. 10.30, William Bowron; 6.0, John Wade.

Beswick Street, M. F. C. 10.30, T. Bradford; 6.0, William Lane.

Oldham Street, 6.0, George Sims.

Wesley, Oldham Road, 10.30, George Brown.

Victoria, Cheetham Hill Road, 10.30, George Sims; 6.30, J. Towne.

Newton Heath, 10.30, G. J. Williamson.

Harpurhey, 10.30, Thomas Turtle.

Miles Plating, 10.30, John Leek; 6.0, G. J. Williamson.

Collyhurst, 6.0, John Perkins.

Irwell Street, Salford, 10.30, W. W. Pocock; 6.0, C. S. Madder.

Brunswick, Pendleton, 10.30, J. R.

Redman; 6.0, W. W. Pocock.

Swinton, 10.30, John Hinchcliffe.

Walkden, 6.0, ditto.

Eccles, 10.30, W. E. Vernon.

Barton-upon-Irwell, 6.0, ditto.

Gravel Lane, 6.0, J. R. Redman.

Sussex Street, Lower Broughton, 6.0, Thomas Cole.

Bedford Street, Broughton Road, 10.30, J. F. Salmon.

Cheetham Hill, 6.0, Joseph Harding.

Rydal Mount, 10.30, J. Milsom; 6.0, John Rose.

Blackley, 10.30, John Rose; 6.0, N. A. Alderley.

City Road, Cornbrook Park, 10.30, C. S. Madder; 6.30, Thos. Chamberlain.

Stretford, 10.30, W. Laycock; 6.0, ditto.

Urmston, 10.30, and 6, John F. Cooper.

Flixton, Green Lane, 2.30, John F. Cooper.

Great Jackson Street, Hulme, M. F. C., 6, G. Tidmarsh.

Greenhill Street, Greenheys, M. F. C., 10.30, W. Lane; 6.30, H. Wright.

Chapman Street, Hulme, M. F. C., 10.30, John Unwin; 6.0, Robert Daws.

Beswick, 6.0, John Andrews.

Gravel Lane Chapel, 10.30, John Carter.
 Bedford Street, 6, John Wade 2nd.
 Harpurhey, 6, A. Leach,
 Mission Hall, Grosvenor Street, 2.30,
 Conyers, Tidmarsh, and Codd; 6.30,
 Foster, and Turtle.
 Booth Street West, Oxford Road, 6.30,
 Amphill and Wardley.
 Worsley Street, Travis Street, London
 Road, 6.30, R. Marsden and John
 Leek.
 Elm Street, Oldham Road, 6.30, Brown,
 Boorman, and Walker.
 Camp Street, Deansgate, 6.30, William
 Smith and John Fisher.
 Livingston Street, Medlock Street,
 10.30, J. Wade, 2nd; 6.0, J. Burkitt
 and G. Codd.
 Dickens Street, Queen's Road, Roch-
 dale Road, 6.30, Mawer and John
 Hodgson.
 Regent Road, Salford, Wesleyan School,
 6.30, Oldham and Teale,
 Roger Street, Charter Street, 6.30,
 Glasscock.
 Upper Medlock Street, Co-operative
 Hall, 6.30, Conyers and George
 Barber.
 Tatton Street, Chester Road, 6.30, W.
 B. Berry.
Open Air Services.—
 Hyde Road, corner of Devonshire
 Street, 2.30, Bowron, Bevan, Ed.
 Walker, John Wade, R. Foster, J.
 Holt.
 Greenheys, Webster Street, and War-
 wick Street Junction, 2.30, H. Wright,
 George Barber, W. B. Berry, W. Lane.
 Irwell Street, Salford, 2.0, White, Green,
 Perkins, Boorman, Eadson, Hebden,
 W. West.
 Midland Street, Ardwick, 5.30, Jame-
 son, Joseph Walker, Andrew.
Oldham Circuit.—
 King Street, M. F. C., 10.30 and 6.0,
 T. Cuthbertson.
 Hollingwood, M. F. C., 10.30 and 6.0,
 Rev. J. C. Brewitt.
 Higginshaw, M. F. C., 10.30 and 6.0,
 W. Garrett.

From all that we can gather, these services were marked by a strong feeling of the Divine presence, and our brethren were assisted in their work thereby; so that the Methodists of this city, for one Sabbath, had a fair taste of the spiritual food which so many country places feed mostly upon,—and their ears were saluted with the earnest blowing of the gospel trumpet, which some ten thousand local preachers sound every Sabbath

day. We have heard of one zealous brother, who, after he had done his appointed Sabbath work, went into a thickly populated part of the city, and delivered three more open air addresses before daylight ended. May the result of all this be seen after many days, and all the glory thereof be ascribed to that precious Saviour, whose right it is.

The brethren assembled on Monday, June 8th, in Grosvenor Street Chapel, wherein a platform had been erected for the officials; but this they declined to occupy, and took their seats below among their brethren. The president (Brother Daws), gave out hymn 495.

Brother Leek (York), and Nelstrop (Pontefract), engaged in prayer.

Psalm xix. was read by the President. He then congratulated the brethren that so many of them, who last year met at Norwich, were now meeting in Manchester. He trusted that their coming there would be for the advantage not only of the Mutual-Aid Association, but also of the Churches generally. Such spiritual communion was good and profitable. The work of local preachers was never done; the field still lay before them; the harvest was plenteous, and the labourers but few. He was persuaded that a tide of religious feeling was passing over the land. It had been felt in the north; it was felt in Norwich. "Jesus of Nazareth passeth by." All local preachers should be prepared to assist in carrying on the blessed work.

On the motion of the Honorary Secretary, the usual standing orders were passed, as follows:—

1. That the press and the public be admitted to all our sittings.
2. That the debates be conducted according to the usual order; and that no speaker exceed ten minutes without special leave of the meeting.
3. That the mid-day adjournment be from 1 to 2.45 p.m.

The Honorary Secretary was requested to take minutes for publication in the magazine.

The following were appointed scrutineers of the ballot papers:

Brothers Redman (Keighley), S.

Firth (Middleton), and G. Taylor (Ashton).

The Honorary Secretary read the report of the General Committee as follows:—

The Twenty-sixth Annual Report of the General Committee of the Wesleyan Methodist Local Preachers' Mutual-Aid Association, presented at the Annual Meeting of the Members held in Grosvenor Street Chapel, Manchester, commencing on Monday June 8th, 1874.

WITH feelings of devout thankfulness we meet our brethren again in Annual Meeting, and for the second time in this important city of Manchester.

Our Association has held on its way for another year with great steadiness of effort, and almost uniform financial success. Public meetings have been held on its behalf in various parts of England and Wales; which have materially assisted in keeping the claims of needy local preachers before the members of our Churches.

The challenge of "an old local preacher," that he would contribute £61, if a certain number of other friends would contribute in various proportions, has met with fitting response from "A Local Preachers' Son" and other generous helpers, old and new, so that the challenge was fully accepted, and an addition of upwards of £600 to our funds has been the result. The working up of this challenge by persistent private applications and by public appeals through the press has been done by our General Secretary, Brother George Sims, to whom our thanks are justly due.

Members.—The total number of our members is 2370, of whom 530 are honorary and 1840 benefit members. This is a gratifying increase of 78 honorary, and 70 benefit members, on the year.

Deaths.—We have lost by deaths 38 members and 13 members' wives, the funeral expenses of whom have been £170. This is the smallest sum we have been called upon to pay under this head since the year 1850.

Sickness.—The number of sick during the year is 173, who have been

relieved to the amount of £648 12s. 2d. The number of cases is remarkably small, but the duration of each member's illness is beyond the average. The cost for sickness and deaths together, £813 12s. 2d., divided among the 1840 benefit members, would be 8s. 10½d. each. Or striking out the 113 annuitants it would be 9s. 5½d. each. 64 members are now upon the sick list.

Annuity.—There are now 113 brethren upon the annuitant list. These have cost the sum of £1,112 12s. 4d. Last year there were 110, of these 17 have died, and 20 more have been added. Most of these aged brethren are receiving 4s. per week. A few of them receive less; and one of these few, a good brother, aged 86 years, having been placed in a local almshouse, wrote to say that he thought he could now do with one shilling a week less. Your Committee however did not think so.

Working Expenses.—These have amounted to £251 19s. 2d., including the Secretary's salary and postages, the cost of Magazines supplied to the Honorary Members, printing, and stationery; but no rent for the office, that being still given for our use by the ex-president Brother Jameson. The working expenses this year are £8. 8s. 0d. per cent. upon our total income.

Magazine.—The same brethren continue to conduct our periodical gratuitously, and there is a profit of £18 16s. 6d. thereon for the year 1873. If it were possible materially to increase its circulation, a much larger income might be derived from it. In works of this kind a certain large number must be sold to clear expenses before any profit is obtained; after that, all increased sales tend to the augmentation of the profits in a rapid manner. Will our brethren consider this, and, as business-men, endeavour to push the sale of the organ of our Association?

Mr. Wild's gift.—The trustees of this gift dispensed its income in sums of 10s. each, to most of our Annuity last Christmas. Some of the letters expressive of the gratitude of our veterans have appeared in the Magazine. That of Brother H. F., No. 28,

in the March number, produced such an effect on a gentleman, known as "An Old Local Preacher," that he wrote to say he would add one shilling a week to H. F.'s annuity, and hoped that other friends would do the same for the other old men.

Consols.—The amount now standing in the names of the trustees is £5,700, which has cost us £5,381 1s. 3d. As the accounts will show, investments have been made from time to time of sums arising from special donations, legacies, profits of bazaar, and such like, as a reserve fund to insure the payment of four shillings a week to all the needy old brethren belonging to the Association.

Expenditure.—The total outgoings disbursed by the Treasurer amount to £2,575 9s. 10d.

Income.—The total income for the year ending 19th May, is £3,001 0s. 1d.; a sum only once before equalled in our history, that being in 1861, when the bazaar in the Hanover Square Rooms, London, swelled our income to £3090 19s. 1d. This year our benefited members have paid in £1091 18s. 9d. Honorary members and others £3928s. 5d. Special donations, legacies, &c., £838 16s. 5d. The Consols have yielded dividends of £159. and the magazine £18 16s. 6d. The special donations, of course, include the noble sum raised by the challenge; also the sum of £64 6s. 10d., the net result of the annual meeting at Norwich,—that friendly, ancient, eastern city. Every one who has monthly read the details of all the free contributions in the magazine, will have seen evidence not only of love to our cause, but of zeal and self-denial in order to sustain its funds. Where so many have done so well, our brethren will excuse us from any further particulars of these proofs of love and good works; but in the name of all our needy brethren, we most heartily thank these cheerful workers and givers, whether their gifts were a hundred pounds or a hundred mites.

The statements of our operations, which have been printed for general distribution, show the Association has paid to its members since 1851:—

	£	s.	d.
For sickness . . .	17,222	7	10
For deaths . . .	9,209	16	4
For annuities . . .	20,187	1	6

Total to May 19, 1874, £46,619 5 8

These are figures which represent a large amount of relief afforded, when it is remembered that our weekly payments are only 8s., 4s., and less. And that the largest sum for death is £6. He only who has supreme care of the poor, knows the vast amount of good which by this means the Association has done among the local preachers of Methodism.

New Annuitants.—The following are the shortly expressed particulars of those aged brethren who this year have been placed upon the annuitant list:

Brother J. N., aged 73, a preacher for 38 years, is disabled by paralysis. His friends paid £10 for his entrance into the Association. He is in great need.

Brother T. R., aged 68, a preacher 45 years, has been laid aside for more than two years. Is a man whose life has been most consistent and exemplary, but he is entirely without the means of support.

Brother P. T., aged 68, a preacher for many years; very feeble and helpless; must go to the union if not assisted.

Brother G. F., aged 67, a preacher nearly 49 years. Keeps a small shop, but the business done is so little, and he is so feeble that he is in great need.

Brother R. K., aged 74, a preacher for 53 years; has been a farm labourer, has no source of income; and is unable by reason of the infirmities attendant on old age to earn any thing. Is now living with an unmarried daughter, who keeps a small shop, and whose means are very small.

Brother J. R., aged 71, a preacher for 45 years; is disabled from work. His wife earns enough to pay the house rent, and sometimes a little over. He has two daughters, widows, both unable to help him.

Brother J. N., aged 73, a preacher 48 years; did save up a few pounds in his younger days, but now it is all gone. He has lately had a bad fall, and fractured his ribs. His

wife earns a little by taking in knitting.

Brother F., of L., aged 76, a preacher 21 years, has a wife aged 85. His friends paid ten guineas for his admittance a year ago; he has no children to help him; he sells a few goods, and so manages to pay the rent of cottage; he formerly kept a toll gate.

Brother J. H., aged 69, a preacher for 27 years; suffers from general debility and loss of sight, which has continued for 4 years. He has a wife of his own age; also four married children whose families render them unable to help him much.

Brother C. D., aged 77; has suffered a long affliction and been relieved from the sick fund. He has neither wife nor child, is very feeble, and lives all alone. This brother is acquainted to some extent, with Hebrew, Greek, and Latin; in all of which he reads his Bible. On receiving his annuity, sent a characteristic letter expressing his thanks, and saying that he felt quite elated, and set above want. His note ended with a Latin translation, slightly altered, of Deut. xxxiii. 16.

Brother R. G., aged 68, a preacher for 40 years, has a wife aged 71, who has been an invalid for ten years. They have seven children, all married, but having families, are not able to help their parents. Our brother sells a little drapery on commission, carrying it round with him. He does but little, earning only about a shilling a day, being deaf and rheumatic. He says "he cannot pay his way."

Brother P. T., aged 70, a preacher for 40 years, has ten children married, and not able to help him. He has a share in a cot, which yields him sixteen shillings a year. He sells a little tea, by which he earns half a crown a week at the best.

Brother J. B. aged 73, a preacher 44 years, a member of our Association 21 years, is a carpet weaver, but owing to his infirmities can only earn 5s. a week. He is a widower, has four children, but none of them able to help him.

Brother G. T., aged 70, a preacher 50 years. Has a wife who is dropsi-

cal. They have brought up six children, one is at home taking care of them. Three of the sons pay the father's rent of £12. He is a shoemaker; some weeks he can do nothing; last week earned 2s. 6d. He has the produce of a cow besides, and that is all. He suffers from weak digestion and spasmodic attacks. His circuit is about 30 miles in diameter. Till lately he went to his appointments, in a donkey cart. He has travelled thousands of miles, and preached thousands of sermons.

Brother S. D., aged 69, a preacher for 38 years. Is a bachelor, and through failing health, he is unable to labour. Has not lately earned more than 4s. or 5s. a week. He has parted with some of his furniture for food.

Brother W., of S., aged 74 a preacher for 38 years. Is a worn out fisherman, and has suffered so much from bodily affliction these last three years, that he has been unable to follow his occupation. His wife is dead. His five children are unable to help him. He has no resource but our Association.

Brother T. C., aged 74, a preacher for 42 years. Is a tailor, earning by his needle about six shillings a week. He has a wife aged 80; also two children who are too poor to help him. His sight is failing. He has been a member with us from the beginning of the Association.

Brother M., of S., a preacher for 40 years, is a cloth weaver, but has had no work for six months. His wife is dead; his children are all married, and not able to help him much. He has been very active in collecting money for our cause.

Brother S., of L., aged 70, a preacher for thirty years, is a farm labourer; his wife is dead; none of his seven children can help him; he earns only five shillings a week; and has no other resource.

Every year produces its full quota of those who are worn out by the long toil of "slowly rolling years." To relieve these with four shillings a week for life, in addition to what they can still earn, or can obtain from other friends, is at once our peculiar burden, and our distinguishing honour. And this

also is our strongest claim upon the sympathy and pecuniary aid of the Methodist Churches. As most of the Chapels in which we worship are the legacy of our fathers to us, so these old men are so many old servants of the great family, whose wants should be our peculiar care.

May the blessing of God still rest upon this Association, and upon all its friends, as it is written (Prov. x. 22):—"The blessing of the Lord, it maketh rich, and He addeth no sorrow with it."

The General Secretary read the Balance sheets, showing the finances of the Association. (See next page.)

It was then proposed by Bro. Leek (York), seconded by Bro. Thompson (Ashton-under-Lyne):—

"That the Report and Balance sheets be received and adopted, and that they be printed with the usual statistics, and circulated under the direction of the Committee."

The subject was spoken to by Brothers Cuthbertson (Chelsea), Nelstrop (Pontefract), Raper (Cardiff), Chamberlin (Norwich), Pocock (Chelsea), Plant (Wandsworth), Jameson (Wandsworth), Towne (Melton Mowbray), and Harding (Catford Bridge), and carried unanimously.

Brother Andrew (Manchester), reported the arrangements which were still in progress for the public meeting.

Brother Blackburn (Bedford Leigh), stated that all arrangements had been made for a public meeting in his town on Tuesday evening.

The President, Ex-president, and Honorary Secretary were directed to assist the Manchester Committee in the conduct of the public meeting, and of the Sacrament.

Brothers Laycock (Keighley), Pocock (London), Harding (Sydenham), and Sims, spoke on the matter of the out-going ten members of Committee, five of whom only could be re-elected, and regretting that so many good men were on the out-going list this year.

The officers were then nominated. *As President*, Bro. Jameson nomi-

nated Bro. William Wilmer Pocock of Wandsworth, whose qualities of head and heart he highly praised.

Bro. Thompson nominated Brother A. Andrew, of Manchester, as a reward for distinguished services in behalf of the Association.

Brother Andrew begged to have his name withdrawn, and hoped all the brethren would vote for Brother Pocock.

Bro. Webster (York), and Twemlow (Manchester), hoped that this would not be allowed by the meeting.

As Treasurer, Bro. J. Wade, nominated, Brother John Carter (Chelsea).

As Honorary Secretary, Brother R. Durley (Aylesbury), nominated Brother T. Chamberlain.

The scrutineers then took the ballot, the committee having been nominated fourteen days previously according to Rule 6. There was then a recess of ten minutes; and on the chair being resumed, the scrutineers reported that the following officers were elected:—

President, Brother A. Andrew.

Treasurer, J. Carter.

Hon. Secretary, T. Chamberlain.

The mid-day adjournment then took place.

AFTERNOON SITTING.

Hymn 485 was sung.

Prayer was offered by Brother Milsom (Reading).

The President's Bible was then handed to Brother Andrew, and he was duly installed in the presidential chair, amidst the cheers of the assembly.

He thanked the brethren for the expression of their satisfaction and confidence in him, and would continue to do his best, as he had hitherto done, for the Association.

The scrutineers reported the election of the following upon the Committee:—Brothers Flatman (Downham), Waddy (London), G. Sims (London), Bowron (Pimlico), Jameson (Wandsworth), Dixon (Louth), W. S. Allen (Cheadle), J. B. Allen (Norwich), J. L. Laycock (Keighley), G. Tidmarsh (Putney).

Bro. Wade (Mitcham), proposed, Bro. Jameson seconded,—

LOCAL PREACHERS' MUTUAL-AID ASSOCIATION, 1874.

Dr. YEARLY ABSTRACT OF CASH ACCOUNT. Cr.			
1874, May 19.	£ s. d.	£ s. d.	
Balance in hand		196 14 6	
Entrance Fees... ..	104 15 0		
Fines and Stationery	2 11 0		
Legacies and Donations	898 16 5		
Free Subscriptions	892 8 5		
Members' Subscriptions	984 12 9		
	<u>2928 8 7</u>		
Dividends on £5800 Consols	159 0 0		
Local Preachers' Magazine	18 16 6		
	<u>£3194 14 7</u>		
Expenses on Remittances		18 4 8	
Withdrawals		14 11 6	
Annuities		1112 12 4	
Sick		648 12 2	
Deaths		170 0 0	
		<u>1964 0 8</u>	
General Expenses		261 19 2	
Purchase of £400 Consols		869 10 0	
		<u>£2675 9 10</u>	
Balance in hand		619 4 9	
		<u>£3194 14 7</u>	

Manchester, June 6, 1874.—Examined and found correct, JOSEPH STUBBS, } AUDITORS.
JOHN G. BURD, }

Dr. GENERAL BALANCE ACCOUNT. Cr.			
1874, May 19.	£ s. d.	1874, May 19.	£ s. d.
Joint Stock Account, being the entire property of the Association at the last Annual Meeting	5905 5 9	By £5,700 Consols, at cost price	5881 1 8
Add excess of income over the expenditure this year	796 0 8	Purchased as follows:—	
		£1100 invested in 1850 1000 10 0	
		500 ditto 1851 481 17 6	
		1000 ditto 1852 982 12 9	
		400 ditto 1853 882 10 0	
		1000 ditto 1860 981 5 0	
		700 ditto 1866 615 0 0	
		800 ditto 1867 279 15 0	
		100 ditto 1869 98 5 0	
		900 ditto 1873 124 15 0	
		400 ditto 1874 889 10 0	
		<u>£5700</u>	
		Cash in hands of Treasurer	619 4 9
	<u>£6000 6 0</u>		<u>£6000 6 0</u>

Manchester, June 6, 1874.—Examined and found correct, JOSEPH STUBBS, } AUDITORS.
JOHN G. BURD, }

Dr. MAGAZINE PUBLISHING ACCOUNT. Cr.			
	£ s. d.		£ s. d.
To paper, printing, and stitching 27,750 numbers, 1878	168 18 9	By Trade Sales, 1878:—	
Binding back volumes and carriage	8 16 1	26,050 numbers at 12s. per 100	156 6 0
Profit	18 16 6	Advertisements, 1878	15 11 10
		Back vols. and numbers	6 9 2
			<u>£178 7 0</u>
		Less Publisher's Commission	17 16 8
			<u>£160 10 4</u>
		77 pages of Advertisements at 8s. 80 16 6	
	<u>£191 6 4</u>		<u>£191 6 4</u>

STOCK ACCOUNT.

Dec. 1872. Stock in hand—numbers... ..	48,808	1873. Sold numbers, 1878	26,050
" 1873. Added this year	27,750	" " Back stock... ..	1,545
		" " Stock in hand, Dec.	43,453
Total	<u>76,058</u>		<u>76,053</u>

Manchester June 6, 1874.—Examined and found correct, JOSEPH STUBBS, } AUDITORS.
JOHN G. BURD, }

That the warm and hearty thanks of the meeting be presented to Brother Daws for his services as President of the Association. Carried unanimously.

The Ex-president acknowledged the vote.

Brother Harding proposed, Brother Pococke seconded,

That the best thanks of this meeting be presented to the Treasurer for his excellent services during another year. Carried with acclamation.

The Treasurer acknowledged the vote.

Brother Turvie proposed, Brother Nelstrop seconded,

That the like thanks be given to the Honorary Secretary for his services during the past year.

Brother Madder supported the vote, and it was carried unanimously.

The Honorary Secretary said that he felt very grateful to the brethren for their kindness, and he begged leave to move, That a petition be presented to Parliament against extending the hours for the sale of intoxicating liquors; and for enacting still further, restrictions upon the traffic; in the following terms, viz:—

"That your petitioners regret that a bill introduced by the Government proposes to relax some wholesome provisions of the Licensing Act of 1872, and to give longer hours for the sale of intoxicating liquors in spirit-vaults and public-houses.

"That, as the general experience of the community, and the universal testimony of the police authorities, prove beneficial results from the earlier closing of liquor shops by the Act of 1872, your petitioners believe that any relaxation would tend to increase the already appalling amount of disorder, crime, and pauperism resulting from these demoralising sources.

"Your petitioners, therefore, pray your Honourable House, not to extend the time, or increase the facilities for drinking, but to enact still further restrictions; and especially that no place for the sale of intoxicants be permitted to open before seven a.m., and that it be made illegal, as it is manifestly unjust, to issue licenses in any parish or township

against the will of the rate-paying inhabitants of the district."

This was seconded by Brother Harding, supported by Brother Chamberlin (Norwich), and carried unanimously.

A letter was read from the Rev. P. Prescott, respecting a letter dated 25th May, which had appeared in the *Methodist Recorder* on the training of local preachers.

At the request of the meeting, Brother Prescott addressed the brethren upon the subject.

Brother Vernon (Towcester) urged the importance of establishing circuit libraries for local preachers; if they had books within their reach, he believed they would improve themselves.

Brothers Wade 2nd, Towne, and Clegg having spoken, it was proposed by Brother Brighten Hardy, and seconded by Brother Madder,—

"That the suggestions contained in Brother Prescott's letter, be referred to the consideration of the General Committee."

This was spoken to by Brothers Plant, Pocock, Clay, and others, and carried.

Brother Vernon proposed, Brother J. Carter seconded,—

"That this meeting present its thanks to the Rev. P. Prescott for his letter, and for his presence amongst us to-day."

Supported by Brother Nicholson (Manchester), carried unanimously.

On the question being put, "Where shall the next Annual Meeting be held?" Brother Daws read a letter from Lynn, inviting the brethren there.

Brother T. Cuthbertson proposed that the next meeting be held in London.

Brother Raper proposed that Cardiff should be the next place of meeting.

A show of hands being taken, it was resolved by a large majority, "That the next Annual Meeting be held in London."

Prayer was offered by Brother Prescott, and the meeting adjourned to a public tea meeting, held in the school-room.

A public meeting was held in the evening, presided over by Richard Ha-

worth, Esq. Brothers the President, Treasurer, Honorary Secretary, Madder, Chamberlin, Hacking, Pocock, Cuthbertson, Colwell, Bowron, Williamson, Jameson, Unwin, and Daws, were the speakers.

—
TUESDAY, JUNE 9th.

The brethren met in Grosvenor Street Chapel, at 9.30 a.m., to commemorate the Lord's Supper. The Revs. John Bedford, S. S. Barton, and G. Scott officiated.

The President took the chair at 11-15. A hymn was sung, and business resumed.

The minutes were read and confirmed.

The Honorary Secretary stated the present position and management of the magazine; whereupon, it was resolved on the motion of Brother Chamberlin (Norwich), seconded by Brother Plant (Wandsworth),—

“That the magazine be published for another year, under the same management, and that the thanks of the meeting be given to the Editors and the Publication Committee for their past services.”

The Honorary Secretary proposed. Brother Rose (Aylesbury) seconded.

That the following petition be presented to the House of Commons in favour of closing liquor shops altogether on Sundays:—

“That your petitioners believe that the sale of intoxicating liquors on Sunday is a special source of intemperance, immorality, and crime.

“Your petitioners, therefore, pray your Honourable House to pass a bill, stopping such sale during the whole of that day.”

This was carried unanimously, and ordered to be signed by the President on behalf of the meeting.

Brothers Chamberlin and Harding, complained of the late arrival of the magazines, and some failure in sending them to the honorary members.

Brother Leek proposed, Brother Williamson seconded,—

That the magazine be presented to each subscriber of half a guinea a year.

An amendment was proposed by

Brother Nelstrop, seconded by Brother Plant,—

That the magazine be sent free to the benefit members paying 12s. a year.

The following brethren spoke thereon: Pocock, Daws, Durley, Rose, Taylor. Thompson, Cuthbertson, Milsom, Garrett, Clay, Rowland, and Raper.

The amendment having been withdrawn by consent, a division was taken upon Brother Leek's motion, which was negatived by a large majority.

On the question of ways and means, the Honorary Secretary proposed, Brother Rose seconded,—

“That in order to sustain our funds, our brethren throughout the circuits be affectionately urged to continue their efforts on our behalf, by private applications, the sale of our magazines, the holding of public meetings, and the preaching of sermons,—this meeting believing that such efforts would be successful.”

Spoken to by Brothers Stephens (Gloucester), Vernon, Pocock, Taylor, Chamberlin, Brown, Raper, and Nelstrop, and carried unanimously.

The following votes of thanks were passed with great cordiality.

1. To the Ministers and Trustees of the chapels which have been placed at our service.

2. To the hospitable friends who have so kindly entertained us. This vote to be printed and forwarded as usual.

3. To the Local Committee who have made the necessary arrangements for the holding of this annual meeting.

4. To all the ministers who have aided us with their valuable services.

Hymn 524 was then sung.

Brothers Rigg and Milsom engaged in prayer.

The President pronounced the benediction, and the brethren separated.

—
DERBY.

The annual tea-meeting in connection with this branch was held in the school-room, adjoining Beckett

Street Chapel, on Easter Monday, April 4th. The day was fine; and upwards of 120 friends, mustered to tea. The evening meeting was held in the Chapel, when a fair number attended. Mr. W. Bateman, the Chairman, called upon the Rev. W. Griffith to give out a hymn, which was heartily sung. The rev. gentleman then engaged in prayer; after which, Mr. Bateman addressed the meeting, and, having alluded to the fact that, though once a honorary member, through change of circumstances he had ceased to give his subscriptions, intimated that when he should be taken away, the society would not be found a loser thereby.

The secretary of the branch then read the report; after which, Brother Biggins, from Ashbourne (but a member of the Derby branch), delivered a short address. The Rev. T. H. Leale, in a brief but impressive manner, drew a contrast between the organisation of evangelical Christians and Romanists; the former having no visible earthly head; the latter being humanly-speaking, more thoroughly formed; the Pope being the head of the system: Christ, however, being the one true Head of all sections of his church, from Him was derived that spiritual grace and power, of which Romanism had the counterfeit. The priest, the *sacrificing* priest, had passed away with Judaism: hence, when Christians should recognise this fact, Puseyism, the bane of the church in our day, would be shorn of its strength and utterly defeated. 1. *This* was its power; but let Christians remember that, in the New Testament, the word priest, which in the Old Testament, signified a *sacrificing* priest, is *never applied* to the apostles, or the ministers of the new dispensation. The Christian religion has no *priests*. Its sacrifice has been offered *once for all*. Ministers are such, as a matter of Church order, or organisation; and men who have to labour with their hands or brain, are oftentimes as truly *ministers* as those whom the church has set apart for that especial office. He then reminded the audience, that the Christian religion was truly sympathetic:

its motto was not words, but deeds. God answers the prayers of his people; and if those present would show by their deeds their respect to those who ministered unto them in holy things, at the same time ceasing not to pray for them, then would the blessing of God rest upon the Association, whose claims they were met to forward.

Two verses of a hymn were now sung; after which, the Rev. W. Griffith, with even more than his wonted ability, delivered an excellent address. Speaking of the *necessity* for local preachers, he alluded to the fact that, even in the most aristocratic, the *Parliamentary Church*, they are at last compelled to use and accept of *lay aid* to do their work. A man is not made more a minister of Christ, by the laying on of hands, than are the men now on this platform. Has the man gifts and graces? As the result of his labour, is there fruit? then who can forbid him? There may be those who are poor dried-up specimens of a still drier ecclesiasticism, who would do so if they had the power; but they cannot rob the preacher of his audience in the fields and highways; and his audience there will be according to his gifts. Any dummy, reverend or otherwise, may ascend the pulpit-stairs, and pump away, till he gets in a sweat, *yet nothing comes out*; why, he cannot expect to be regarded. Glance down any Methodist plan, and you find names that have as much a right as any to be called Reverend. Take the plan of a circuit, and you will find perhaps, *two ministers*, and—say—a dozen local preachers. But how is it possible, those *two* men could supply the twelve to twenty places on the plan unassisted? So, whether we like it or not, we *must* have the local preachers. You might as well take the heart out of the body, as the local preacher out of Methodism. They are as necessary to our organisation as is the air to the lungs. In the Parliamentary Church, it is a mere chance whether there is any special fitness for the work and office of a preacher. In Methodism it is not so; all her ministers have risen from the

ranks; and from her local preachers still must come her Presidents of the Conference, or chairmen of the assembly. Not a few have risen from the humblest occupations; and the first circuits in the kingdom have sought for, and been happy to obtain their services; and it is from the local ministry such men must still come. Sometimes our locals are scarcely able to keep the wolf from the door, through sickness—not unfrequently brought on by their Sabbath engagements; and are they to be left to struggle alone? It must not be; it can but be necessary for the thing to be known, and the help will be forthcoming. It will give me pleasure to subscribe to such a society, put my name down, Mr. Secretary, as an honorary member; I should have been such sooner, had I been asked; but though I had meant it, it has been previously allowed to pass. I hope the time will soon come, when all the branches of the Methodist Church may join to form but one Association.

Brother Sheppard, our old veteran from Sutton Bonnington, was the next speaker. His speech was full of his characteristic humour; and yet characterised by earnestness, and holy unction. He detailed the circumstances of his early life; brought up at his mother's lap, who was a thorough-going Methodist; he was not blessed with any academical or collegiate education, never in his life at more than a dame's school; got as far as multiplication, and stuck there. Very early he felt the weight of his sins; and at twelve years of age, he sought for, and obtained mercy. He did not, however, retain the blessing very long; but was never happy again until he once more came, a humble penitent, to the Saviour. At twenty-three years of age, he once more obtained the blessing of conscious pardon; began to visit the sick, and to labour in teaching the Sunday school children; but was driven out by some holy women, who said he must go out and preach. But he hesitated long. At last, he was told he must preach a trial sermon; so he set to work and wrote one; crossed and altered and mended it; but,

however, after all, it never came off. "The women called me; my mother was my judge; and now praise the Lord! I have been a preacher these forty-seven years; am a miracle of mercy; have preached hundreds of School and Anniversary sermons; yet am still trying to work for God."

The collection was now made, reaching the sum of £4 9s. 0d; and after the usual votes of thanks, the meeting was brought to a close. As one result of this year's meeting, it is hoped there may be an increasingly brotherly feeling between the local brethren in the town, and that a new energy may be exerted, so that many others may be induced to join, or support our noble institution.

CORRESPONDENT.

GENERAL COMMITTEE.

THE monthly meeting was held in the vestry of Grosvenor Street Chapel, Chorlton on Medlock, Manchester, on Saturday, June 6th.

Present: The president, officers, and a large number of brethren.

Hymn 489 was sung.

The president offered up prayer.

The minutes were read and confirmed.

Brother J. N., aged seventy-two years, a preacher thirty-eight years, is a day labourer, earning, when well, twelve shillings a week. His wife is also seventy-two years old. Their two children living abroad, cannot help them. Our brother has done no work since 2nd February last; suffers much from weakness and internal pains.

The case was referred back to his branch for inquiry as to the likelihood of the brother's future earnings, in case he should recover of his present complaint.

A letter was read from the Rev. P. Prescott, respecting a higher training for local preachers, and enclosing a copy of a letter, published in the *Recorder* on the subject.

The matter was ordered to be laid before the annual meeting.

The Honorary Secretary read a draft of the annual report, which was approved and ordered to be presented to the annual meeting as the report

of this committee. Brother Leek (York) paid in £5 from Messrs. Hill; 10s. from Mr. R. Graves, and £2 from Mr. Dickenson.

Brother W. W. Pocock, handed in a cheque for £50, which he had promised towards the challenge.

Brother Stephens (Gloucester), handed in £3 10s. 0d.

The agenda for annual meeting was read and approved.

Four topics, bearing upon our work, were read, for the use of the public meeting if required.

Several vacancies in the Sunday appointments, were filled up.

The meeting was closed with prayer.

The next meeting will be held at Bro. G. J. Williamson's, 124, Lower Thames Street, or on board one of his vessels, Monday, July 15th, 1874.

DEATHS.

May 22, 1874. Robert Clark, Norwich Branch, aged 69 years, calmly trusting in Jesus. Claim £6.

May 22, 1874. Rebecca Lellam, Downham Branch, aged 63 years. Our sister died happy in the Lord. No claim.

June 8, 1874. Thos. Grand, Coventry Branch, aged 63 years. He had been a local preacher thirty-three years. His end was peace. Claim £6.

June 5, 1874. Robert Banister, Driffeld Branch, aged 78 years. He had been on the funds as an annuitant nearly seven years, and had received £74 1s. His end was happy.

June 7, 1874. Mrs. Preston, Norwich Branch, aged 59 years. She passed away calmly and peacefully, resting on the atonement of Jesus. Claim £3.

CASH RECEIVED BY THE GENERAL TREASURER TO JUNE 16th, 1874.

	Free Sub- scriptions.	Benefit Members.
<i>Salisbury</i> —G. Gregory, Esq., hm. £1 1s; H. Gregory, Esq., hm. £1 1s; collected by Mrs. Forder, £3 17s; by Mrs. J. Herring, £3 13s; by Mrs. Lanham, 17s; Collections after sermons and public meeting, <i>not</i> £5 0s 6d; Donations, 15s	16 4 6	8 7 0 8 8 0
<i>Gloucester</i>		
<i>Bristol</i> —Mrs. Davis, Wesbury-on-Trym, don., per H. Curnock, £2	2 0 0	
<i>Spitalfields</i> —D. Annan, Esq., hm. £1 1; F. W. Darlow, Esq., hm. £1 1s; W. Oakley, Esq., hm. £1 1s; Mr. Oakley, jun. 2s 6d; Mr. Liell, 1s; Mr. T. Gibbons, 2s 6d; Mr. T. Day, 2s 6d; Mr. C. Gapp, 2s 6d; Mr. B. Facy, 2s 6d; Mr. J. Harvey, 2s 6d; Mr. T. Buffham, 5s; Mr. J. M. Davy, 2s 6d; Mr. H. Fairfax, jun., ho. 10s 6d; Collections at Devon's Road, U. M. F. C., £7 1s 6d	11 18 6	0 9 0 4 10 0
<i>Weymouth</i>		
<i>St. Helen's</i> —Alderman Bayley, hm. £1 1s; Mr. T. Lea, ho. 10s 6d; Mr. T. Molyneux, ho. 10s; Mr. Benyon, ho. 10s; Mr. Wood, 5s; Mr. Golborne, 3s 6d	3 0 0	6 7 6 1 1 0
<i>Swaffham</i>		
<i>Deptford and Woolwich</i> —H. Wright, Esq., hm. £1 1s	1 1 0	
<i>Thetford</i> —C. Fison, Esq., ho. 10s; C. H. Fison, Esq., ho. 10s; Bro. P. Turner, 4s	1 4 0	3 7 0 0 3 0
<i>Widnesbury</i>		
<i>Hull</i> —Mr. H. Briggs, hm., £2 2s; Mrs. Briggs, hm. £1 1s; Mr. J. M. Hamilton, hm. £1 1s; Mr. W. Wilkinson, hm. £1 1s; Mr. T. B. Holmes, hm. £1 1s; Mr. H. J. Atkinson, hm. £1 1s; Mr. W. Dowsing, hm. £1 1s; Mr. W. Sissons, hm. £1 1s; Mr. T. Good, hm. £1 1s; Mr. S. H. Holmes, hm. £1 1s; Mr. G. Myres, hm. £1 1s; Mr. R. Oxtoby, ho. 10s 6d; Mr. D. Goy, ho. 10s 6d; Mr. J. Kemp, ho. 10s 6d; Rev. J. Henshaw, ho. 10s 6d; Mr. W. Fowler, ho. 10s; Mr. C. Leighton, ho. 10s; Mr. C. D. Holmes, ho. 10s; Mr. Husband, 7s 6d; Rev. H. W. Williams, 5s; Rev. G. B. Mellor, 5s; Rev. J. S. Workman,		

	Free Sub- scriptions.	Benefit Members.
5s; Mr. G. Harbron, 5s; Mr. H. Gates, 5s; Mr. Jos. Atkinson, 5s; Mr. Luddington, 5s; Mr. H. Ellison, 5s; Mr. S. Booth, 5s; Rev. R. W. Starr, 5s; Mr. J. Finningley, 5s; Mr. W. Bevers, 5s; Mr. A. Brown, 2s 6d; Mr. R. Boynton, 2s 6d; less expenses for tea, £1 10s ...	18 6 6	
<i>St. Just</i> —Mr. R. Boyns, hm. £1 1s ...	1 1 0	3 6 0
<i>City Road</i> ...		0 18 0
<i>Bristol</i> —E. F., Esq., 8s., for the Poor Old Hundred, per Bro. Maynard; Rev. S. R. Hall, hm. £1 1s ...	1 9 0	
<i>Swindon</i> —Mr. Young, Horton, hm. £1 1s ...	1 1 0	4 4 0
<i>Stamford</i> ...		0 18 0
<i>Faversham</i> —Mr. Boorman, 5s ...	0 5 0	10 15 0
<i>Leicester</i> —Mr. W. Collier, hm. £1 1s; Mr. J. Howes, hc. 10s 6d ...	1 11 6	2 2 0
<i>Birmingham</i> ...		1 11 6
<i>Pontypool</i> ...		1 13 0
<i>York</i> —D. Hill, Esq., hm. £5; J. Dickenson, Esq., hm. (2 years) £2; B. Graves (deacon), 10s, per Bro. Leek ...	7 10 0	
<i>Gloucester</i> —R. C. Stephens, Esq., £2 10; Mr. J. Sitchford, 5s; Mr. W. Manning, 4s; Mr. James, 2s 6d; Mr. W. James, 2s 6d; Mr. S. James, 1s; Mr. R. Chamings, 1s; Mr. J. Gough, 1s; Mr. L. Livings, 1s; Rev. E. S. Shalton, 1s; Mr. Nicholls, 1s ...	3 10 0	
<i>Aylesbury</i> —Mr. G. Woodford (Stone), per Bro. Rose, 10s ...	0 10 0	
<i>Halifax</i> —Mr. F. Bradford (Elland), £1 ...	1 0 0	
<i>Norwich</i> —Mr. R. Daws, hm. £1; Mr. Ford, hc. 10s ...	1 10 0	
<i>Widbeach</i> —Mr. J. Crabtree, hm. £1 1s ...	1 1 0	
<i>Perry Hill</i> —H. O., per Bro. Harding, 5s ...	0 5 0	
<i>Queen Street and Islington</i> —W. W. Pocock, Esq., £50; M. G. Pearse, Esq., hm. £1 ...	51 0 0	
<i>Newport (Mon.)</i> —Mr. T. Mock, £1 ...	1 0 0	
<i>Stockport</i> —H. Bell, Esq., hm. £1 1s ...	1 1 0	
<i>Chelsea</i> ...		0 3 0
<i>Walsall</i> —Mr. W. Ward, hm. £1 1s ...	1 1 0	
<i>Manchester Annual Meeting</i> —Collections as under:— Wesleyan Chapels: Beswick, 12s 1d; Brunswick, £11 0s 1½d.; Barton, £3 10s; Blackley, £4 0s 6d; Cheetham Hill, £13 8s 6½d.; City Road, £10 18s 5d; Davyhulme, £3 15s; Eccles, £11; Grosvenor Street, £16 12s 2½d.; Great Ancoats, £4 2s; Gorton, £2 15s; Gravel Lane, £10; Hyde Road, £1 12s 6d; Higher Openshaw, 14s; Harpurhey, £3 7s 10d; Irwell Street, £4 1s 1d; Longsight, £10 18s 1½d.; Lord's Supper, £3 14s 2d; Miles Platting, £1 13s 9d; New Islington, £2 14s; Newton Heath, £5 9s; Openshaw, £2; Public Meeting; £23 8s 6½d.; Victoria, £8 16s 3d. United Free Church: Bradford, £2 9s 6d; Chapman Street, £3 9s 0d; Hall Street (Greenheys), £1 1s 4d; Higginshaw, 11s; less expenses, printing, tea, advertising, &c., £16 15s, net ...	150 18 11½	
An Old Friend, per Bro. Coleman, Towcester, £5; Mr. Atkinson, 10s; A Servant Maid, per Bro. Durley, 2s; Mr. G. Cooper (don.), £1 1s; Mr. W. Champness, 12s; Mr. W. Fletcher (don.), 10s; Miss Gowenlock, £1 1s; W. Gibson, Esq., £1 1; Mr. Gordon, £1 1s; Mrs. Jno. Hetherington, £1; Mr. Mason (don.), 10s; Mr. Rogerson, 5s; Mr. Slater, £1 1s; Mr. Taylor, 5s; Mr. Varrow, 5s ...	14 4 0½	
(Total, £165 8s.) ...		
	£293 9 0	52 18 0

Erratum.—In the Magazine for June read:—*Bristol*—Mrs. Coates, hm. £1 1s; Mr. Underwood, hm. £1 1s.

Original Essays.

DEAN ALFORD AND THOMAS JACKSON, AND THEIR MEMOIRS.—No. VIII.

(Concluded from page 198.)

MR. JACKSON had now passed through every grade of a Methodist preacher's life, up to the highest post of trust and honour that was attainable. A more solemnly important trust, nevertheless, was before him; not, indeed, by his own desire or seeking; but by the choice and will of his brethren in the itinerancy. He had other projects in view, when, attending a meeting of the London Book-Committee, he found, as he expresses himself, to his "dismay," that the intention was to transfer him from the editorship—when his third term of six years should be completed,—to the Theological Institution, as tutor in Theology of probationers for the itinerant ministry. The understanding was that he should set before them "a body of dogmatical, polemical, experimental, and practical divinity." The interval between this intimation and the carrying of it into effect, was partly occupied in preparing the admirably-executed *Life of Charles Wesley*, in two octavo volumes. This work provoked an attack upon him by some narrow-minded bigots in the Book-Committee, from which he was amply cleared by the speedily-following Conference.

After this he published "two large pamphlets in defence of Methodism and its adherents, against the resolute and incessant attacks which were made upon both by the Tractarian party in the Church of England." He also conducted Charles Wesley's journal through the press.

After the Conference of 1842, Mr. Jackson entered upon his new duties as Theological Tutor, at Abney House, Stoke Newington. Afterwards he removed to the Institution premises, built for the purpose at Richmond—an infinitely more beautiful, and certainly more healthy locality. "The full course of instruction includes the Latin, Greek, Hebrew, and English languages; logic, natural and moral philosophy, arithmetic, and mathematics:" but these branches of learning were in the hands of the classical tutor and his assistant. The theological tutor says: "I gave a somewhat comprehensive course of instruction, in the form of Lectures on the Evidences, Doctrines, Duties, and Institutions of Christianity; the Pastoral Office and Work; and on the leading events of Ecclesiastical History." He gives a detailed account of the order in which he dealt with these subjects, and the particulars of their treatment; and informs his readers that "he resolved from the beginning to write out in full" the lectures he delivered. His aim was, of course, to be thoroughly Wesleyan in his treatment of doctrine; and to present to the students such views of the pastoral office as are com-

monly held by Wesleyan itinerant ministers, and have been distinctly stated and strongly affirmed by them in Conference.

Leaping over a number of intervening years, the autobiography brings us, somewhat abruptly, to the year ever memorable in the history of Methodism—1849, when “it pleased the Conference,” says the writer, “a second time to elect me its President, and entrust to my care the interests of the Connexion during the twelve months next ensuing.” Then follows a lengthy account of the “Fly Sheet” annoyance, the expulsion of three ministers from the Connexion, the agitation that followed, and the sufferings of some ministers through the consequent falling off in many circuits of the usual *supplies*. Whatever the cause, the fact is undeniable, that *unity* was lost among the ministers of the Wesleyan body. They were divided into two parties, *Dominants* and *Resistants*. The latter had no chance against the former; and they resorted to a clandestine mode of circulating allegations against them, by post, among influential laymen as well as among the men of their own order. We never heard of the allegations being openly rebutted; but a determination was manifested to discover the offenders, by means of a test, addressed by an officious man to every one of his brethren. Some of them resented the test, refusing to answer its interrogatories. Then came the resolve to ferret out one or more of the suspected offenders. A man was required who had nerve for the work, and Mr. Jackson was chosen.

The account he gives of the whole affair is altogether in justification of the course that was taken; and viewed from his standpoint and with his eyes, it was only a course of righteous action against sin and its perpetrators. There had been, as he believed, a systematic slandering of leading ministers, with the desire of blighting their character and undermining their influence. The plague must be stayed by some means. One man was singled out, arraigned before his brethren on suspicion of being the writer, or a principal writer, of the mischievous documents. He was questioned on the subject; and he refused to answer. No evidence of his guilt was adduced; but, as he obstinately refused to purge himself from suspicion by a denial of implication, he was expelled the Wesleyan Connexion.

We regret that these old matters should be again brought before the public, through the press; and yet we see not how the matter could be omitted from the life of Thomas Jackson, whether emanating from his own pen or from the pen of another. He was so mixed up with the matter, and was himself so prominent a member of the ruling party in Conference, that his memoirs would be incomplete without some reference to the transactions of his second presidency. Yet we think it might have been done with more delicacy, less severity, and without so strong a tinge of party spirit.

Mr. Jackson evidently acted most conscientiously in the whole affair, believing himself to be only discharging an imperative duty. So did,

probably, the entire Conference. We are not disposed to deny that, nor to justify the offenders. Yet we cannot forget that man's inhumanity to man, in all ages, has been executed conscientiously; as was the imprisonment and destruction of Christians by Saul of Tarsus, and as has been the torture and murder of condemned heretics by Romish ecclesiastics. And it should not be forgotten, that the expulsion of a minister from the Wesleyan Connexion—especially when he is advanced in life,—is a deprivation of status and income, a snapping asunder of numerous social and friendly ties, a branding of the man with infamy, and a casting of him into the depths of space, to wander whithersoever he may, until death release him from sorrow, or else bear him away to eternal doom. Surely it were better, if possible, to win and recover an erring man by milder methods.

Moreover, we have a distinct recollection that the most bitter grievance of the malcontents was the alleged dictatorship of Dr. Bunting, and the domination of a "clique" that followed his leading. Now, we will not detract from the splendid talents and unequalled ability of that eminent man, nor pass any reflection upon the general excellence of his moral character; but we ask, Was there, or was there not, ground for the allegation that he had become the dictator of Methodism? In reply to that question we must quote from Mr. Jackson's autobiography. He describes him as "a man of singular energy of character;" and among other illustrations of this characteristic, and of the "strong and decisive views" which he entertained on a question of public policy, to which a Tory Cabinet had committed itself, Mr. J. says:—

"He thought that Roman Catholics should be admitted into the British Parliament, and therefore expressed himself in favour of the measure for their admission, which, in the year 1828, the Government were seeking to carry, after many years of agitation and resistance. He did not satisfy himself with the mere expression of his personal opinion on the subject, but being at that time the President of the Conference, he used the influence with which that office invested him, to prevent the Connexion generally from declaring an opposite judgment by petitions to Parliament. Dr. Adam Clarke, Mr. Thomas Allan, and several other ministers and laymen, deemed the measure fraught with permanent mischief of the worst kind, and were anxious to express their sentiments in the most emphatic manner; and hence a meeting of the Committee appointed to guard the privileges of the Connexion was convened in the vestry of the City Road Chapel, to consider the propriety of calling upon the societies and congregations throughout the kingdom to send petitions to the Parliament, so as to prevent what was regarded as an impending calamity. Dr. Bunting, who was then stationed in Manchester, received intelligence of this meeting, and in the midst of its deliberations unexpectedly appeared, asking for what purpose the Committee had been called together. On being informed, he said the Committee had no

authority to meet for any such purpose; and that, if it should pass any resolution in opposition to the Catholic claims, or propose to send any petition to Parliament against the bill which was then pending, he would inform the Government that the Committee was acting without authority, and would enter his protest against its proceedings in the public papers. The consequence was that the meeting broke up, its members deprecating a public dispute between the President of the Conference and one of its most important Committees. Those Methodists who were on principle opposed to the measure, affixed their names to petitions drawn up by Christians of other denominations; and the Methodist voice, as such, was not heard at this momentous crisis, when the British Legislature was divested of its purely Protestant character, and the adherents of the most hideous tyranny that ever existed were admitted as the makers of laws for free men."

Can stronger evidence than this be given of the dominant spirit of Dr. Bunting, and of his being the actual dictator of Methodism? Neither ministers nor people could do anything against his will. Can we wonder that such dictation among brethren created dissatisfaction and goaded men to resistance? Transcendent gifts of intellect and speech, and a commanding personal presence overawed his opponents, and compelled submission: but defeat, in such case, was felt to be degradation; and that, no doubt, excited animosity and rancour. Both parties were in the wrong; and both had to suffer humiliation.—Shall we say more? We refrain. Great changes have taken place; and greater are yet to come. God will not suffer either pride or tyranny on the part of those whom He calls to serve in the ministry. If they will exalt themselves, they *shall* be abased. This is the counsel of Heaven.

Whether Mr. Jackson was always of one mind about the course taken against the expelled ministers and societies is doubtful. Be that as it may, however, he ceased not to avow the purity of his motives. The object of his life was to serve Methodism; believing it to be as really a Divine creation as was the Church of Old Testament times. In his view it was the most vital and energised form of Christianity; a sacred thing; to touch which was to touch the ark of God, or the apple of His eye. To injure Methodism, in any way, was therefore all but, if not absolutely, unpardonable.

When he had served the Connexion for fifty-seven years, his strength failed to such a degree that he felt he must retire from full service into the ranks of the supernumeraries. He could yet preach once a day; but after a time deafness compelled him to give up, also, his favourite work of class-leading. Honoured of his brethren and others, yet conscious of many defects,—as every true man is,—he had the consolation of knowing that his "intentions had been good through the whole of (his) public life." As for his "failures," he "hoped that God in mercy would forgive."

He entertained "the profoundest respect for the Church of England," which he had "cherished through a long life;" but he avowed the most uncompromising hostility to the traitors in that Church, who, whilst accepting its pay, labour to bring it back to Romish doctrine and ceremonies; and he unhesitatingly declared that if the Church were not purged of its Popish leaven, Methodism must take a position of hostility against her.

How came Mr. Jackson to become so devoted a Methodist? He tells us in the following paragraph:—"I joined the Methodists because they were the instruments of my salvation, and because all their principles and institutions, so far as I understood them, agreed with that new nature which I received when I believed in Christ, and felt 'the love of God shed abroad' in my heart by 'the Holy Ghost given unto me.'"

Reviewing his previous course in connection with Methodism, he concluded that he could not have made a better choice; and by that choice he resolved to abide to the end of his days. Who can say he mistook his way in that particular? We think he did not. The mistake he did make, in common with the ruling party in Conference, was this: that they would suffer no contradiction, or any expression of opinion against their own conclusions and decisions. Among inspired men, one "withstood" another "to the face, because he was to be blamed;" having yielded to "the fear of man" that "bringeth a snare," and been guilty of "dissimulation," to such an extent as to carry away others also thereby. The doings and sayings of sovereigns and parliaments and judges may be and are criticised by writers and speakers; but Mr. Jackson considered it criminal for a Methodist—whether minister or private member—to express an opinion adverse to a decision of himself and his brethren in Conference. Hence the havock made of the societies for breaches of Conference laws, after the expulsion of the three ministers. All *meant* to do right, no doubt; but zeal for the maintenance of *authority* was so strong, that there was no chance for considering how much mistake and sin mingled with the zeal, nor how much wheat was plucked up amidst the hurried activity of plucking up the tares, or darnel, or what was assumed to be such.

Mr. Jackson survived these vexations and troubles for more than twenty years, living in comparative retirement; but observed, honoured, and loved by those who knew him best, and especially by such as held similar opinions to his on politics and Methodist polity. Compared with Dean Alford, he was narrow and rigid in some respects; yet expansive and genial in others as the Dean himself. In classical scholarship he never was able to reach the altitude attained by the Dean, nor any near approach thereto; but in familiarity with the writings of theologians of almost every age in the Christian period he was his superior. Alford was as conscientious as Jackson, and he was incomparably more tolerant. Noble specimens of humanity were they both; but each had his defects

and blemishes. Who has not? Let us make more allowances than we have been wont to make for inevitable infirmity. Let us not expect perfection in any man until we have attained thereto ourselves. Let the blunders and perils of the past teach lessons of prudence and piety for the future; and let our connexional writers cease to rake among the ashes of the dead for a justification of deeds that wrung the hearts of thousands with unutterable and unquenchable anguish. Changes will come—*must* come—are inevitable. Methodism and its ministers cannot remain, in *all* respects, inflexible.

Mr. Jackson deprecated change of any kind, except the great change "from darkness to light." He wished the Wesleyan economy to be preserved and perpetuated in its integrity. "No relaxation," was his motto. What he chiefly insists upon, however, in his autobiography, is "sound and effective preaching;" then, "as a means of religious edification, the weekly class-meeting." He desired the perpetuation of "not the religion of form, but of love;" it being "of the essence of love to make all one. Hence the true philosophy of the class-meeting." We will only add to this that the class-meeting cannot live out of the atmosphere of *simplicity*. This is on the decrease; and if it be lost, the other will die out.

He denies that the Methodists "make attendance upon the weekly class-meeting a condition of *Church-membership*," on the ground that Methodist preachers baptize children in the public congregation on the Lord's day; "thereby admitting them into "the ark of Christ's *Church*." But is not this a fallacy? In what way are these children recognised by ministers or by people as Church members? In no way whatever. Is the Methodist Society a Church? If it is, can a minister, according to the rules of the Connexion, give a ticket of membership to any one who does not meet, or profess to meet, in a class? Is not the quarterly ticket the recognised token of membership? Clearly enough the condition of membership in Methodism hitherto has been the fact or the profession of meeting in class; and *Society* membership is *Church* membership, to all intents and purposes, in the Wesleyan Connexion.

We must come to a close. Mr. Jackson outlived most of the men with whom he had been associated in public life. He died on March 10th, 1873, aged 89 years. Dr. Johnson preached his funeral sermon before a crowded audience, and read a brief memoir of him, in the City Road Chapel, on Wednesday, March 26th. The volume of autobiography was edited by the Rev. Benjamin Frankland. It contains an introduction of seven pages, by Dr. Osborn; who remarks: "Mr. Jackson here paints his own portrait, and is solely responsible, whether for likeness, colouring, or expression." There is an engraved portrait of the distinguished theologian, given as a frontispiece to the volume, in addition to the pen-and-ink portrait. The volume contains a vast amount of information, and a very large number of sketches of character, descriptive of ministers and

others; and the writer's description of himself and narrative of his progress and labours is given with remarkable simplicity, in general, although his account of stirring events is always one-sided. Perhaps that is not censurable, because it is perfectly natural. He tells his own story, giving his own views; and he leaves others, of course, to tell theirs, according to the views they took of the same matters. His end was peace. He rests from his labours. Absent from the body, we doubt not that he is present with the Lord.

This series of papers will have brought before our readers two eminent men, each exemplary, in many respects, in his own sphere. Those who would know them more fully and accurately must obtain their memoirs.

LOCAL PREACHERS.

(FROM "THE UNITED METHODIST FREE CHURCHES' MAGAZINE.")

(Concluded from page 201.)

SPECIAL attention ought to be given to the introduction and to the conclusion of the sermon. In the preparation of a discourse, it is best to leave the introduction until the last. In this case it will be more likely to be short and appropriate. Long introductions are a great evil. A good woman said of John Howe—who was guilty of long introductions—that, "he was so long in laying the cloth, that she always despaired of the dinner." Cecil's maxim concerning introductions is well worth remembering,—“You have only a certain amount of attention to work upon; make the most of it while it lasts.” Not only should introductions be short, but also calculated to arrest the attention. If a writer in the “*Times*” were to begin a leader with the dull announcement,—“The subject to which we this day propose to call the attention of our readers is very important and instructive,” he would the next day be sent about his business. That is not the way to arrest attention, and lead the reader on. The other day we heard a preacher begin his sermon with the sentence,—“Thessalonica was an important city in Asia Minor;” from such a beginning we expected nothing but pompous platitudes, and we were not disappointed. A preacher who is master of his art, will start off with some pithy sentence, some homely proverb, some short anecdote, which will at once awaken attention.

The Conclusion of the Sermon ought also to be very carefully prepared. Many Preachers make a great mistake here; they think they can trust themselves to make the application without much premeditation. How often we hear the remark from the pew, “Why does not the Preacher give over when he has done?” Many a Preacher, after preaching a good sermon, destroys the effect he has produced by a long, tiresome, spiritless winding up. And this will frequently be the case unless the Preacher has in his own mind thoroughly worked out his conclusion.

The remarks of Archbishop Whately, in his *Rhetoric*, on this point, are well worth remembering,—

It is a common fault of an extemporary speaker to be tempted, on finding himself listened to with attention and approbation, to go on adding another and another sentence (what is called, in the homely language of the jest, “more last words”) after he had intended, and announced his intention, to bring his discourse to a close; till at length the audience becoming manifestly weary and impatient, he is forced to conclude in a feeble and spiritless manner, like a half-extinguished candle going out in smoke. Let the speaker decide beforehand what shall be his *concluding* topic; and let him premeditate thoroughly, not only the substance of it, but the mode of treating it, and all but the very words; and let him resolve that whatever liberty he may reserve to himself of expanding or contracting other parts of his speech, according as he finds the hearers more or less interested (which is for an extemporary speaker natural and proper), he will strictly adhere to his original design in respect of what he has fixed on for his conclusion; and that whenever he shall see fit to arrive at *that*, nothing shall tempt him either to expand it beyond what he had determined on, or to add anything else beyond it.

Our limits forbid us to make any remarks concerning the style and the delivery of sermons, although these are very important matters. How frequently we hear the remark,—“The sermon was good, but it was spoilt in the delivery.” Avoid drawling and singing. Don’t huddle your words together, and remember that it is not the loudest voice that is heard the best, or that is the pleasantest to listen to. Speak well out, in the natural conversational key of your voice, and then you will be heard to the most advantage.

But we wish to remind you, brethren, that upon you rests the conducting of the whole service. Preaching is important, but the worship of the congregation is still more so. Our hymn-book constitutes for us a Liturgical Service. In some of the hymns we express our Creed, in others we express our prayers and thanksgivings. If the hymns be carefully selected, the service will be edifying even though the preaching may have been poor.

The Scripture lessons should be carefully read over by the preacher before he reads them in the sanctuary. The Scriptures well read, with proper emphasis and expression, are to many of the people almost as good as a commentary.

In the prayers of the sanctuary, the preacher is supposed to interpret the thoughts and aspirations of the people. His prayers must be the utterance of his own heart, but at the same time they must be the prayers of the congregation. Devout souls come to the sanctuary to unite in common prayer; they desire to accompany the minister in his confession of sin, in his petitions for mercy, and in his intercession for the sorrowful and the wandering. His prayer should interpret and express their hearts’ truest and deepest feelings. As they follow the preacher, they should feel that his thoughts are their thoughts, his petitions are their petitions; and by their holiest feelings being thus interpreted and

expressed, their souls are soothed and strengthened. But if the preacher's prayer be formal, incoherent, or rhapsodical, the hearts of the people will not be engaged, and this part of the service will be a weariness to them. The preacher should therefore meditate upon the condition of the congregation, and cultivate the spirit of prayer, so that he may profitably lead the devotions of the people.

If space allowed, much might be said concerning the preacher's habits. If he is to teach and preach successfully, he must diligently cultivate his own mind. Dr. Arnold used to say,—“When a man ceases to learn, that moment he becomes unfit to teach;” and there is a deal of truth in the saying. The apostle exhorted his son Timothy to give attention to reading; he was not to neglect the gift that was in him. “Reading,” says Bacon, “makes the full man.” The crying evil in the sermons of our times is want of matter. There is frequently nothing to indicate either reading or thought; nothing for a man on his return home to turn over and think about. A celebrated Divine was once asked by a young clergyman how he was to obtain a constant supply of matter for his discourses? “Fill up the cask,” was the reply, “fill up the cask, and then tap where you will, you will always get a copious stream. But if you put in little, tap as you may, there will come nothing but a slow dribble, and very little in quantity after all.” Unless a preacher—whether he be Local or Itinerant—keep reading and learning, he will soon be dry as summer's dust. We have heard preachers boast that they read nothing but the Bible. To such foolish boasting we might reply in Wesley's Words,—“Then you ought to teach others to read only the Bible; but if so, you need preach no more. If you read no book but the Bible, then you have got above St. Paul. He wanted others too. ‘Bring the books,’ says he, ‘but especially those written on parchment.’”

But more frequently still we hear preachers boasting that they never read sermons; as though forsooth there was nothing to be learned from the study of another man's methods of working. How absurd it would be for an artist to say I never look at any other artist's paintings; or for a poet to say I never read a line of poetry except my own; and yet it is not uncommon to hear preachers declare that they never read sermons. We counsel our brethren the local preachers to keep reading and thinking, and not to despise good sermons. It is well to get out of the narrow ruts of one's own thoughts.

The days of miracles are past. Preachers cannot make bricks without straw, any better than other men; and to affect to despise the help to be got from books is absurd. If we mean to succeed as preachers, we must be prepared to read much and to think closely. The law holds good here as elsewhere, “In the sweat of thy face shalt thou eat bread.” It is “No pains, no gains;” “No mill, no meal;” “No cross, no crown;” “He who will eat the kernel must crack the nut.” A young clergyman once consulted Charles Simeon concerning extempore preaching, and

said,—“I don’t know how it is that I do not preach extempore as well as I could wish. I suppose it must be owing to want of *faith*.” “Ah, dear friend,” replied Simeon, “Justification is by *faith*, but extempore speaking is by *works*.” It is even so.

We have not been able in this paper to say anything concerning the cultivation of the preacher’s own spiritual life. In the limits that are imposed upon us, many things must be omitted which ought to be said when writing on such a subject. We will conclude with just a word on one or two matters that may be of more importance than they seem.

(1.) Do not let a little thing prevent you from taking your appointment, or providing a suitable supply. Chapels that are largely supplied by local preachers are sometimes frequently neglected. One Preacher has overlooked the fact that he was planned; another is not in good health, and fails to get a supply; another is prevented from fulfilling his appointment by the weather; and the congregation is thoroughly disheartened by these frequent disappointments.

(2.) Do not be jealous or envious of your gifted brethren, if they are appointed to the town chapel, and you are not so appointed. You may think that you are as good a preacher as those who are thus appointed; but the probability is that you are not. But if it is so, it is an unmanly thing, not to say an unchristian thing, to whine and complain and send in your plan because you are not appointed in those chapels to which you think you are entitled to be appointed.

(3.) Take an interest in the young men of the church who may be fitted for the work of preaching. Take them with you to your village appointments. Let them conduct part of the service. Counsel them concerning their reading. The future of our Connexion will depend very largely upon the character of the men whom we can enlist as local preachers. Therefore, be on the look-out for recruits. Encourage them in their first attempts, and remember that young men must learn to preach by preaching.

PREACHERS OF OLDEN TIME.

“In those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word.” This saying pleased the multitude, and the seven men were

chosen for the special office of taking care of the poor and widows, by seeing that the temporal wants of such were provided for.

We regard it as very remarkable that, *immediately* after those men had been appointed to this office of *ministering in things temporal*, two of them appear on the pages of the Acts of the Apostles as *preachers of extraordinary ability and power*. As to Stephen, such was the power of his eloquence that there was no resisting "the wisdom and spirit by which he spake:" and it is said of Philip, that he preached "in all the cities" of a certain district. These seven deacons do not appear to have been preachers when thus elected. They were chosen by the Church to act as stewards in temporal matters, and were then officially appointed by the apostles to that service only.

The conversion of the Ethiopian eunuch, appears to have laid the foundation of an important Church in part of the continent of Africa. We conceive it needless to describe the eunuch's conversion; and observe only that he was an important personage in the country whence he had come: and, to use the words of Benson, "He returned not only a Christian, but a minister. And Eusebius assures us that he planted a flourishing Church in Ethiopia; a fact in which all the most ancient histories of the country agree." Considering the evidence as to Philip's being himself but a steward of the church's secularities, and then that the Holy Ghost does not pen one word in reference to the appointment of the eunuch to the ministerial office, or to his retiring from that high position he occupied under Candace, Queen of Ethiopia, we regard him as a lay-preacher, and rejoice that, as such, he was made so signally useful; and that his fame, as the founder of an important early Christian Church, is likely to continue in ecclesiastical history as long as time shall last.

The founding of the prosperous church at Antioch ought not to be overlooked. The men who had the honour of being the first preachers of the Gospel at Antioch, were men of Cyprus and Cyrene, two distant countries; an island in the Mediterranean Sea, and a province in Africa. Whether these men were converted on the day of Pentecost, or were the converts of men who were then converted, we have no means of ascertaining. We call attention to one circumstance that will render them forever memorable, though their names are not mentioned:—Next to the Apostle Peter, they are the first who are spoken of as preaching the Gospel to the Gentiles—"they spake unto the Grecians. And the hand of the Lord was with them: and a great number believed and turned unto the Lord." What particular ecclesiastical authority were the men invested with whom the Holy Ghost thus honoured? It may be inferred very fairly, that these men were either unknown to the Church at Jerusalem; or, that the believers dwelling at Jerusalem, to say the least, were a little suspicious and jealous of them as brethren. "Then tidings of these things came unto the ears of the Church which was at Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch." In

the brief history, as given in the Acts of the Apostles, the precise object of the mission of Barnabas to Antioch is not definitely stated; it is only remarked, that "when he came and had seen the grace of God, he was glad, and exhorted them all; and much people was added unto the Lord." Were the men from Crete and Cyrene, who ranked among the first to preach the Gospel to the Gentiles, and who were the originators of the first Church which took the name of "Christian," separated and set apart as ministers? or were they simply lay-preachers who had received no particular authority from men? We think the Scriptural evidence is in favour of the latter: the reader can judge for himself.

N. Y.

Narrative.

A VISIT TO SALISBURY.

(Concluded.)

At the tea-meeting for the benefit of the Local Preachers' Association, the trays for which were generously given by the ladies of the Wesleyan Methodist and the Methodist Free Church Societies, we had in Milford Street school-room one hundred and forty sitting down to tea; and the meeting in the chapel adjoining was presided over by the Rev. J. Dinsley, the minister of the chapel; and was addressed by the Wesleyan-Methodist Ministers, Messrs. Hamer and Doubleday, and several other friends of the good cause.

Our work was now done, and nothing remained but the return journey. As we had passed Old Sarum on our way from Stonehenge, we felt a desire to visit so interesting a spot. According to the *Encyclopædia Britannica*, "Old Sarum was formerly a parliamentary borough, returning two members to parliament, though *without a single house or inhabitant*. It was thus, before the Reform Act of 1832, by which it was disfranchised, the most notorious instance of a rotten borough. The place is, however, of great antiquity, having existed, under the name of *Sorbiodunum*, in the time of the Romans. It was fortified by Alfred, and after the Norman Conquest was made the seat of a bishop. The cathedral was removed in 1220, in consequence of a quarrel between the bishop and the people, to Salisbury, or New Sarum; and from that time Old Sarum began to decline. Some remains of walls and ditches still exist."

It now occurred to us, that should the Tuesday morning be fine, a little effort would enable us to visit these old "remains" of former greatness, notwithstanding that the train would leave at 8.25. The morning was delightfully fine, and a little frosty—just the morning to enjoy a walk,—and six o'clock found us on the way to the site of the old city. In the dull twilight of the morning, the first man we overtook

was on the way to his work; for just as it was in the time of the psalmist, so it is now: "Man goeth forth unto his work and to his labour until the evening." We said to him, "Well, my friend, so you are off to work?" "Yes, sir." "What is your employment?" "I am a carpenter, sir." "What may be your earnings?" "From four to five." "You can be pretty comfortable with between four and five shillings per day." "Yes, if things came down a bit; but almost every thing is so very dear. Besides, I have to walk five miles every morning and five at night, and work ten clear hours in the day." "But, you have not walked that distance long, have you?" "For three years." "But why do you not hire a house near your work?" "Why, sir, there is no certainty about my work: perhaps as soon as I removed my family, work might be slack, and then I might be discharged, and be driven to seek work elsewhere." Here was one of the sons of toil, belonging to a class who, notwithstanding all their failings, are worthy of the sympathy of those who labour less. We were rejoiced to find that this toiling man appeared to have a good hope of that glorious "rest" which "remaineth for the people of God." On passing the infirmary, we asked what building it was; and the name of it reminded us of our mercies. How rejoiced would the inmates be to enjoy the possession of the health and soundness which we possess. The building bears in front the inscription: "General Infirmary, supported by voluntary contributions. 1767."

A brisk walk by the low road, soon brought us to the foot of Old Sarum Castle Hill. A little climbing and we were soon over the first rampart, and the deep fosse was soon crossed; and then, entering by the proper entrance, we were on the highest part of the old castle site; and after viewing the prospect from the western, eastern, northern, and southern sides respectively, we said inwardly: "If old time could speak! If we could only wait till the sun should rise! Were it daylight, and bright, and clear, what a landscape our eyes would behold! What hearts and homes of joy and sorrow we should embrace within such a view!"

Looking south, towards the new city, nothing was to be seen but part of the spire of the cathedral; all else was veiled and hidden in the smoke and mist of the early morning. How truly this mist of fog and smoke, hanging about the old building, reminded us of the troubles hanging about the State Church. With High Church, Low Church, Broad Church, Rationalistic and Ritualistic Church, and all the ecclesiastical squabbles of the various sections of opinions in the establishment, what a thick mist appears to hang around her! May God grant unto her a happy issue of all her strife! That the good will be preserved we believe.

Not wishing to re-cross the rampart, we returned to Salisbury by the path from the entrance, and our eye was met by an attraction in gold and blue, "OLD CASTLE INN." How these drink-shops turn up! Wherever our countrymen go, there goes almost invariably the tempta-

tion to drink,—pity that it should be so. There was another path besides the one leading to the “tap” of the inn—*that was the path for us*. Having reached the road, the first person we met appeared to be an Irishman: “Well, my friend, you are on your way to work?” “Yes, sir.” “How is it now, really with you? Is your heart heavy, or light?” After a little hesitation, he replied, “Not very heavy, sir.” “But, if you really believed in the Lord Jesus Christ, and were a *Christian indeed*, your heart would then be light: do not you think it would?” As this neighbour walked off, something was muttered in reply, the exact import of which we could not understand. Just before entering the city, we met an old gentleman on the foot-way, to whom we said: “Why does that bell keep tolling?” He replied, “There is, perhaps, a corpse being sent off by train this morning.” “Ah! my friend, our turn will soon come.” “Yours and mine will, sir.” “How do matters really stand, my friend? Should the time come *this very day*, are you now ready?” “Oh! dear me, sir, I fear not.” “But you need not fear, if you really believe in Jesus Christ, need you?” “No, sir; oh, no:” and the old gentleman hastened on with his heart and eyes apparently as full as they could contain. A little farther, and there was “*THE RISING SUN*”—*threefold*—twice on the sign-board, and also in large characters on the front of the house. Then again, a little farther, and there was “*THE SHOULDER OF MUTTON*,” *threefold again*. A little farther, and there was “*THE CROWN INN, BILLIARDS*.” How many inns were passed in this short walk through a part of the city, we cannot say. Oh, these temptations, besetting every wayfarer! How sad, that the government of such a country as England should be the great patron of such a system of curse and ruin! A few more minutes, and we reached the residence of our host, on the front of which the rising sun was just beginning to shine brightly. May the bright and glorious beams of the “Sun of Righteousness” ever shine on the hearts of all the inmates of that home!

Reaching Shoreditch station, on the return journey, we had to wait for the train. This gave an opportunity for a walk into the city. On turning up Shoreditch to the right, we found it a complete bustle; all alive with a continuous throng, going and coming. From Shoreditch, we just turned off again to the right, *and what a change!* From bustle to stillness, from the bright to the dismal, from wealth to poverty, from a people who appeared to have all their hearts could wish, to a people dwelling in abjectness and wretchedness; all this change within a stone’s throw. After taking a walk round, we asked a young man what street we were in. “This, sir,” he said, “is OLD NICKOL STREET; that is NEW NICKOL STREET; and the one you see there is OFF NICKOL STREET.” We believe it was in OLD NICKOL STREET that we began to converse with a young woman standing against one of the doors, and whose husband was employed in some department of the shoe trade. As is usual in

many parts of the metropolis, several families were residing in the different rooms of the same house. Our Christian conversation had not lasted long, when a middle-aged woman showed herself at the end of the passage leading from the door; she had evidently been listening. We have heard say, "Listeners never hear any good;" but this woman, no doubt, heard good, and might have received it, had she been so disposed. Standing at the end of the passage, she said, "How should this woman be what you say, when she has only half a belly-full of vittals?" "Oh, my friend, I hope she has sufficient food." "How should she, when her husband works only half his time, and they have two little children to support? Better by half give her a belly-full of vittals, man." Although from the country, town and city mission-work was not a new thing to us; and we had, different times, met with something similar before. It is very discouraging for those who carry Gospel tidings, to find a certain class who appear careless of every thing, excepting how much pelf they can obtain; with these sordid minds, to secure something material out of one who may pay them a visit, is the first idea—the spiritual they treat with disdain; unless, indeed, they think they can turn it to temporal gain. Still, in the midst of *discouragement*, as well as encouragement, we must go on doing *our duty*. In our great Master's time, there were those who followed Him for a base motive: "Because they did eat of the loaves and were filled."

After giving one of the children an orange, we passed to the other side of the street. Here, at the foot of some stairs, we met with another woman, who was going to carry a pail of water up the steps. The husband was a weaver, and had just recovered from several weeks' illness of rheumatic fever. For the one room in which the family lived they were paying three shillings per week rent. Let the reader think of a room only a few feet square, crowded full of weaving machines, as being the *living-room, cooking-room, working-room*, in fact, *the only room*, and *sole residence* of a family of *eight*! The father and mother are now elderly people; and the family, with one or two exceptions, quite grown up. Is it meet that such a state of things should continue? We do not wonder at a speaker the other day saying, "We build palaces for our paupers, and leave our industrious poor to dwell in huts." We said to the husband, "If you have been ill thus long, why do you not apply for relief?" "Oh, sir, that is no use; they will only order us *into the house*, and we can't go there; we never think of applying to them." The last clause of this sentence was uttered with a peculiarly disdainful smile. "Well, where do you go on the Sabbath-day? Do you go to any place of worship?" "No, sir, never did." But do you not believe in God?" "Oh, yes, sir; we believe in Him." "If you believe in God, do not you consider it to be your duty to worship Him? Why do not you go to a place of worship on the Lord's day?" "I do not know any particular reason why we do not go." This is the state of things found over and

over again : in fact, we may almost speak of it as being general with those who neglect worship ; they fail to give you any real reason why they neglect to worship God. Here was *real distress*, temporal distress, and soul distress ; distress in its worst forms. It was not surprising, that the poor woman, under such circumstances, bore on her countenance a haggard and forlorn appearance ; in fact, she seemed to look as if she was careless whether she lived or died.

A few hours more, and we reached home in safety.

N. Y.

Biography.

MEMOIR OF THE LATE MR. SAMUEL BASTARD,

OF CLAY-NEXT-THE-SEA, HOLT CIRCUIT.

Our deceased friend was born at Langham, Norfolk, on the 29th July, 1796. At the age of fourteen he was bound apprentice to the late Mr. Temple, a merchant and shipowner, at Blakeney. A friend who knew him in his youthful days says he was much respected at that period of life for his ardent, cheerful, and obliging disposition. When between the age of nineteen and twenty, he was prevailed upon by one of his companions to go to the Methodist Chapel in Blakeney. After attending that place of worship for a short time, he was awakened by the Holy Spirit to a sense of his danger as a guilty and perishing sinner, and began to seek earnestly for pardon and salvation. In this state of mind he went to his father's house one evening, and, unable to obtain any other place of retirement, betook himself to the staircase, there to bemoan his sins before God, and to offer the sacrifice of a broken and contrite heart. The Lord graciously accepted his offering, and our friend received a clear and satisfactory assurance that his sins were forgiven, and that he was accepted in and through the Beloved. The next day he was assailed by strong doubts and fears, but at night he returned to his closet on the staircase, and again realised a personal and saving interest in the atonement and mediation of Christ ; and he retained and enjoyed the blessing to the latest hour of life. Immediately after his conversion he joined the Methodist Society in Blakeney, and, very early in his Christian career, the members of the Church in that place found in him an active, pious, and useful worker. At the earnest request of his class-leader and many of the senior members, he entered upon the work of a local preacher, in the year 1819 ; and for a period exceeding fifty years he preached with great energy to the congregations committed to his charge,—warned the ungodly against indifference and delay, and urged them there and then to seek salvation. Nor did he labour in vain.

For some time his employment rendered it necessary that he should

frequently visit Hull and other seaport towns, but during his stay in the place of his destination he would seize every opportunity for attending both the private and public means of grace among the Methodists; and thus he was favoured with many a season of high spiritual enjoyment when away from his home. Not only so, but some of his surviving friends have pleasing recollections of his returning to Blakeney from time to time, and filling the hearts of the friends with joy and gladness, by giving them the particulars of a "gracious revival" or some other cheering intelligence concerning the work of God in the north; and then he would conclude by urging the members of the society to press forward to the attainment of sanctification.

During the period of our departed friend's residence in Blakeney, the Primitive Methodist cause in that place was at one time brought to a very low and feeble condition. The members were left without a class-leader. Under these circumstances they sought the help of Mr. Bastard, and intreated him to become their leader. After having anxiously and prayerfully considered the matter, he arrived at the conclusion, that as the Primitives stood in need of assistance far more than his old friends, he ought to join the former; and he did so, much to the regret of many of his early companions. At the expiration of twelve months, however, he returned to occupy his old position among the Methodists. Yet it is very gratifying to learn that the motives which influenced him to make these changes in his church relationships were regarded by the friends of both societies as honourable to his character and reputation; and down to the close of his life he continued to enjoy their unabated respect and confidence.

In the year 1830 the late Mr. Bastard removed to Clay, and at once commenced a course of usefulness by forming a class, which he met in his own house. He was well qualified for the office of a leader, and in speaking to his members he was uniformly affectionate, faithful, and encouraging. Nor did he relinquish this part of his work until completely laid aside by his last affliction. He was also remarkable for his regular and punctual attendance at the Monday evening prayer-meeting, over which he often presided. They were, indeed, rare and choice means of grace; and those who, in the prime of his usefulness, heard his frequent and passionate ejaculations, must have felt that he was a man mighty in prayer.

In the course of his last illness—a period of nearly six months—he received frequent visits from his brethren and friends. On such occasions they always found him singularly cheerful in mind and peaceful in spirit. His trust in Christ was unusually firm, broad, and comprehensive. When asked as to prospects in relation to the future world, his answers were prompt, clear, and satisfactory. On one occasion, when he was utterly prostrate from pain and weakness, he was asked if he felt his mind at all beclouded. He replied, "No, not at all; why should I?"

Frequently he would say, "It will soon be over now. It's all right." At length his powers of articulation became so feeble that he could scarcely speak at all. Then he told those who came to his bedside, "Pray much, pray much!" and when his speech quite failed, he lay with his hands clasped, in the attitude of prayer. The end came on the 9th of April, when he passed away so gently that his sleep was undisturbed by the act of dying.

Our late brother was a local preacher for fifty-five years, a member of the Local Preachers' Mutual-Aid Association for twenty-four years, and an annuitant on its funds during the last two years. The friends and supporters of the Association will, no doubt, be pleased to learn that the aid thus afforded contributed very materially to the support and comfort of our departed friend in his declining years.

As a husband, his sorrowing widow says of him, "He was ever kind, considerate, and most affectionate. As a father, he took a loving interest in his children, and was accustomed to pray for each of them by name when presenting his supplications at the family altar. As a servant, his employers have borne the most honourable testimony to his unswerving fidelity, and ever regarded him with great respect and esteem. And as a neighbour, he was much respected and greatly trusted.

In the afternoon of the day fixed for his interment a special service was held in the Methodist Chapel, Clay. A large congregation assembled on the mournful occasion. The devotional services were conducted by the Revs. J. Brown and W. J. Hopper, and a very appropriate address was delivered by the Rev. T. Aspinall, the Superintendent of the Holt Circuit. At the close of the service nearly all who were present followed the remains of our departed friend to their last earthly resting-place, — a public testimony to his worth, and of respect for his memory. Thus died this beloved servant of the Lord, in the seventy-seventh year of his age, and in the fifty-seventh year of his connection with the Methodist Societies. But, "he being dead yet speaketh." Let us imitate him in his love to God, his zeal for the cause of truth, and let us follow him, even as he followed Christ.

J. B.

Literary Notices.

Psalms and Supplemental Hymns.
London: T. Barlow.

SINCE the days of our boyhood we have not had the opportunity of listening to Chants in public worship. When it has occurred, we cannot say that it has been as profitable to us as singing hymns with heart and voice. The book before us contains 34 chants and 86 hymns, not common in Metho-

dist congregations. The chants, with nine exceptions, are from the Book of Psalms, selected with taste and judgment. The hymns are, most of them, some of the best which have appeared during the last half-century. There are some half dozen the compilers say belong to the last century; one of these we select for notice.

Some London Methodists will remember that in the principal chapels before 1830, we had what used to be called the Morning Book. Mr. Wes-

ley prepared this book before 1780, when the general large collection was issued. This book, however, was enlarged after Mr. Wesley's death, to double the size it was before. In this addition there was one hymn which was a favourite of ours. When the supplement was formed this hymn was not adopted, and consequently we lost sight of it. But though out of sight, it was not out of mind, but treasured up in our memory. When an opportunity occurred of transferring our old friend to a school book we had some hand in compiling, we did so.

The hymn is ascribed to Toplady, but in a collection of Toplady's, now before us, it is not to be found. A portion of that hymn forms No. 7 of this collection. When we saw it we asked, "What has become of the first verse?" for in this book it begins with the second,

"Object of my first desire!"

We found on examining afterwards, so it stands in the New Congregational, and in the New Connexion Hymn Books, and in other modern compilations we have glanced at.

Composers of hymns and compilers of hymn books would do well to listen to James Montgomery. In his preface to his *Christian Psalmist* he says:—

"A hymn ought to be as regular in its structure as any other poem; it should have a distinct subject, and that subject should be simple, not complicated, so that whatever skill or labour might be required in the author to develop his plan, there should be little or none required on the part of the reader to understand it. Consequently a hymn must have a beginning, middle, and end. There should be a manifest gradation in the thoughts, and their mutual dependence should be so perceptible, that they could not be transposed without injuring the unity of the piece; every line carrying forward the connection, and every verse adding a well-proportioned limb to a symmetrical body. The reader should know when the strain is complete, and be satisfied, as at the close of an air in music; while defects and superfluities should be felt by him as

annoyances, in whatever part they might occur."

The hymn referred to above, as found in this and other books, beginning with the second verse, is like a body without the head. In its complete form we have it now before us, in the *Morning Book*, 1818, also in *Montgomery's Psalmist*, published 1825, and in other collections. How it is that it should have lost its head we cannot imagine. What were the compilers about in the *New Congregational*, the *New Connexion*, and the *Methodist Free Churches*, to put this headless thing into their new books?

We will give the hymn complete, and our readers will see that the proper head is restored.

"Happiness! thou lovely name;
Where's thy seat? O tell me where!
Learning, pleasure, wealth, and fame,
All cry out, 'It is not here.'
Not the wisdom of the wise
Can inform me where it lies;
Not the grandeur of the great
Can the bliss I seek create.

"Object of my first desire,
Jesus, crucified for me,
All to happiness aspire,
Only to be found in Thee:
Thee to praise, and Thee to know,
Constitute our bliss below;
Thee to see, and Thee to love,
Constitute our bliss above.

"Lord, it is not life to live,
If Thy presence Thou deny;
Lord! if Thou Thy presence give,
'Tis no longer death—to die.
Source and giver of repose,
Singly from Thy smile it flows;
Peace and happiness are Thine,
Mine they are, if Thou art mine.

"Whilst I feel Thy love to me,
Every object teems with joy;
Here, O may I walk with Thee,
Then into Thy presence die!
Let me but Thyself possess,
Total sum of happiness!
Real bliss I then shall prove,
Heaven below and heaven above."

We have copied the hymn from *Montgomery's Psalmist*. He gives a title to each of the hymns in that book; to this he gives the title "HAPPINESS." This is, indeed, the subject of the hymn in its entirety.

While on this subject we may remark that preachers should be careful not to disjoint hymns. For instance, hymn 225 in our book, how often is

the fifth verse omitted and the last verse given out. Those two verses are so closely connected, that the force of the last is lost by omitting the fifth.

Our singing forms an important part of our worship, or should do so. If preachers were not to cut the hymns short, but abbreviate their long prayers and long sermons, we do not think our public services would be less, but more profitable, especially if the singing is well executed.

Men of Faith; or Sketches from the Book of Judges. By Luke H. Wiseman. London: Hodder and Stoughton. Price 3s. 6d.

Mr. Wiseman has taken four outlines from the Pauline Gallery (Heb. xi. 31, 32), and that which the Apostle had not the time to do, he has done, and done well, too. We cannot look upon Mr. Wiseman's portraits of Barak, Gideon, Jephthah, and Samson, without having a clearer conception of these Men of Faith. There is a freshness about the book which we very much like. Having attempted something in the same way, about seven years ago, we felt a deeper interest in the sketches, especially as on most points we were so much alike in our view of the several characters. If we understand Mr. Wiseman rightly, he considers that during the 400 years under the Judges, with all their relapses, the Israelites did not sink so low as under the various Kings.

Some Thoughts on the present aspect of the Crusade against the State Regulation of Vice. By Josephine E. Butler. Liverpool: T. Brakell, Cook Street.

"STATE REGULATION OF VICE!" And Josephine, in this pamphlet, grows indignant; as well she might. *State Regulation of Vice!* Hers are straightforward hits; and if we men don't wince under them, we ought to do so. Let us hear her. "Men framed those acts—acts whose cowardliness, tyrannous injustice, flagrant inequality, and cruelty have never been equalled in the history of the world; and men now refuse to repeal

those acts, in the face of the bitter cry of outraged womanhood, and the persistent demands of men, whose sense of justice has been roused by that cry." (Page 19.) We are sorry that the majority of our governing powers do not take a Christian view of this vice, as well as of that of drunkenness. If they did, they would not come forward with acts of *regulation*, but with acts of *suppression*.

BOOKS RECEIVED.

Elza's Minor Prophets. Vol. 2. *Gardener's Magazine.* July, 1874.
The Appeal. July.
The Hive. July.
The Methodist Temperance Magazine. July.

Miscellaneous.

NOTES ON THE VARIOUS EDITIONS OF THE METHODIST HYMN BOOK.

JOHN WESLEY was a most extraordinary man. None of his sons have come near him as regards his untiring labours. From the first he was quick to discern the power of the press, and was not slow to use it in the service of God. The books he compiled and wrote during his lifetime would have occupied the time of three ordinary men if they had done nothing else. Independent of tracts and pamphlets too numerous to record, he prepared fifty volumes of "Christian Library," thirty-two volumes of his own works, "Commentary on the Old and New Testament" (four vols. quarto), and other works. And as though this were not enough, in 1778 he launched the first volume of the "Arminian Magazine," a periodical which has lived nearly a century.

The Wesley family were eminently poetic. The elder Wesley and his three sons and some of his daughters were poets. John and Charles, when they commenced their extraordinary course, began to compile hymn-books. The first compilation dates back to the year 1738. Most of these hymns were the composition of Charles Wesley. From that time Charles's prolific brain produced songs for all seasons and on all subjects. Dr. Osborn can tell us all about it, no doubt, and perhaps he will before he dies.

As fast as Charles Wesley composed his songs they were issued in small tracts of twelve pages and upwards. The 12mo size was the size chosen by the Wesleys. In a volume containing a collection before me, there are five of twelve pages, on a half-sheet demy; two of twenty-four, or whole sheet, and two others thirty-six pages; one of seventy-two. These hymn tracts accumulated as time wore on. It would appear also that compilations, including these tracts, were published from time to time. Mr. Wesley mentions one in his general preface, entitled "Hymns and Spiritual Songs." Here is another lying before me, entitled "Select Hymns for the use of Christians of all Denominations," sold at the Rev. Mr. Wesley's Chapel, City Road. (Ninth edition, 1783.)

John Wesley, in his preface to what is called the "METHODIST HYMN-BOOK," states:—"For many years I have been importuned to publish such a HYMN-BOOK as might be generally used in all our congregations." Further on he says:—"Such a hymn-book you have now before you. . . . The hymns are not carelessly jumbled together, but carefully ranged under proper heads, according to the experience of real Christians. So that this book is in effect a little body of experimental and practical divinity."

We have looked at the classification of several Congregational books, and bearing Wesley's object in view, the formation of a body of divinity, we don't think subsequent compilers of hymn-books have improved on John Wesley's arrangement. We need not recapitulate that arrangement here, but would just call the attention of our readers to it, as all have the book at hand. There have been some slight deviations in some subsequent editions. For instance, first section, John Wesley has, "Exhorting and beseeching to return to God." In part 3 we have an additional section, following "Mourners convinced of sin," entitled "Mourners brought to the birth." In part 4, section 7, "*Groaning* for full redemption;" and this is followed by "Brought to the birth." "*Groaning*" and "Brought to the birth" have been expunged,

we think rightly, by the more modern compilers.

The Methodist Hymn-Book, as a body of divinity, has not, we think, been excelled by any other hymn-book which we are acquainted with. The sinner is exhorted to come to God. He has placed before him the pleasantness of religion, the goodness of God, death, judgment, and heaven. Formal religion and inward religion are contrasted. The hymns praying for repentance have never been equalled. We see the mourner convinced of sin, the backslider of having departed from God; the sinner closing in with the offers of mercy, and the backslider recovered.

The fourth part commences with the believer rejoicing, and nothing could be more appropriate than the opening hymn:—

"Now I have found the ground wherein
Sure my soul's anchor may remain;
The wounds of Jesus, for my sin
Before the world's foundation lain;
Whose mercy shall unshaken stay,
When heaven and earth are fled away."

This whole section, indeed, has such a choice selection of hymns, that we should be sorry to part with one of them. In this part we see the believer fighting, praying, watching, working, suffering, seeking full redemption for himself, and interceding on behalf of others. This part is not only the largest portion, embracing from page 185 to 446, but it is the most important. The section on "*Full Redemption*," for instance, gives the Methodist Hymn-Book a peculiarity never possessed by any former book; and we know not any other since which brings out the doctrine of holiness so fully as this section does.

The fifth part embraces from page 447 to 504, and contains four sections on the Society meeting, giving thanks, praying, parting. We certainly don't know a Congregational hymn-book which excels this in the opening and closing hymns. It starts off without any circumlocution, with,

"O for a thousand tongues to sing,"

And it ends on page 504 with,

"He now is fitting up your home:
Go on! we'll meet you there."

After Wesley's book had been in

circulation about sixteen years, the Conference resolved to make alterations and additions. On the cover of the magazine for November, 1797, we have the following announcement:—"This day is published, price, stitched, 3s., neatly bound in calf, 4s., a Collection of Hymns for the use of the people called Methodists. Not only the type and paper are superior to any of the former editions, but the workmanship will be found equal to the best in London. To render it still more complete and adapted to public worship, above fifty hymns are introduced which were not in the former duodecimo editions. To prevent pirated editions, this is entered at Stationers' Hall, according to Act of Parliament." That edition, 12mo, is now before me, and from the above announcement, that upwards of fifty hymns are introduced which were not in the former editions, we might have been led to suppose that upwards of fifty new hymns were added. This is not the case. Wesley's book contains 525; this book contains 550. The fact is, new hymns are introduced, but only twenty-five hymns and eighteen pages were added to the old book. The fifty hymns are introduced to the new book by throwing out twenty-five of Wesley's.

Let us just compare the editions now before me—1784, 1797, 1811, and 1830.

In hymn 1, 1797 book contains an additional verse, which is verse 5 in the present edition, "He speaks, and listening," &c. We could ill spare this verse now.

In hymn 10 there are five verses, but the additional verse is thrown out again in the edition of 1811.

Hymn 23, 1784, contains nine verses; 1797 reduces it to eight. The verse expunged begins, "The burden." This verse is again restored in 1811.

Hymn 24, 1784, contains fifteen verses; 1797, it is reduced to nine; and the hymn beginning, "Jesus drinks the bitter cup," is introduced to fill the vacuum. 1811 restores six of the seven omitted verses, which form hymn 25 in the present book, "Jesus drinks the bitter cup" is transposed to page 513.

Page 37, "Let earth and heaven agree," 1811 omits a verse found in 1784 and 1797. Those editions have eight verses.

Page 40, 1811 omits a verse from that fine hymn, "Jesus, the name high over all." The omission is a serious one. Let any of our readers read the fourth verse, and then the omitted one below, and they will see the connection is broken:—

"O that my Jesu's heavenly charms
Might every bosom move!
Fly, sinners, fly into those arms
Of everlasting love."

The New Connexion retain the verse in their collection, while on the other hand the Congregational Union spoil the hymn by only giving four verses.

Page 42. 1784 and 1797 have a hymn beginning,

"Saviour, of Thy precious love."

This is omitted in 1811 for the one which now stands on that page. We think the change is an improvement.

Page 48 and 49. The hymns beginning,

"The morning flowers display their
sweets."

"Come let us anew our journey pursue,"

are numbered rightly in 1784 and 1797. These are both numbered 48 in 1811, and the blunder has been continued to the present time.

MR. HOLMAN HUNT'S PICTURE, "THE SHADOW OF DEATH."

We must endeavour to describe this extraordinary picture, although it is almost impossible to give more than a very feeble idea of the brilliant effect of light and the dazzling colour, in which qualities it is, if possible, stronger than that wonderful piece of colouring by the same artist, "The Afterglow in Egypt." That was an open-air picture; this represents the interior of such a simple house at Bethlehem as Joseph and Mary might have lived in, and such as has often been represented before by the old painters, with Joseph working at his bench. This interior, however, was painted. Mr. Hunt tells us expressly, not only at Bethlehem, but in a carpenter's shop there, and on the roof of a house where the sun shone, casting horizon-

tal shadows, morning and evening. A small canvas was painted in this way, becoming the study for the present picture, which was painted at Jerusalem; and, after one more journey to the spot, this time to Nazareth for fresh matter, the work was completed, and brought home in the autumn of last year, having been begun in 1868.

The picture is of considerable dimensions, measuring 7 feet high by 5½ feet wide, and the figures are life-size, that of Christ rising to near the ceiling of the small room; while the figure of the mother is kneeling at the side of the room, opening an ivory casket, in which is seen a splendid Eastern crown and enamelled censer, as she turns away her head, attracted by the shadow on the wall. This shadow, is, of course, a feature in the work; it so falls upon the tool rack that the hands appear as they do when nailed to the veritable cross, and the illusion is completed by the larger frame saw, which serves as the upper limb of the cross. In the corner is a bundle of reeds, such as have been employed in pictures of Christ crowned with thorns, holding the reed sceptre. Another allusion is contrived in the composition of the picture, by which the head of Christ comes upon the form of the arch of the little window so as to give the nimbus; while between the arches is a star-shaped opening, in allusion to the star of Bethlehem.

Through the window is seen the beautiful landscape over the hills of Galilee, the plains of Jezreel, and the mountains of Gilboa, Carmel, and Moab, behind the Jordan. All this is painted with the most astonishing accuracy as to the forms and the bright colour of the Eastern atmosphere. Near the figure of Christ is the carpenter's bench with various tools, a small plane amongst them; and a quantity of large shavings cover the whole floor of the room, most carefully painted, while close to the legs of the figure is a sawing stool, with a piece of wood, in which is the saw, as if Christ had just been using it, and at the feet of the figure is the crimson head fillet still worn in Syria by the Bedouin, and the same as

that seen in Egyptian and Assyrian sculptures and pictures. Other accessories of meaning are the book of the Law laid aside on the window sill, with the pomegranates, and the rush-seated chair with the embroidered drapery.

Christ is represented as a young man of perhaps 27, emaciated rather in form, with a skin of reddish brown tint, long curly auburn hair, with slight beard, and gray eyes of clear and lustrous look, the mouth half open, showing the teeth painted with the utmost exactness. The expression of the head is that of rapt enthusiasm, with a certain look of sorrow and weariness mingled with a smile of resignation. Nothing of the dignity and sacredness of the additional type seems to have been in the intention of the painter, who, as he hints in the brief account given by himself, wished to represent Christ "during his first but longest humiliation," as an example of "the dignity of labour" and "the duty of the workman." Hence, perhaps the half-nude figure wrapt only at the loins by a short white garment fastened at the waist by a belt, such as the workman in that climate would be compelled to do while at his labour. Even the feet are bare. Every detail of muscle and tendon, and vein and bone, has been minutely developed, rather in the manner of such a painter as Quintin Matsys or Andrea Mantegna, than an artist of the latest modern school.

Mr. Hunt's realism is so intense that he not only sees more than most painters, but we think he paints even more than he sees, or at least exaggerates his facts of vision and colour. Still his picture is an amazing example of artistic power—it is intellectual, thoughtful, serious, and pathetic; and with these important qualities, scarcely one of which is to be found in the ordinary, or even extraordinary, pictures of our exhibitions, it will command, as it deserves, the respect and admiration of the world of art.

MENTAL AND BODILY EXERCISE are equally essential to the general health and happiness; therefore labour and study should succeed each other.

Poetry.

WINDSOR TEMPERANCE ODES.

Around our cause is spreading,
We see its triumphs now;
For here are friends from Reading,
From Maidenhead and Slough;
From Winkfield some have hasted,
From Chalvey and from Staines;
Their journey is not wasted,
Our love repays their pains.

Together we are banded,
Pure Temperance to extend,
And as we are commanded,
To hold out to the end.
We seek to snatch our brother
From drink's enslaving power;
To strengthen one another
In fierce temptation's hour.

What though the drinking fashions
In high and low are found;
Inflaming evil passions,
And scatt'ring ruin round;—
What though statistics show us
That crime, and lunacy,
And pauperism o'erflow us
From drinking's raging sea:

A better day is dawning,
The Templar calm appears;
We hail the peaceful morning,
We greet it with our cheers.
The cure is sparkling water,
'Tis that all fresh and pure
Will make each son and daughter
From drink's delusions sure.

Choice Selections.

THE CRYSTAL PALACE BIBLE STAND.

THERE is much to admire at Sydenham, much to call forth a smile; but when the visitor, who is determined to let nothing escape his observation, finds himself in front of the Bible Stand, he cannot but be struck with the illuminated motto which surmounts it: *God is Love*. This stand—Gothic in design, ecclesiastical in appearance, and cosmopolitan in decoration—seems to give a completeness to the Palace; and, while it must be a welcome sight to the Christian, it cannot fail to impress those who gaze upon it, whether foreigners, or home-heathen, or believers. Of the motives which led to its construction, no one who sees it need be ignorant; for, whether he be English, French, Spanish, Italian, German, Russian, or Jew, he may

read in his native tongue, *Believe on the Lord Jesus Christ, and thou shalt be saved*. To each of these nations is assigned a separate compartment, occupied with Bibles, Gospels, and parts of the Scriptures, in its own language.

The gentleman in charge of the stand, Mr. J. Alexander, is singularly qualified for the discharge of the duties devolving upon him. His linguistic attainments, coupled with uncommon zeal and tact, mark him as the very man for the post. He was one of the earnest workers among soldiers during the Franco-Prussian war; and he is now, amid the works of art and trophies of peaceful industry, the indefatigable representative of the Bible Society at Sydenham.

The reader is invited to transfer himself, in imagination, to the Bible Stand of the Crystal Palace on some general holiday, when thousands upon thousands crowd the place. Let it be, we will say, on Good Friday, or on Whit-Monday. Let it be in the middle of the afternoon. A continuous stream of people is passing. They are mostly English, but foreigners are among them, of various nationalities. A tractlet, or a Gospel is offered, in a graceful manner, to each foreigner. Mr. Alexander has in his hand Scripture portions in a number of languages. As the moving crowd approaches the stand, his eyes quickly distinguish foreigners from natives, and are rarely wrong in discerning the nationality of each. Catching their eyes, he offers a Gospel, or an Epistle, to the passing stranger, in his native language, accompanied with a few words in the same language, and recommended by polite and engaging action. He seems, at a glance, to detect the nationality of every foreigner, whom he instantly engages in conversation. A foreigner is always attracted by the vocables of his own country when he hears them in a distant land. The offer of a small book often induces the inquiry, "How much?" "Gratis," is the uniform reply. A very pleasant word, that, to any one in the midst of strangers. The little gift is accepted as politely as offered. Hats are raised in mutual

civility,—the crowd presses forward, —and the same scene is repeated, and repeated, until the closing scene of the evening terminates the duties of the day.

Other scenes, however occasionally intervene. French, Spaniards, Italians, Greeks, Jews, Bengalese, and others, have accepted the proffered boon; but now comes a German, who knows not its value. He is a young man. He takes the little book in his hand, and, scanning the text on the cover, avows that he does not believe in it. "You will have to be judged by it," says Mr. Alexander, emphasising the man's native guttural. He adds a few kind words. Whether an impression for good has been made cannot be known, but kindly words and demeanour are appreciated. "What is it?" is the question that some ask. "The Word of God," is the prompt and dignified, but reverent reply.

To witness this free distribution of salvation-truth, which must prove a blessing to many, and which reflects honour upon the Christianity of England, is no small gratification. Some of those to whom portions of Scripture are presented, are thereby induced to purchase copies of the whole Bible in their native tongue; and what the effect may be, who can tell? "My Word . . . shall not return unto Me void. It shall accomplish that which I please, and shall prosper in the thing whereunto I sent it."

Mr. Alexander has assistants; a lad and a young man. The latter is a convert from Judaism, and was, until recently, a Rabbi. His conversion was brought about by his reading a New Testament in Hebrew, received at the Bible Stand. He is studying for the mission field. Both these assistants are busy, presenting to English visitors, Scripture leaflets of four pages, delicately printed, containing from twenty to thirty appropriate texts. These bear the titles: "Come to Jesus," "God's Words to Parents," "Words of Love for the Young," and "Words of Eternal Life." They are given discriminatively, to persons of a class for whom they are severally adapted and in-

tended. A mother, whether fashionably attired, or clothed in materials and style that attest a more humble lot, is presented with a copy of "God's Words to Parents;" a young couple, in the heyday of matrimonial life, with that which bears the invitation; "Come to Jesus;" giddy youths are greeted with "Words of Eternal Life;" children, with "Words of Love;" and so every one may have that which is appropriate to his case. Now and again some one pauses and purchases a Bible, sold here, at cost price. "The Polyglot Text Book," also, containing daily texts in four languages, compiled by Mr. Alexander, and handsomely got up, is bought by many. Rich and poor, old and young, alike find something for their own use, or for presenting to others, at prices that are astonishingly low. Thus is God's Word honoured and circulated at the meeting place of all nations.

"Thou truest friend man ever knew,
Thy constancy I've tried;
When all were false I've found Thee true,
My counsellor, my guide.

"The mines of earth no treasure yield
That could this volume buy;
In teaching me the way to live,
It taught me how to die."

—Derived from "Mark," *Weekly Review* of April 11, 1874.

HOPE FOR CHINA.

THERE are Societies now at work in Canton, and other great cities in the south of China, bent on—if not ousting us altogether—of showing to the Chinese that they have teachers and sages that are not to be despised; that the great masses of the people have no occasion to listen to those people of the West. They have not come strongly into collision with us: first of all, there must be competition; by and by there will be argument; after a time a conflict. But while this may be the case, and there may be movements which will oppose the progress of Christianity in China, we missionaries, whose experience goes over twenty years or more in the past—who have lived under the cloud of that night of silence, and been pressed down almost into our graves by it—we hail this morning light; we rejoice

in the freshening breeze; we have passed out of the calms of the tropics into the southern trade winds. In going to China you pass the Cape of Good Hope: we have before us the Cape of Good Hope in our missionary work; in due time we shall round that Cape, and in God's good time we shall be enabled to carry through the length and breadth of China the salvation of God. It is just this: here is human effort, there is divine power; here the doctrines of men, there the salvation of God. Good there may be in Confucius, but we have the revelation of God; truths connected with the divine existence, setting forth the being, the personality, the attributes of God; the glorious truths of redemption through our Lord Jesus, culminating in the doctrine of immortality. These are our staple doctrines which we preach day by day. We lift up Christ, and believe that Confucius must go down. Labouring under deep discouragement for years, these matters have brought great joy into our hearts: we are now strong, because we are confident in the issue.

A great movement is going on far away from China, which will help forward the salvation of China. Crossing the broad Pacific, and entering the States of America, by the golden door of San Francisco, you have the broad American continent; to that land there have gone, during the last fifteen years, 170,000 Chinese. The American churches have applied themselves to one of the grandest problems connected with the missionary work; they say those thousands of Chinese must either be enlightened—they must Christianise the heathen Chinese—or the heathen Chinese will demoralise some parts of the States. So truth and error have come into conflict. The churches there are doing well and nobly. They have already sent back to China converted men, and the work will go on.—*Rev. G. Piercy.*

CHRISTIANITY NOT A FAILURE.

It was sometimes said that Christianity had failed. For the last four or five years his residence had been

on missionary ground; and if he believed in the power of the gospel before, when his experience was confined to the boundaries of this "tight little island," with an occasional glimpse of life on the continent, he believed still more in it now. It had elevated the North American Indian, than whom, in his natural state, there was no more degraded specimen of humanity; Chinamen in San Francisco, cultured Japanese, and others had been brought to the feet of Jesus. It had been his happiness to pay a visit to the missions of his own church on the North-east Coast of Vancouver's Island, to a little spot called the Indian village, peopled exclusively by Indians, where he preached through an interpreter. In the village were two streets, called respectively "Heathen" and "Christian" street. The Heathen street was close to the river, lying low; the dwellings were sheds or shanties built of logs filled in with mud, sixty or seventy feet long, with one door, no windows, and a chimney, the door and chimney being the only two orifices, with five, six, and sometimes ten families herding together like the beasts of the field, without decency or comfort; the most degraded and mis-shapen abortions of humanity that could be found. In Christian street, he found little white-washed cottages, the institution of the family apart; comfort, industry, and the idea of home. There they were, close together, not one hundred yards apart, the two systems side by side; the old father sixty or seventy years of age, living in the Heathen street, and the son living in the Christian street, with migrations from the former to the latter constantly going on.—*Dr. Punshon.*

CATHOLICITY OF SPIRIT.

He would claim for himself a hearty wish and prayer for the concurrent existence of all good Christian communities. That surely was an innocent wish and desire which might be lawfully entertained by any minister, whether Conformist or Nonconformist? When, as in his case, for instance, a clergyman of the Church of

England regarded its past history and that of England, he could surely feel no scruple in taking a pride, a just Christian pride, in the good works and deeds of those Nonconformists who had departed from us. What English Churchman was there who was not proud of being a fellow-countryman of Owen, Howe, Baxter, Bunyan, and Wesley.—And he would venture to ask what Nonconformist, as an Englishman, was not glad to belong to that country which had produced such men as Hooker, Chillingworth, Lord Falkland, the great latitudinarians of Cambridge, the great philosophers of Oxford, Bishop Butler, Thomas Arnold, and others whom he could name. Entertaining these feelings as they did towards the dead, what on earth and in heaven prevented them entertaining similar feelings towards the living.—*Dean Stanley.*

THE CHURCH AND ITS SUPPLY OF PASTORS.

WHAT aggravates the situation produced in our churches by the scarcity of pastors from which they suffer, is that these churches have come to depend almost entirely on the pastor in regard to activity and spiritual life. It is no longer the church that makes the pastor, it is the pastor that makes the church. He is no longer its principal agent, he is often its only one; it is no longer enough for him to be the chief functionary of the church, he has become the very personification of the church, to such a degree that if he were to disappear, we might ask in a multitude of cases, whether there would still remain any thing of the church. Now this is a great evil. The church ought to have her own proper life, her organs discharging each its own function, her various agencies, so as to second efficiently the work of the pastor, which is always insufficient, even when in the best hands, and also to take its place when that pastoral work fails totally or in part. A church is not in a normal state when the temporary removal of the pastor, or his being replaced by a less gifted man, suffices to threaten everything

with immediate disorganisation. Let us picture to ourselves the apostolic churches experiencing in their inner life the effects of that constant change which took place in official persons, whose duty it was to bring to them the living echo of the teaching of the apostles. There was at that time, so the Scripture tells us, a church-life of marvellous intensity, developing itself in a multitude of *charisms* or spiritual gifts, and nourishing itself continually in the higher life of the Holy Spirit. Oh! if our churches drank more freely at this ever-accessible source, if individual piety had more seriousness and depth, there would be on the one hand an abundant development of pastoral vocations, and on the other hand, the church would have within herself wherewith to supply the deficiencies of the regular ministry, if ever they should occur. Everything, therefore brings us back to this need of a revival of spiritual life, which will bring in its train the revival of individual activity.

These remarks, intended to apply originally to the Reformed and Methodist Churches of France, are not without a bearing upon the churches of our own land.—*From L'Evangeliste.*

HUMILITY.

HE that means to build lasting, must lay his foundation low; as in moory grounds they erect their houses upon piles driven deep into the ground, so when we have to do with men that are insincere, our conversation would be unsound and tottering if it were not founded upon the graces of humility; which, by reason of their slenderness, pierce deep and remain firm. The proud man, like the early shoots of a new felled coppice, thrust out full of sap, green in leaves and fresh in colour; but bruises, and breaks with every wind, is nipped with every little cold, and being top-heavy, is wholly unfit for use. Whereas, the humble man retains it in the root, can abide the winter killing blasts, the ruffling concussions of the wind, and can endure far more than that which does appear so flourishing.—*Feltham.*

THE ENDLESS REST.

THERE are no weary heads or weary hearts on the other side of "the dark valley." The rest of heaven will be the sweeter for the toils of earth. The value of eternal rest will be enhanced by the troubles of time. It will be a rest from sin : a rest from suffering ; a rest from conflict ; a rest from toil ; a rest from sorrow : an undisturbed rest. Here the rest of the body is disturbed by dreams, and sometimes by alarms ; but no troublesome dreams or alarming occurrences are there. Wearied one, look away from the cause of thy present suffering, and remember there is a rest remaining for thee. A little while, and thou shalt enter into endless rest.

HOPE.

THERE is a fire residing in the human breast that burns brightly and cheerfully, and it is Hope. Around it our feelings gather themselves lest they should become cold and frozen, and receive warmth and strength : and here, too, our courage and ambition comes, and kindles into activity. Hope is the anchor of life. Deprived of its presence, like the ship upon the briny deep without a helmsman, and driven hither and thither by storm and tempest, we should become stranded upon the shores of time. Hope is sweet and heaven-born. It is the dim light by which we catch faint glimpses of the future.

Phenomena of the Months.

AUGUST.

THE sun rises on the 1st at twenty-five minutes after four and sets at fourteen minutes before eight ; on the 15th, it rises at fourteen minutes before five and sets at twenty-one minutes after seven ; and on the 31st, it rises at twelve minutes after five and sets at eleven minutes before seven. We thus lose forty-seven minutes of daylight in the morning and sixty-three minutes in the evening during the month.

The moon is new on the 12th at four minutes after midnight, and full on the 27th at twenty-eight minutes

after one in the afternoon. On the first Sunday it rises at ten minutes before ten at night ; on the second Sunday it sets at fifteen minutes before seven in the evening ; on the third Sunday it sets at seven minutes before nine in the evening ; on the fourth Sunday it rises about half-past five in the afternoon and sets a few minutes after midnight ; and on the fifth Sunday it rises at nine minutes after eight in the evening and sets at twelve minutes before nine in the morning.

The moon will be near to Mercury on the 10th, to Mars on the 11th, to Jupiter on the 15th, and also to Venus on the same evening, and to Saturn on the 25th.

Mercury is a morning star, rising between three and four o'clock until near the end of the month, and may be favourably observed.

Venus is an evening star, setting between eight and nine o'clock nearly all the month, and at four minutes before eight on the 31st. It is near to Jupiter on the 12th and both these planets are near the moon on the 15th, our satellite being then a crescent of three days old.

Mars is a morning star rising within a few minutes of half-past three all the month.

Jupiter is an evening star, setting on the first at half-past nine, and on the 31st shortly after half-past seven.

Saturn rises as the sun sets on the 4th, and generally is visible all night during this month.

The *Comet* which became visible at the end of June, and conspicuous in our northern sky during July, has shown some noticeable characteristics, and has engaged the most sedulous attention of our chief astronomers. It was first seen as far back as the 17th of April at an immense distance by M. Coggia at Marseilles. Its nucleus or head had almost the brightness of a star, while its tail or beard as it is variously called, was of extreme tenuity or thinness, scarcely showing more body than the rays of an electric light. Some of the deductions of observers are curious : such as that the tail is seventy millions of miles in length, while the whole weight of the head and tail

does not exceed four pounds avoirdupois. The observations of the best scientists are connected with the use of the spectroscope, which is supposed to

reveal the elements of which a heavenly body is constituted, and it is said some marked results have been obtained.

Mutual-Aid Association Reporter.

ALTERATION OF THE RULES.

TO THE MEMBERS OF THE LOCAL
PREACHERS' MUTUAL-AID ASSOCIATION.

DEAR BRETHREN,—The affairs of our Association have gone on with scarcely any alterations for twenty-five years, and the rules have worked so well, that the alterations proposed from time to time have been nearly all rejected.

As the next Annual Meeting is, however, the time when the rules *can* be altered if the brethren at the meeting think well, and if due notice has been given proposing such alterations, I take this opportunity of giving you my thoughts upon the subject.

Having attended all the annual meetings, and taken a deep interest in the working of the Association, and having had a good deal of conversation with several of the benefit members as to the scale of payments and allowances, I have heard it said by many brethren, that 8s. per week is too little to draw out in time of affliction. But as that is as much as can be allowed for the payment of 3s. per quarter, I have advised *such*, if they could spare more, to put it into the Post Office Savings Bank. The answer is "No; we cannot do *that*. But if we engage to pay 4s. or 5s. per quarter into a club, *we know it must be done, and we do it*. But if we want to put a little into the savings bank, the money is *wanted another way*, and we fail to put it into the bank."

There is much reason in this in the case of a poor man with small earnings. But as the rate of wages has been much altered since our rules were made, I am inclined to think that some alteration *must* be made in the scale of payments; and as six months' notice must be given of any motion for alteration of the rules, I intend to give notice that (if spared) I shall move that for any members

entering in future, the quarterly payments shall be 4s. 6d. instead of 3s. And that the allowance in sickness be 12s. per week instead of 8s., and 6s. instead of 4s. for the same time as at present, and afterwards, 3s. 9d. instead of 2s. 6d. That the allowance at death be increased in the same proportion, that is, one half more than at present; but that the present members shall have their choice either to remain as they now are, or come to the increased scale of payments and allowances. I shall further move that the entrance fees remain as they are at present.

I think it very desirable that every local preacher, and especially those who are members of the Association, should take and *read* our excellent Magazine, and I hope they will before long, this being a matter that affects every member. I trust our Branch Secretaries will lay this matter before all the members, and having obtained their opinion, send it to the General Secretary for the guidance of the brethren who attend the annual meeting; as I am sure their desire will be, if the rules are altered, that it may be in such a manner as shall be for the good of the Association.

I am, dear brethren, yours sincerely,

R. DURLEY.

Whitchurch, near Aylesbury,
July 14, 1874.

GENERAL COMMITTEE.

THE monthly meeting was held at Brother Williamson's, 124, Lower Thames Street, on Monday, July 13th.

Present: Brothers Williamson (chair), Jameson, Tidmarsh, Durley, Coman, Aldom, Sims, Plant, Parker, Wade, Salisbury, and Chamberlain.

The meeting was opened with prayer by Brother Dr. Aldom.

The minutes were read and confirmed.

The monthly abstract showed, new

members, 6. Deaths, 7 members, 5 wives. Sick, 60. Annuitants, 110.

The receipts from branches (including the result of annual meeting), £405 6s. 3d. Payments to branches, £224 8s. 1d.

Brother Maddar (Aylesbury) was elected unanimously to fill a vacancy in the Committee.

The Secretary's salary and petty expenses were ordered to be paid.

Brother H. of C. H., aged 71, a preacher 50 years, wife 62, no children, applied for help. He is a handloom weaver, but, through partial loss of sight, he can now only wind woollen weft, and earns but about three shillings a week. His wife does a little washing and earns 2s. 6d. more. His health is good, except for defective vision. The local Secretary writes very favourably of him, stating that he preached in one of their largest chapels last Sunday, and that but for the assistance of local friends the good brother would have been in want of the necessities of life.

Brother H. was placed on the annuitant list at four shillings a week.

Brother N. of P., aged 72, a preacher 38 years, did earn as a day-labourer 12s. a week; but is now unable to work. He has two children living on the other side of the world, neither able to help him.

The brother bears an excellent character, and four shillings weekly were voted to him.

A brother at L. B., elected 11th May, having applied for help expecting that he would be pensioned off from his present employment at 5s. a week by reason of old age, having now written to say that he had not yet been so dealt with, it was ordered that our resolution, granting him an annuity of four shillings weekly be rescinded: the brother to renew his application when the necessity arises.

Brother C. of F., aged 70, a preacher 39 years, wife 69. Is unable to work, being badly ruptured and asthmatical. He has one son whose nine children prevent him assisting his father.

Four shillings a week were voted to the brother.

Brother T. R. of N., aged 72, a preacher 32 years, wife 72. Has

three children but none are able to help him. He is a shoemaker in a country place near the town, and sells a few ready made boots, but his earnings are not sufficient for his support. He is in feeble health and suffers from hernia. The local Committee recommend the brother's case to sympathy.

Four shillings weekly were granted.

Brother G. B. of B., aged 78, a preacher 47 years, is a widower, living with his daughter at present. He used to earn 13s. a week as a labourer; but through ill health has done but little these last two years. He has walked thousands of miles to preach the gospel; but now bodily infirmity hinders him from earning his living. He also received four shillings a week.

The entrance fee of a brother in bad health, aged 63, was fixed at eight guineas.

The Treasurer and Honorary Secretary were empowered to settle the dispute respecting the payment of the legacy left by our late Sister English.

Letter read from Rev. P. Prescott, respecting the addition to the Local Preachers' Mutual-Aid Association of an Educational Department.

This subject was considered at some length, and eventually the following was adopted unanimously.

Resolved:—"That the subject of the theological education of Local Preachers is beyond the province of this Committee,—its work being of a financial character. The Committee think that the subject might with great propriety be referred to an existing body called '*The Local Preachers' Society*,' of which Dr. Aldom is the Honorary Secretary, some of the objects of this Society being identical with the suggestions contained in the letter of the Rev. P. Prescott."

Resolved further:—"That the matters referring to our Association in the letter be postponed for the consideration of next monthly meeting.

The next meeting will be held at Brother Tidmarsh's, No. 5, Spencer Villas, Charlewood Road, near Putney Station, on Wednesday 12th August.

Obituary.

WILLIAM PRESTWICH, Hooley Hill, Ashton-under-Lyne Branch. He had been connected with the Wesleyan Methodists from early childhood. At the age of seventeen years he became a local preacher, class leader, and superintendent of the Sabbath school. He had been a member of the Mutual-Aid Association for twenty-four years. He laboured hard and was deeply interested in its welfare, and by his devoted and useful life had endeared himself to a large circle of friends. He preached his last sermon in the Wesleyan Chapel, Ashton, on Sunday evening, June 28th, and on Monday, July 6th, he calmly passed away, resting on the atonement of Jesus. No claim.

DEATHS.

May 27, 1874. **Sophia Julian**, St. Columb Branch, aged 71 years. After a long and painful affliction she entered into rest. Claim £3.

June 8, 1874. **Anne Pinnegar**, Dursley Branch, aged 56 years. For many years she was a timid Christian, but full of confidence at the last. Some of her last words were, "Safe in the arms of Jesus." Claim £3.

June 14, 1874. **George Tebb**, Easingwold Branch, aged 70 years. He was placed on the list of annuitants in November last. Claim £4.

June 14, 1874. **George Gaskell**, Lancaster Branch, aged 75 years. No particulars of his death. No claim.

June 16, 1874. **Lowder Burrows**, Chatteris Branch, aged 81 years. "A worthy and useful man." He had been on the funds as an annuitant 880 weeks, and had received £68 12s. Claims £4.

June 19, 1874. **James Albiston**, Congleton Branch, aged 78 years. He had been an annuitant 356 weeks, and received £73 10s. Claim £3.

June 21, 1874. **Mrs. Knight**, Bedford Branch. No particulars. Claim £2.

July 9, 1874. **Christopher Wroot**, Hinde St. Branch, aged 77. Claim £3.

CASH RECEIVED BY THE GENERAL TREASURER TO JULY 16th, 1874.

	Free Sub- scriptions. £ s. d.	Benefit Members. £ s. d.
<i>Spitalfields</i> —Mr. E. Perry, 10s 6d; Mr. J. Foot, 5s; Mrs. Partridge, ho. 2 yrs. £1	1 15 6	0 6 0
<i>Easingwold</i> —A Friend, 5s	0 5 0	
<i>Depton and Woolwich</i> —Miss S. L. Gomery, hm. £1 1s; Mr. G. Hill, 2s 6d; Mr. Kirkman, 1s.	1 4 6	0 18 0
<i>Manchester, Oldham Circuit</i> —U. F. C. Collections in connection with annual meeting, £4 8s 8d	4 8 8	
Already reported from Higginshaw, 11s.		0 8 0
<i>Chatteris</i>		
<i>Wakefield</i> —Mrs. Neild, hm. £1 1s; Ditto, in memory of her late beloved husband, hm. £1 1s; Jas. Milner, Esq. hm. £1 1s; Jno. Masterman, Esq. hm. £1 1s; G. E. Smith Esq. hm. £1 1s; Bro. A. Grace, hm. qly. 5s 3d; Jas. Firth, Esq. don. 10s	6 0 3	1 10 0
<i>Denby Dale</i> —Collection at Denby Dale. £1 7s 4d	1 7 4	1 4 0
<i>Sheffield</i> —Mr. Thos. Turtle, hm. qly. 5s 8d	0 5 3	4 17 0
<i>Norwich</i> —H. Snowden, Esq., hm. £1 1s; G. Gandy, Esq. hm. £1 1s; W. Reynolds, Esq. hm. £1 1s, per A. J. N. Chamberlin, Esq.	3 8 0	
<i>Alton</i>		0 12 0
<i>Holywell</i>		0 12 0
<i>Cross Hills</i>		1 17 6
<i>Bristol</i> —J. T., Esq., for the Poor Old Hundred, per Bro. Maynard, 8s	0 8 0	
<i>Bradford</i> —Thos. Haigh, Esq. hm. £1 1s; Mr. Jno. Rayner, ho. 10s 6d.	1 11 6	1 10 0
<i>Newport (Mon.)</i>		1 4 0
<i>Scarborough</i>		2 11 0
<i>Congleton</i>		1 10 0
<i>Sunderland</i>		0 15 0
<i>Kineton</i> —W. Gardner, Esq. hm. qly. 5s 6d	0 5 6	0 6 0
<i>Thame</i>		1 8 9

	Free Sub- scriptions. £ s. d.	Benefit Members. £ s. d.
<i>Holt</i> —Mr. Thos. Leeder, qly. 2s 6d; Mr. E. Taylor, qly. 2s 6d	0 5 0	1 16 0
<i>Guernsey</i>		0 12 0
<i>Framlingham</i>		0 15 0
<i>Andover</i>		1 10 0
<i>Canston</i>		1 13 0
<i>Southport</i>		0 8 0
<i>Darlington</i>		0 8 0
<i>Kingswood</i>		2 8 0
<i>St. Just</i>		2 8 0
<i>Durs'ey</i>		0 9 0
<i>Skinton</i>		4 8 0
<i>Settle</i>		1 4 0
<i>Rugby</i> —Mrs. H. Symes and Son, hm. £1 1s; Mrs. M. Smith, hm. (Bourton) £1	2 1 0	
<i>Hereford</i>		0 12 0
<i>Faversham</i>		2 15 0
<i>Bridport</i>		0 9 0
<i>Shepton Mallet</i> —Mr. J. Plummer, 12s	0 12 0	0 15 0
<i>Brighton</i>		0 8 6
<i>Cheadle</i> —Mr. J. Corbishley, hm. £1 1s	1 1 0	0 6 0
<i>Easter</i>		0 15 0
<i>St. Columb</i>		1 10 0
<i>Wantage</i>		1 1 0
<i>Leigh (Lanc.)</i> —Mrs. Yate, 2s 6d; Mr. S. Isherwood, 1s; Mr. T. Ridford, 2s; Mrs. Barthwick, 2s 6d; Rev. T. Oshorn, 10s; Mr. W. Blackburn, 10s 6d; Mr. C. Ditch- field, hm. £2; public meeting, £3 13s 6d; less expenses (net), £3 8s	6 11 6	0 15 0
<i>Evesham</i>		2 2 0
<i>Launceston</i> —Jno. Dingley, Esq. hm. qly. 7s 6d; E. Pethy- bridge, Esq. hm. qly. 7s 6d	0 15 0	0 15 0
<i>Sleaford</i>		1 10 0
<i>Tomcaster</i>		1 19 6
<i>Hinde Street</i> —R. Robinson, Esq. hm. £1 1s; For No. 28, qly. 18s; Mr. and Mrs. Bowles, qly. 2s; Mr. Johnson, 2s 6d	1 18 6	0 12 0
<i>Shoerness</i>		1 1 0
<i>Burnley</i>		0 15 0
<i>Ashbourne</i>		1 7 0
<i>Tavistock</i>		1 10 0
<i>Mansfield</i>		1 13 0
<i>Peterborough</i>		0 13 0
<i>Tamworth</i>		0 18 0
<i>Driffield</i>		1 4 0
<i>Devizes</i>		1 10 0
<i>Leicester</i>		1 10 0
<i>Wellington (Salop)</i>		5 4 0
<i>High Wycombe</i> —Jas. Hussey, Esq. hm. £1 1s	1 1 0	1 13 0
<i>Penzance</i> —Mr. John Ash, hm. £1 1s	1 1 0	0 15 0
<i>Manchester</i> —Bro. Nicholson, hm. qly. 10s; Mr. W. Boullen, hc. 10s; C. W. Rippon, Esq. hm. £1 1s; Mr. T. H., don. 10s; a Friend, 2s 6d; col. in connection with Annual Meeting, Wesleyan Chapel, Stretford, £10 0s 4d; Ditto, Urmston, £1 1s	18 14 10	2 10 6
<i>Derby</i> —Rev. W. Griffith, hm. £1 1s; Mrs. Sperrey, 5s; Mr. and Mrs. Bannister, 5s	1 11 0	2 2 0
<i>Southwark</i> —Mr. A. Johnston, hm. £1 1s; Mr. Bate, 2s 6d	1 8 6	
	£ 52 4 10	79 2 9

Original Essays.

SACRAMENTAL ADDRESS

TO THE MEMBERS AND FRIENDS OF THE LOCAL PREACHERS'
MUTUAL-AID ASSOCIATION, IN GROSVENOR STREET CHAPEL, MANCHESTER,
JUNE 9, 1874.

BY THE REV. JOHN BEDFORD.

THE Sacrament of the Lord's Supper was designed to be of perpetual obligation upon Christians in all ages. Our Saviour's command was and is, "*Do this in remembrance of Me ;*" and St. Paul says that Christians are thus to "*show forth the Lord's death till He come.*"

This sacrament has been much misunderstood. It is not a real sacrifice, or fresh offering up of the body and blood of Christ, and therefore cannot be a communication of His very body and blood to any one. There can be no fresh offering up of His body and blood, if there be no transubstantiation. The doctrine of transubstantiation contradicts reason, and that of a real sacrifice in the mass is derogatory to the sufficiency of Christ's "*one sacrifice*" offered up "*once for all.*" He is the only true Priest of the Gospel Church. The Romish doctrine of a priesthood offering a real sacrifice is a delusion and a snare.

The Lutheran doctrine of consubstantiation, or the union of the literal elements with the literal body, and the reception of both in this sacrament, has no warrant from holy Scripture. It involves the notion of the ubiquity of Christ's body. It is a confusion of the literal and the spiritual ; an ascription of Divine virtue to the symbolic elements by reason of the assumed added presence of the real body, and their combined communication to the recipients.

The modern Anglican or Ritualistic doctrine of a real presence in the elements after consecration,—not separable from them, but in them,—not corporal, but spiritual,—and by virtue of consecration by a particular class of men ordained in a certain line of succession, so that this sacrament is declared to convey grace by its own intrinsic value, is not only unsupported by Holy Scripture, but makes subjective Christianity the gift of one man to his fellow-man, by means of a material or physical element, which he alone can rightly consecrate and communicate. Whereas Holy Scripture teaches that real religion—subjective Christianity—can only be received by a direct spiritual communication from God, and through faith in the recipient, whether exercised during a sacramental service, or at any other time.

What, then, is this sacrament, and what is its significance ? It is a commemorative service which, by means of bread broken and wine poured out, symbolises Christ's broken body and shed blood on the cross for us. It is a sign and seal of the new covenant between God and man, by the terms of which spiritual and saving blessings are assured to those who

truly trust in Christ. It is a federal rite between God and His people,—the pledge and token on His part of the bestowal of spiritual blessings in Christ,—the declaration on our part of our reliance on Christ alone for salvation. It is a public and most solemn confession of our faith in Christ as the “one Mediator between God and man,” and of communion with Him, and with the true members of the universal Church. It is eucharistic, because it is a thankful remembrance of Christ’s sacrificial death. It is sacramental, because it is a pledge and declaration of our fealty to Him as our only Saviour and Lord. It is a communion, because it signifies a common participation by all true believers in the benefits of His atonement, and their common and loving brotherhood as members of His family and kingdom. It was manifestly intended to declare and attest the reality of Christ’s death, a declaration that our faith is not in a mythical being lost in the mist of ages, but in a real person, who lived, suffered, and died as recorded by the evangelists, and attested by the celebration of this sacrament from that time forward. It declares our faith, not only in the reality but in the propitiatory character of Christ’s death, as a sacrifice for the sins of the world, so that, on our exercise of “faith in His blood,” the “righteousness” of God is declared in the remission of our sins. It signifies to us the unparalleled love of Christ in dying, “the just for the unjust, that He might bring us to God.” It reminds us how we ought to “love one another” as His disciples, even to the extent, if need should ever be, of “laying down our lives for the brethren.” It declares our faith in His priestly intercession, His kingly power, and His second coming, when He shall appear “without sin,” without a sin-offering, to our final and eternal salvation.

What, then, are the dispositions suitable to a due reception of this sacrament? Profound admiration of Christ: “Herein is love,” without parallel in the past or in the future. Lively gratitude to Christ: “I will take the cup of salvation. . . I will offer to Thee the sacrifice of thanksgiving. . . I will pay my vows unto the Lord in the presence of His people.” Deep humility: “While we were yet sinners, Christ died for us.” “Where is boasting, then?” Ay, even for the best among us? It is utterly excluded. Brotherly love: “One is our Master, even Christ, and all we are brethren;” and therefore we ought to love one another, as Christ hath loved us. Universal good-will; first to “the household of faith,” and next “toward all men,” doing good to all “as we have opportunity.” A settled purpose of universal obedience: “If ye love me, keep my commandments.” “Ye are my friends, if ye do whatsoever I have commanded you.” And thus we are now and always to present ourselves, each one of us, “as a living sacrifice, holy and acceptable unto God, which is our reasonable service.”

On this occasion especially, brethren, we commune with Christ and with one another as members of “the household of faith,” to attest our faith

in Him, and our love to one another. We belong to separate, yet kindred branches of His "one body," the Church. Whatever varying views we have on matters of Church government, we are one, I believe perfectly one, in our attachment to the essential doctrines of the Gospel. We are one in our purpose to be Christ's "witnesses,"—of His atoning sacrifice, His priestly intercession, His power "to save to the uttermost," the office and work of His Divine Spirit, and the freeness and fulness of His abounding grace. In the common vineyard of our Lord, we are "workers" for a brief season—who can tell how brief? And, though we cannot always be co-workers, by reason of our diversities of organisation, let us strive to be, in spirit and aim, "workers together;" not hindering, but helping one another, and always saying, "Grace be with all who love our Lord Jesus Christ in sincerity." Yet a little while, and "the Master" will call for us; and "blessed is that servant whom the Lord when He cometh shall find faithful!" Then we shall rejoin our fathers and brethren who have gone before, and mingle with them in "the general assembly and church of the firstborn" above. Then, where love shall make all distinctions void, we shall "sit down together" at "the Supper of the Lamb," and thenceforth, in a bond of unity and fellowship never to be broken, we shall be "kings and priests unto God for ever." "Now our Lord Jesus Christ himself, and God even our Father, who hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and stablish you in every good word and work." Amen.

THE CHARACTER, DEATH, AND BURIAL OF STEPHEN.

BY GEORGE SIMS.

"WHEREFORE, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. . . . And they chose Stephen, a man full of faith and of the Holy Ghost. . . . And Stephen, full of faith and power, did great wonders and miracles among the people. . . . But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. . . . And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. . . . And devout men carried Stephen to his burial, and made great lamentation over him." (Acts vi. vii. viii.)

Such is the brief memoir of Stephen, one of the earliest Christian ministers, and the first Christian martyr. We have here a description of his character, his ministry, his death, and his burial.

Concerning his *personal character*, it is foreshadowed in chap. vi. 3;

he was one of those who were of "*honest report*." His reputation was good. His history was not a record of errors, of spots, blemishes, but of honest action. Like those who were to be appointed to the office of bishop, he was "blameless." Again, according to the testimony, he was a man of mental power, of intellectual excellence, of sound mind:—a man of "*wisdom*." This implies clear discernment, sound judgment, and general intelligence. His reading had been extensive, giving him a large and accurate acquaintance with history. This is evident from the lengthy address to the council (ver. 12), recorded in the chapters before us. His memory must have been good; and he possessed the remarkable faculty of making his information available for the good of others.

In reference to his *Christian* character, he is described as a man "*full of faith and of the Holy Ghost*." This clearly states the principle by which he attained his Christian excellence; namely, *faith*. While "all things are possible to him that believeth,"—"without faith, it is impossible to please God." The Divine agency also, by which this Christian excellency was wrought in Stephen is indicated. He was "*full of the Holy Ghost*;" which implies the possession of a Divine power for the completion of his Christian character. Faith in the Lord Jesus is the only condition of our acceptance with God; a faith which is always preceded by a deep and thorough repentance for all the sins of the past; a faith which purifies the heart and cleanses the soul from all the stains of sin, by an appropriation of the precious purifying blood of Jesus Christ. Hence sang Charles Wesley, hymn 521:

"Plead we thus for faith alone,
Faith which by our works is shown;
God it is who justifies;
Only faith the grace applies;—
Active faith that lives within,
Conquers earth, and hell, and sin,
Sanctifies, and makes us whole,
Forms the Saviour in the soul.

"Let us for this faith contend;
Sure salvation is its end;
Heaven already is begun,
Everlasting life is won.
Only let us persevere,
Till we see our Lord appear;
Never from the Rock remove,
Saved by faith, which works by love."

Stephen was "*full of this faith*;" and by it, or through its exercise, he received the Holy Ghost. By His operations, he became a temple fitted for the indwelling of God. The Spirit took up His abode within him, cleansing his heart and affections from evil desires and earthly lusts, and turning them to God.

The *ministerial* character of Stephen is described in these words, "*full*

of *faith and power*." The faith to which we have referred was essential to the formation of Christian character, independently of fitness for the work of the ministry. But something more than simple faith, the faith which saves the soul, was required to fit Stephen for his great work. Not only had he faith in the Lord Jesus, but he believed that the "ministry of reconciliation" was adapted to the necessities of fallen man, to reclaim him from the error of his way, turning him "from darkness to light, and from the power of Satan to God." He had *faith* in this work. He had confidence as well as zeal.

And here we remark, that while confidence is necessary, in almost every enterprise in which a man can engage if he would ensure success, it is pre-eminently necessary in the great work of preaching the Gospel. And we regard this confidence, which was possessed by Stephen, as a quality superadded to the ordinary Christian graces which were given to him.

Stephen was not only full of *faith*, but *full of power*. This has, undoubtedly, a reference to that power to which our Lord Jesus Christ refers, when, just before His ascension into heaven, He instructs His disciples to remain at Jerusalem until they were endued with *power from on high*; the power which should be given with the descent of the Holy Ghost, the power of speaking with tongues, of working miracles, and of preaching the Gospel with the attendant aid and blessing of the Holy Ghost. This was Stephen's qualification for the work of the ministry. Some say, as said the primitive preachers, "Our sufficiency is of God;" and we shall only find our strength in Him. Now, in the case of Stephen there were three things which tended to form the excellence of his ministerial character. First, his natural endowments; secondly, his Christian faith, and trust in God; thirdly, the special gifts of the Holy Ghost, empowering him for the work to which he was called.

The great results of his ministry may be gathered from Acts vi. 7, 8. "Stephen being full of faith and power, did great wonders and miracles among the people. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

It is not our purpose, at present, to dwell on the *miracles* which were wrought by Stephen. But, it is said, "he did great wonders." The people who heard him were converted. They were turned to God in penitential sorrow; led to renounce their errors and reform their lives. Great companies of the priests, who were the most prejudiced of all, were led to believe in Him whom they had persecuted and rejected, becoming obedient unto the faith—even faith in the Lord Jesus Christ. These results might very properly be denominated as "great wonders:" the great work which the Lord Jesus alluded to, when, to His wondering disciples He said, while they witnessed His mighty miracles, "Greater works than these shall ye do." Yes, blessed be God! the *greater works*

of turning sinners to repentance, of raising the dead in trespasses and sins to newness of life, or recovering the sight of the spiritually blind, and begetting in the minds of lost and ruined men, a lively hope of eternal life. This transformation of man's nature is truly a greater, a Diviner work than that of physical miracles.

The *death* of Stephen conveyed instruction and edification. He died in the earnest and faithful prosecution of his work, in the fulfilment of his office. While charging his hearers with the guilt of the sins he had enumerated, bringing home to them the crime of resisting the Holy Ghost, and disbelieving the testimony of the prophets, he brought down upon himself the malice and ill-will of the multitude and of the priests, but he did not forsake his post. He stood up to the requirements of his duty. He faithfully preached, and urged upon the people their sinfulness and guilt, calling upon them to repent. He was therefore called to lay down his life; and his fidelity unto death should be imitated, not only by those who are called to preach the Gospel, but by all who profess to believe in the Lord Jesus.

Another interesting incident attended Stephen's death. "He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Thus, in this extremity, God gave to him just that measure of grace and mercy his situation required. God prepared him for it, giving him not only to see the glory of that heavenly kingdom, but the very presence and the office of Christ, illustrating the great principle of the Divine economy, which has been the support of myriads in the hour of trial: "As thy days, thy strength shall be." When the hour of death comes, under whatever form, or however severe may be the dying agony, grace comes with it to sustain the Christian soul—dying grace for the dying hour. The promise is, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." May this be a paragraph in the closing history of both writer and reader.

Stephen died *devoutly*. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." Thus in this hour of severe trial, he intercedes for others, even his enemies, while he prays for himself. How holy, how devotional, was the spirit of Stephen in that solemn hour! "He died as his *Master* had died; *acting* and *suffering* in the deepest submission to His permissive providence; and at the same time, showing the genuine nature of the religion of his Lord, in pouring out his prayers with his blood in behalf of his murderers." "This shows that it is right to worship the Lord Jesus, even in the most interesting circumstances in which a man can be found—in his dying

moments." "He kneeled down, and cried with a *loud voice*, Lord, lay not this sin to their charge." "Oh! what an extent of benevolence! And in what a beautiful light does this place the *spirit* of the *Christian religion*! Christ had given what some have supposed to be an impossible command, '*Love your enemies; pray for them that despitefully use and persecute you.*' And Stephen shows here, in his own person, how practicable the grace of his Master had made this sublime precept."—*Clarke*.

The *death* of Stephen was a *pleasant* one. The outward circumstances were abhorrent and painful. It may be difficult to form an idea of anything more painful than that of being stoned to death. Yet, in that solemn hour there was, within the heart of Stephen a serenity, a confidence, a joy in the midst of his sufferings, beautifully expressed in the words, "*He fell asleep.*" Notwithstanding the violence and torture inflicted upon him, he composedly and trustingly committed himself to God. The *body* "*fell asleep*;" the spirit returned "*to God who gave it.*" What a contrast between the outward circumstances and the death! How it illustrates the all-sufficient grace of the Lord Jesus Christ! "*He fell asleep.*" This is the Bible mode of expressing the death of saints. It seems to indicate the *peacefulness* of their death, in contrast with the alarm which sinners often feel. It was also indicative of a hope of a resurrection to eternal life, as we retire to sleep with the hope of again awaking to the duties and enjoyments of life. One moment of such peace, in the trying hour of death, is far better than all the pleasure and honours which the world can bestow. In the language of Dr. Watts, it may be said:—

"Hear what the voice from heaven proclaims,
For all the pious dead!
Sweet is the savour of their names,
And soft their dying bed.

"They die in Jesus, and are blest;
How calm their slumbers are!
From sufferings and from woes released,
And freed from every snare."

Lastly, We have a record of the *burial* of Stephen. "Devout men carried Stephen *to his burial*, and made great lamentations over him." Devout men performed it in a devout manner. They did not lament for Stephen. "Their loss was his gain;" but they would mourn for the loss of his fellowship in Christ, and his fellowship in labours; for the loss the Church would sustain in the removal of one of its labourers at a time when his wisdom and services appeared to them to be most wanted for building up the infant and persecuted Church of Christ upon earth. But God doeth all things wisely and well; and it is not for us to question His doings.

Stephen's was a truly *Christian* burial. How unlike the heathen funeral; how unlike the warrior's, with all its pomp and vanity; how un-

like the funeral obsequies of the statesman. Devout men carrying him to his grave, without pomp and display. They might very properly have sung,

"Servant of God, well done,
Thy glorious warfare's past ;
The battle's fought, the race is won,
And thou art crown'd at last."

Yes! "Them which sleep in Jesus, will God bring with Him." We believe that God will re-animate the sleeping dust. O let us look forward to the time when we shall rejoin those who have gone before. For this, we need not only a righteousness which is our *title*, but also a *fitness* which is our only, indispensable, preparation. If, like Stephen, we would see heaven's glory, our eyes must be anointed. If we would join with those who are enjoying "the inheritance of the saints in light," our hearts must be sanctified, that they may beat in unison with them. Our tastes must be changed, in order that heaven may be heaven to us. As on earth, so in heaven; a man must be fitted for his place. The better land is made for the holy, and the holy are made for it. We are saved by grace, but we are not saved in indolence. "Let us labour, therefore to enter into that rest." "Let us fear, lest a promise being left us of entering into that rest, any of you should seem to come short of it."

FOUR LOOKS AT CELESTIAL OBJECTS.

THERE had been an understanding with Mr. Graham, of the Cambridge Observatory, that we should go, some starlight night, to look through the large equatorial telescope. Not long since, the day having been bright, we hastened to the railway station, and a journey of about two hours took us to Cambridge. We found Mr. Graham preparing to make observations with the meridian telescope, and he, with the kind aid of Mr. Todd, the junior assistant, opened up the dome of the equatorial. This equatorial telescope is a refractor of twelve inches aperture, and more than nineteen feet focal length. The dome is movable by a lever, and rolls on cannon balls in an iron groove, which rests on a building of brickwork; so that the opening in the dome can be turned to any part of the heavens, as also can the instrument; there being connected with it every requisite machinery and appliance for the purpose, and likewise a mechanical clock, which gives a motion corresponding to the diurnal motion of the earth, by which means the telescope keeps fixed upon any given object, and moves in the same ratio as the object looked at apparently moves.

The first object the ponderous instrument was turned upon was the planet Jupiter. This was magnified to the appearance of a small moon, and the belts running parallel with the equator of the planet were distinctly revealed, and so also was a cloudy appearance around one of the poles.

Three of the satellites were also visible. After turning our eye from the telescope for a minute or two, on looking again *all* the satellites were seen. The one just before invisible had suddenly made its appearance from behind the planet, and was already a considerable distance from its edge. Jupiter was at the time about 500 millions of miles distant from the earth, and yet there we were, gazing upon a world fourteen hundred times larger than our own, and four moons, three of which are, each of them, larger than our own moon, all in one view. How true are the words, "Great and marvellous are thy works, Lord God Almighty!"

On fixing the telescope upon any given object, I found recurrence was had to the Nautical Almanack and chronometer, and then, by means of long and short sliding rods, with degrees marked upon them, the telescope was at once turned to any object, the time of which is given in the Nautical Almanack. To show the accuracy of astronomical observations, on my asking for *the time* at which the satellite of Jupiter had just emerged from its eclipse, I was told it was marked to occur at one minute past nine. Any event of the kind is calculated years beforehand; in fact, the Nautical Almanack for the year 1878 was already in the Observatory.

The telescope was now turned upon the moon, which was near its first quarter. The globular form on the bright side was clearly shown, and the broken and ragged edges bordering the dark side betokened a very uneven surface. The astronomer pointed out various mountains and plains, to which he gave names, and appeared to be as familiar with every part of the moon's surface as the geographer is with the surface of the earth. One central mountain, with its various ridges, branching off in many directions, was clearly defined, and some of the hollows, as so many immense caverns or depressions of surface, were also revealed. One of these depressions appeared to be of the form of an amphitheatre, and is probably many miles from one side to the other; the sides apparently being terraced, as if formed for the gathering of a vast audience. In the centre of the plain, which is, perhaps, some thousands of feet in depth, there is a rising mountain, as if intended to be a platform for speakers to stand upon. We have often wondered how the great gathering in heaven shall come together without crowding; but this amphitheatre gave a new idea: the Almighty Mind is capable of preparing a place quite adequate for any occasion. His promise, "I go to prepare a place for you," may be implicitly relied upon. To what extent the heavenly world may be adapted for the transmission of sound is unknown to us. "Rob Roy" (John Macgregor, Esq.), on the Jordan, mentions that when on the Galilean lake, "Passing Tiberias, *about two miles* off, I heard every word the people said, as they stood on their house-tops in long rows, and shouted all kinds of messages to the canoe." Whether the moon is inhabited by intelligent beings is a question beyond our reach. Should there be inhabitants, the remarkable unevenness of sur-

face, obvious in almost every part, is well adapted to afford shelter from the sun's rays during the long day of about 350 hours. Even provided the moon is destitute of atmosphere, or only possesses an atmosphere of a very rare character, as some contend, that will be no barrier to the idea of an intelligent occupation. The great Creator could just as well create and constitute an intelligent creature adapted to dwell in a very rare atmosphere, or, indeed, altogether without an atmosphere, as he could adapt man to dwell in the atmosphere of the earth. Only think of the idea of a local preacher, when possessed of a "glorious body" like unto that of his Lord and Master, accompanied by companions, taking his stand in the centre of the grand amphitheatre just spoken of, or some similar one in some other sphere, and, looking round on the extended plain and rising sides, and surrounded by an atmosphere adapted to convey the sound of his voice to the utmost extremity of a surrounding audience of millions of intelligent beings, what wonder and praise he would incite, by telling the marvellous story of redeeming love, as developed for the benefit of the lost and fallen world, whence he had come! We may be thought to write at random, but the idea is not ours. Richard Watson supposed that the redeemed may, in part, be hereafter thus employed, and he founds the opinion on the words, "To the intent that now unto the principalities and powers in the heavenly places might be known by the Church the manifold wisdom of God."

The telescope was now turned towards the constellation Hercules, to a cluster of stars. The appearance was an innumerable number of small stars. In the centre of the group there was quite a galaxy of minute stars, the appearance of which we can hardly describe, otherwise than that it looked as if we were gazing on that part of the universe that must be the very seat of Deity. We said to Mr. Graham, "There must be hundreds of them." "O, yes," he replied; "there are thousands;"—and this in a part of the heavens where, to the unassisted human vision, nothing is to be seen. "O Lord, how manifold are thy works! in wisdom hast thou made them all."

The last turn of the instrument was upon the bright star Vega, of large magnitude. The telescope gave to this star a remarkably bright appearance, too much for the eye to gaze upon for long. Vega is obviously a sun, and is probably lighting up a system of worlds like our own. Indeed, he had the appearance of a sun pouring forth, on all sides, his glorious rays. The astronomer asked, "Do you see anything particular in the colour of the light?" "O yes," we said, "it has a purple hue." We had observed a slight difference of colour in the stars, as they appear to the naked eye, and had also observed that astronomers write of stars of *many colours*. We can now more fully credit the wonderful stories they tell of the varied colours of celestial objects; our own "eye hath seen."

Temperance.

THE INTOXICATING LIQUORS BILL.

BETWEEN 600 and 700 gentlemen meet together for several months in the year, to legislate for the British nation. They all profess to feel a deep interest in the welfare of the people; more especially the working people. There is one trade, however, which is said to be dealing out more misery and destruction than all the other trades put together. If this be correct, the question very naturally arises, "Why not put a stop to it altogether." Ah, that is the question! Some bold far-seeing men have said so, "Why not put a stop to such a destructive trade at once? These men have come forward in this house and proposed the same resolution year after year, for some time; with what results let us see the last division:—75 to put an end to the destructive trade, and 301 to keep it up. In that list of noble far seeing men we do see the honoured names of W. S. Allen, W. and A. M'Arthur; but where are others, that they did not come up to the help of the Lord, to the help of the Lord against the mighty?

As these six or seven hundred professed representatives of the people are not prepared to crush the traffic, the only thing they can do is to regulate it, and a precious mess they make of it. We just go back to May 11th, when the house passed the second reading of

"THE INTOXICATING LIQUORS BILL."

This is not our heading; we copy from our daily paper, May 11th. The Home Secretary introduces the Bill; Mr. Melly proposes an amendment; this is seconded by Mr. Pease; Mr. Under Secretary comes to the help of his principal; others speak for and against, until some twenty utterances had been given, and "THE INTOXICATING LIQUORS BILL" is to pass into Committee at some future day, to be named by the Prime Minister on the morrow.

June 4th. Here we are again with "THE INTOXICATING LIQUORS BILL," and "Mr. Cross, when moving that the House should go into Committee on this Bill, complained that he had been much misrepresented all over the country." This was too bad. "It had been alleged that he found grievous fault with the Act of 1872—nothing of the kind—the late Government had only made one mistake—they had driven respectable persons with capital out of the liquor trade!" We wonder what respectable person with capital and a conscience could enter into "THE INTOXICATING LIQUOR TRADE," and, as Mr. Wesley said, "Become poisoners general." If a poor grazier sends an unsound carcase to the market he is clapped into prison; if a grocer puts chicory with his coffee, or the milkman ekes out his supply by replenishing his pail with water, they are heavily fined. But all the bad carcasses, or stale fish, or decayed

fruit, or alumed bread, or adulterated groceries, and all the other adulterations put together, have not done one hundredth part of the mischief which has been done by "THE INTOXICATING LIQUOR TRADE." Therefore, for our part, we wonder that any person laying claim to respectability should enter into such a dreadful trade.

Of all things in the world we hate *cant*, but Mr. Cross, on this occasion, indulges in *cant*. In vindication of the additional half hour after midnight, he says, "If persons walking down Pall Mall after midnight would see all the club-houses blazing with lights, would know that members might obtain intoxicating liquors if they chose, and then would very naturally ask whether there was to be one law for the rich and another for the poor." (Hear, hear.) This is a piece of *cant*, for Mr. Cross knows, or ought to know, the poor of London don't, as a rule, turn night into day, like their betters of St. Stephen's, or Pall Mall. If they were not in bed by ten o'clock at night, they could not be up for their work at five or six o'clock in the morning. We belong to the working class, and leave our bed at six in the morning, and seek it again at ten in the evening. We, as working men, throw back Mr. Cross's half hour with scorn; we don't want it. In the name of a million of the working classes of London we protest against the libel cast upon us. We don't need to be away from our homes and our families till half-past twelve at night, no more than our fellow workers at Manchester, or even in the villages. We consider ourselves as insulted by this sop of one hour and a half. The fact is, we rather think the new Government wished to appear to do something more than their predecessors, and pretended to serve the working classes, while they, in reality, were pandering to the vitiated taste of the playing classes, and doing a favour to their patrons and best friends, the publicans.

"THE INTOXICATING LIQUORS BILL" is fairly in Committee, and we must try and follow it as it threads its way through the House. The extra half hour for London was the subject for consideration. Six of the metropolitan members spoke against the extra half hour, and only one in favour of it, and we are sorry to say he misrepresents the borough in which we live. He is, indeed, the publican's friend. The weight of argument, as well as numbers, was against the extension of the hours; but Mr. Cross has his eye on the working man of London, who might by chance pass PALL MALL, and, poor fellow, he must get his half pint of beer in the short hours of the morning, if my Lord Duke may quaff his wine at that time.

"INTOXICATING LIQUORS BILL." Friday, June 6th. Nine or ten in the country on Sunday evening; which is it to be? Mr. Knatchbull-Hugessen hoped the Government would stand to their guns, which they did, and carried the hour of ten by 193 to 182—only 10 majority. After this, other clauses of this dangerous Bill were considered, and, to our mind, a wonderful deal of child's play with these full grown men. Shall

the hours for Sunday be five, six, or seven for opening in the evening? Some seventy little speeches are delivered, and "THE INTOXICATING LIQUORS BILL" is permitted to enjoy its Sunday rest.

Monday, June 9th. "THE INTOXICATING LIQUORS BILL." More child's play and about fifty speeches. Adulteration clauses considered. One honourable member said drunkenness was caused by adulterated liquors. The intoxicating element, we believe, is adulteration enough, without any other, and here is all this trouble about this dangerous traffic and "THE INTOXICATING LIQUORS BILL."

Tuesday, June 16th. Those of us who are not acquainted with Parliamentary proceedings would have supposed that at the last sitting on June the 9th, when the "INTOXICATING LIQUORS BILL" was before the house, and it was stated "The Bill passed through committee with cheers from the Government," that there was an end of it; but not so, here it is again. June 16th. "INTOXICATING LIQUORS BILL. On the report of amendments on this bill." Now we are in the full house, before in committee. On this evening some eighty-five little speeches are made—very amusing, some of them. What will our temperance friends of Sheffield say to the utterance of their member, Mr. Roebuck? He said, "There were certain people who hated the very name of drink, and that seemed to him to be utterly opposed to the ideas of a beneficent Providence. The grape and barley were given for the use of man, whose ingenuity had discovered that the one could make wine and the other beer. . . He hoped the Home Secretary would look upon the petitions against the bill as emanating from fanatics, and not from reasonable people." A wonderful discovery this, Mr. Roebuck! And how far it has tended to the benefit of man let the ruin and destruction it has caused in Sheffield, and in the country at large, testify. Mr. Roebuck's narrow bigotry comes out in his denouncing as fanatics all those who oppose the "INTOXICATING LIQUORS BILL."

A great deal of amusing talk was indulged in at this sitting as to populous places. Sir W. Harcourt said, "The hon. member for Carlisle might decide that London was not a populous place, while the hon. member for Southwark might decide that Dartmoor was." Sir H. James said, "Justices might be called upon to decide whether the Zoological Gardens was or was not a populous place." The inhabitants of those gardens, like Dean Swift's "*Houyhnhnms*," might teach Mr. Roebuck and these hon. gentlemen some lessons worth knowing.

June 18. Upwards of one hundred speeches this evening. The Government had gone from six to seven back again from seven to six. One thirsty member wanted to have the public-house open on the Sunday at five. However, the house settled down at six o'clock. After this game of shuttlecock about the hours of opening was over, the hon. members began another about the hours of closing; then who were travellers; then they darted off to the right of inspection. Now, again, the knotty

question, "How are populous places to be distinguished?" Mr. Cross proposed that any town containing 2,500 inhabitants should be regarded as such, and any continuous line of houses immediately adjoining such town shall share in the privileges of the same town. Another game of shuttlecock takes place, and the "continuous line" is obliterated, then the word "immediately" follows. More vociferation, and Mr. Forster said, he "dare say the house was tired of that discussion;" and Mr. Leeman "thought the Home Secretary must feel again the perilous position in which he had placed himself." It was a glorious opportunity for Sir Wilfred Lawson, who had been very quiet, to dash in and say, "It was evident the bill was getting from bad to worse." Ultimately the captain of the gang had to interfere, and he "demurred to the statement that any important change had been made in the bill." (Oh, oh.) There was a regular hubbub; adjournment after adjournment was moved and negatived, till at last, wearied out, the house broke up.

June 22. On the order of the day for the third reading of "THE INTOXICATING LIQUORS BILL," Sir Wilfred Lawson attacked it, as well he might, with ridicule and wit, and said the Home Secretary's praises had been sung by the drinkers:—

"For he is a jolly good fellow,
Whatever the Rads may think;
He has shortened the hours of labour,
And lengthened the hours of drink."

Mr. Goschen gave the thing a few kicks, but suggested "That the house should allow it to pass with contemptuous acquiescence," and it did pass by 328 for, to 89 against it.

It has been said that we should be astonished if we were only to reflect with how little wisdom a country is governed. Following the discussions on this dangerous bill, there certainly seems a good deal of reason in the remark. In the meantime, all honour to those lovers of their country who, by their "*Bands of Hope*," their "*Temperance Leagues*," their "*Good Templary*," &c., are endeavouring to check and put an end to the destructive "TRAFFIC IN INTOXICATING DRINKS."

Biography.

MEMOIR OF MR. GEORGE TEBB, OF RASKELF, YORK.

Mr. George Tebb was born at Boroughbridge. In infancy he was removed to Raskelf, in the Easingwold circuit, there he learnt the business of a shoemaker.

His parents were in humble, yet honourable circumstances; very anxious for the temporal and spiritual welfare of their children. Though not members of any church, yet they were careful in restraining and im-

planting moral and religious instructions into the minds of their children; conducting them to the Parish Church and Wesleyan Chapel every Sunday, and had the happiness to see the fruit of their labours. At the age of sixteen George was truly converted by the means God is pleased to use in the salvation of the world; he joined the Wesleyan Society, continued and maintained his profession to the close of life. His was not a formal profession, but an active consistency of life, exhibiting acts and expressions which illuminate the Christian character. He united himself to the Church, desirous to lead a Christian life, not only to enjoy its services, but to do its work in that sphere in which Providence had placed him.

Being a youth of good natural abilities, the Church employed him in public prayer, then to exhort his neighbours to repent of their sins, and by faith to lay hold of Christ, as the Saviour of the world. At the age of eighteen years he was examined, and his name placed upon the plan as a Local Preacher, and there it has honourably stood for the last fifty-two years.

The writer remembers Brother Tebb preaching at Newton-upon-Ouse, when about twenty years of age. He was entertained at the house of a most kind and hospitable gentleman, who urged Brother Tebb to take a glass of wine or liquors after preaching, believing it was necessary after bodily and mental exertion, yet he could not be persuaded, and I believe maintained that honourable course every Sabbath to the end of his ministry, believing that taking liquors after preaching was injurious to both body and mind. A few weeks afterwards I heard the same gentleman telling an older local preacher how he had been pleased with young Tebb's discourse, and how troubled he was in not being able to persuade him to take a glass of liquors for his support; to which the preacher replied, laughingly, "Young simple fellows like him do not know what is good for them; he will have to take it, or be obliged to give up preaching." The reply was a mistaken, gross, and sottish idea; for Brother Tebb's voice maintained its strength, clearness, and sweetness for fifty-two years, governed by an intellect gradually enlarging in knowledge; while the said preacher yielded to the influence of strong drink, had his name at three different periods struck from the plan, and the latter years of his life were of no service to the Church, except giving to its funds.

Drink, strong drink, thou destroyer of that which is lovely and good, thou hast ruined thousands in the Christian Church. As a preacher he was faithful, clear, and intelligent. The subjects on which he preferred to preach were the love of Christ, the atonement, and doctrinal topics. He was a pleasing expounder of the Scriptures. His sermons were well arranged after mature thought, calculated to build up the Church more than to awaken the impenitent. He was a willing worker, enjoying good health; raised no objection to times, distance, or place; living in an extensive circuit he was often necessitated to walk from twenty to thirty miles

on the Sabbath, and then cheerfully engaged in his work the following morning, providing for the wants of his family. He was faithful and affectionate as a class leader, much esteemed by his members, commanded a good number in a country village; so happy in the service, that the class meeting was held in his own house during his last illness.

As a man he would speak and think for himself; perhaps faulty in being too much led away by first impressions before carefully examining their tendency and results; that feeling was fostered by reading agitating reports and papers; yet he maintained his integrity by walking in and out before the people, finding favour. His neighbours were thankful for his prayers and counsel, and asked for them during affliction.

During the last three years his health failed rapidly through a derangement of the digestive organs. It was evident the tabernacle was giving way. His passion for preaching was strong, and voice good; and for two years he went to his appointments in a donkey cart, saying often if it was the Lord's will he should like to live a few more years to continue preaching the Gospel.

He kept his bed for the last ten days of his life. Occasionally his pain was great, yet he bore it patiently, resigned to the will of God, saying, "God doeth all things well." When asked the state of his mind and prospects for eternity, his reply was, "Happy, cheerfully relying upon Jesus, with an assured hope of a glorious resurrection unto eternal life." He requested his family to sing that beautiful hymn, "Jesu, lover of my soul," &c., and as they sang he continued praying, "Hide me, O my Saviour, hide," and other sweet lines from the hymn; at the close he said "Thanks; and its joys will last for ever." On another occasion, after speaking about the enjoyments of religion, while suffering under acute pain, he repeated:—

"But O, when that last conflict's o'er,
And I am chained to earth no more,
With what glad accents shall I rise
To join the music of the skies."

Calmly and cheerfully he met the last enemy, continually praying that God would be with him and preserve him as he passed through the valley and shadow of death; and as life quivered upon the lip, his last expression was, "Come, Lord Jesus," and he immediately died, June 14th, 1874, aged seventy years, leaving a wife and six children, two of them in the ministry, and four members of the Methodist church.

It is often said, "Let me know how a man died." Wisdom says, "Let me know how a man lived, and I will tell you how he died."

At the formation of the Local Preachers' Mutual-Aid Association, in 1851, Brother Tebb joined it, and in after life enjoyed its benefits, and often expressed his thankfulness for the kind and generous friends who conducted and supported the Association.

H. H.

Miscellaneous.

NOTES ON THE VARIOUS EDITIONS
OF THE WESLEYAN HYMN BOOK.*(Continued from page 246.)*

PAGE 48. "Shrinking from the cold hand of death," has five verses in 1797; it is reduced again to three in 1811.

The hymn on page 58, 1811, omits a verse found in 1784 and 1797. Perhaps the omission of the verse was judicious; it is, however, a fine poetic effort of C. Wesley.

The hymn on page 60, 1811 omits a verse found in 1784 and 1797. Perhaps it is as well omitted.

1797 having gained space on 1784, brings in on page 68, "Lo! He comes with clouds descending." This fine hymn of course stands in 1811, and to the present day; and one wonders how it was John Wesley overlooked it. He brought it, however, into his Pocket Hymn-Book, prepared in 1786; also in the other compilation of his mentioned before, entitled, "Select Hymns for the use of Christians of all Denominations." The ninth edition is now before us, dated 1788. Most likely this book was compiled some ten years before this. A compiler has not unfrequently the mortification to find, after his book is in print and in circulation, that he has omitted some of the finest hymns from his collection.

The "*What*" beginning hymn 76 is changed to "*Who*" in 1811. In the present editions the original reading is restored.

The hymn on page 81 in 1784 and 1797 has seven verses. It is a terrible hymn, and we have often thought it might as well be omitted altogether. The verse omitted in 1811 is terrible indeed, and follows verse 3:—

"While they enjoy his heavenly love,
Must I in torments dwell?
And howl, (while they sing hymns above),
And blow the flames of hell?"

It is rather amusing to notice in comparing these three editions—1784, 1797, 1811—that where 1797 presumes to add a verse to 1784, 1811 is almost certain to omit it. The hymn on page 85 has this addition in 1797:—

"Ah give us now thy voice to hear,
And mark us with thy sign;
And when thou dost as judge appear
Acknowledge us for thine."

On page 90, 1797 squeezes in the well-known hymn beginning,

"My God the spring of all my joys."

Not at all suitable under that head, we must say. 1811 throws it out, and brings in the one which now stands on that page:—

"Thus saith the Lord of earth and heaven," and transfers the other to page 207, where it falls properly under the head "Believers rejoicing." On page 97 we find another change: in

1784—"Ah, foolish world, forbear,"
1797—"And wilt thou yet be found,"
1811—"Thou great mysterious God unknown."

This is a fine hymn, and we can very well afford to part with the other two to secure this.

On page 104, 1797 cuts that fine hymn in two, leaving out the last four verses, and brings in, without sense or reason, on page 105,

"Hail thou once despised Jesus."

1811 restores the four ejected verses, and ejects this hymn and introduces another,—

"The Spirit of the Lord our God."

The compilers of the Supplement saw its worth, and restore and place it under its proper head on page 579.

On page 110, 1811 throws out the hymn as found in 1784 and 1797,—

"Friend of sinners, in thy heart,"

The one introduced is more suitable, we think:—

"Thus saith the Lord! Who seek the Lamb."

Page 118. 1784 has a hymn beginning,

"O Thou of whom I oft have heard."

1797 omits this, and brings in the hymn now standing on that page. This hymn is an improvement on the old one.

Page 119. The hymn in 1784 and 1797 is exchanged in 1811 for the one now standing. This is an improvement also.

Page 123. The hymn on that page beginning,

"Too strong I was to conquer sin,"

appeared in 1784 and 1797, but was

thrown out in 1811, and another introduced, beginning,

"Jesus, my hiding place, to Thee."

This again was left out, and the original restored, we presume, in 1830. Neither of these hymns is exactly to our taste.

Page 124. 1784 has not the third verse, which appears in 1797 and 1811, and 1830. 1797 has an additional verse, which appeared in 1784, but is omitted in our present editions:

"For me I now believe he died,
He made my every crime his own;
Fully for me he satisfied;
Father, well pleased, behold Thy Son."

Page 126. "Adam descended from above" is altered in 1797 to "Jesus descended." The original reading is restored in 1811. 1797 adds two additional verses, which certainly do not improve the hymn as left by Wesley.

Page 128. "Lord, I despair myself to heal." 1797 adds two verses to this hymn, which do not improve it, and 1811 does not adopt them.

Page 129. "Jesu, whose glory's streaming rays." 1797 adds two verses to this hymn, and good verses they are too; but 1811 declined to adopt them.

Page 131. "Jesu, if still thou art to-day." The last verse in 1784 and 1797 begins thus:—

"Long have I waited in the way,"

In 1811 it is altered to,

"Behold me waiting in the way."

Why the alteration should have been made we cannot see. The 1797 book has the tune prefixed to each hymn. This was an improvement. Why did 1811 abandon this? Brother Wade may be interested to know that the tune affixed to this hymn and the next is called "*Mitcham*."

Page 132. 1811 very properly leaves out one verse found in 1784 and 1797.

Page 137. "Wrestling Jacob:" this forms one hymn in 1784 and 1797, and such it should have remained. Mr. Stevenson says it was divided in 1797. Not so according to the book before us. In 1811 it is divided into two parts, most injudiciously. If the hymn is to be divided at all for the convenience

of public worship, the second part should have begun at the seventh verse. Up to the end of the sixth verse the struggle is going on, but then there is a pause, and conquering Israel breaks forth,—

"'Tis love! 'tis love! Thou diedst for me,
I hear Thy whisper in my heart;
The morning breaks, the shadows flee,
Pure universal love thou art:
To me, to all thy bowels move,
Thy nature and Thy name is love."

In the first six verses we see wrestling Jacob; in the last six, prevailing Israel,

Page 140. "Jesu, Lover of my soul." How in the world John Wesley should have left this hymn out of his collection we cannot tell,—a hymn found in every collection and sung everywhere. We heard it in the Crystal Palace; again in the Chat-ham Mechanics' Institute, when the Bishop of Rochester addressed a large company of working men. John Wesley has it in his Pocket Hymn-Book, also in the collection called "Select Hymns for the use of Christians of all Denominations." This hymn is introduced in 1797, to be sung to the tune "*Hottham*." The compilers of 1797 threw out a hymn from 1784 on this page, beginning,

"Drooping soul, shake off thy fears."

This hymn was restored in 1811, and stands on page 139. One wonders that, even to bring in "Jesu, lover of my soul," 1797 should have thrown out such a hymn as this.

Page 143. 1784. It is rather surprising when John Wesley introduced this hymn that he did not alter one word in the first line:—

"O Jesus let me kiss thy name!"

In 1797 the word "*kiss*" is altered to *bless*," which alteration has been continued.

Page 145. 1811 omits one verse from "O Love divine, how sweet thou art;" in 1784 and 1797 we have five verses, and as the omitted verse is rather peculiar, we insert it:—

"O that I could with favoured John,
Recline my weary head upon
The dear Redeemer's breast!
From care, and sin, and sorrow free,
Give me, O Lord, to find in Thee
My everlasting rest."

Page 146. 1811 omits a hymn of three verses, the second reads thus :

"O might I hear the turtle's voice,
The cooing of the gentle dove !
The call that bids my heart rejoice ;
Arise, and come away my love !
The storm is gone, the winter's o'er ;
Arise, for thou shalt weep no more."

The hymn which displaces this is a very good one, beginning :

"Thus saith the Lord—"tis God commands."

Page 151. 1797 has one additional verse to the hymn, beginning, "God of my life, what just return." 1811 throws it out again.

Page 157. "God of Daniel, hear my prayer," found in 1784 and 1797, five verses, thrown out in 1811 ; four verses brought in again in 1830, page 622. Its place here is taken by—

"O my offended God,"

a hymn not often sung.

Page 159, 1784, 1797, contains nine verses ; 1811 omits one and improves the hymn. Another omitted since.

Page 162, 1784, 1797,

"Jesus, take my sins away,"

contains seven verses. 1811 omits eight lines, joining first four lines of verse 6 with the first four of verse 7, adding "my Lord" in the sixth line, to make up the measure.

Page 165—"Depth of mercy," &c. 1784 has twelve four-line verses ; these are reduced to four eight-line, in 1797. 1811 reinstates the ejected verses, being the last two in our book. What 1797 could be thinking about in leaving out those verses we cannot imagine. It appears, however, to have had little taste. 1811, on the other hand, had in the general good taste. A new hymn is brought in on page 166 by 1797, beginning, "Jesus, the all-sustaining Word." This hymn is adopted by 1811, with the omission of one verse. "Sustaining" in the first line is altered to "restoring." We have not the means of judging which was the word used by C. Wesley ; the reading of 1811 does not appear to us an improvement.

Page 168. Here, again, 1797 brings in a new hymn, throwing out :

"O unexhausted grace!"

which is restored by 1811. The one brought in by 1797, is not by any means equal to the one thrown out.

Page 178. 1797 omits the hymn beginning, "Jesus, thou know'st my sinfulness," found in 1784. It is restored again in 1811. It is true the hymn here introduced, "Thou great mysterious," &c. is one of the finest in the book, but 1811 had taken care of it, and placed it under its proper head on page 97.

Page 182. 1797, 1811, 1817, have five verses of the hymn beginning,

"Son of God, if thy free grace."

We presume, 1830 limited it to four, as originally given by John Wesley.

Page 183.—The hymn beginning,

"Lord, and is thine anger gone?"

1784, 1797, have six verses ; 1811 reduced it to 5 ; 1830 restored the omitted verse, verse 2.

Page 185. Verse 4, 1784, reads "With faith;" 1797, "Through faith;" 1830, "With faith." "With faith" we think is the best.

Page 180. "Jesus, thy blood," &c. 1784 and 1797 have eleven verses in this hymn ; 1811 omits the last, although we think the hymn is more complete with it in, which gives a better finish to the hymn, and harmonises with the opening lines :

"O let the dead now hear thy voice !
Now bid thy banished ones rejoice ;
Their beauty this, their glorious dress,
Jesu, thy blood and righteousness."

Page 208. "Glorious Saviour," &c. 1784 and 1797 have five verses in this hymn ; 1797 omits one of the verses Wesley brings in, and introduces a new one. 1811, brings in a new one. The one omitted by 1797 and 1811 interrupts the connection and spoils the sense. Wesley's verse ends :

"I have sold my Saviour, I
Have nailed him to the cross."

Then the next verse fits in :—

"Yet thy wrath I cannot fear,
Thou gentle bleeding Lamb!"

There is no connection in the present book between the third and fourth verses.

Page 210. 1811 omits a very awkward verse, contained in the hymn, "Jesus, to thee, &c., found in 1784 and 1797. The first line runs thus :

"Soon as I find myself forsook."

Page 221. "Thou Shepherd of Israel and mine." This beautiful hymn is not in 1784; 1797 brings it in on page 252.

Page 229. "Meet and right it is to praise." 1784 and 1795, have five verses; the last verse is omitted 1811.

Page 230. "Hail Father, Son, and Holy Ghost." 1784 has eight verses. 1797 omits the two verses which 1811 very properly restores.

Page 231. 1797 brings in a hymn of eight lines here not in 1784, and it is omitted in 1811.

Page 237. "Thou the great eternal God." 1784 and 1797 have four verses; 1811 omits very properly the last.

(To be continued.)

THE IMPORTANCE OF SMALL SERVICES.

SOMEWHAT paradoxical as the assertion may appear, the greatest and most genuine service of God consists in daily prayerful efforts to please Him in little things, which are apt to be unobserved by human eyes, or taken small account of in men's estimates of piety. A great divine remarks—"There are no little things in religion." It is with the Christian as with the artist or the mechanic: skill in the management of minute detail is the test of superior attainment. We once had a watch which was irregular in its working. It was taken to a watch-maker, who examined it, and professed to have set it right. But it kept no better time than before. Then it was placed in the hands of a second watch-maker, and afterwards with a third, and still without improvement. Each took the watch to pieces, put it together again, charged so many shillings, and returned it to the owner, with the assurance, "It will go all right now." But it did not. At length, it was taken to a chronometer-maker, who soon detected that the irregularity was the result of a minute defect in one of the small wheels, which, although apparently perfect, ought to have had one little additional tooth on its circumference. A perfect wheel was inserted, and all went well. In this case the difference between the really skilled and the inferior workmen consisted in the

ability to observe and manage little details. And so it is with every class of work and effort. In domestic life, the most affectionate father and husband is he who, amid the absorbing cares of business, cultivates the smaller sympathies and attentions of family relationship.

There is more special grace requisite and manifest in watchful perseverance in little kindnesses, and habitual patience at home, in abstinence from conversational disparagements of others, and in resistance to habits of sloth and undue self-indulgence in private life, than in the performance of great public duties under the observation of multitudes. The servant girl who, when asked what Christianity had done for her, replied: "I sweep under the door-mats, now," gave, thereby, one of the best proofs of the reality of her religion, as consisting in a reverent practical recognition of the presence and sight of her Lord every where. If a minister preaches eloquent sermons in public, but manifests sourness, selfishness, and ill-natured gossip at home, he is really inferior, in the Divine sight, to the humble servant who honours God in unobserved domestic details, with a single eye to Him, rather than for human praise and notice. The Lord who sees our hearts and actions, by day and by night, especially loves the true discipleship implied in persevering endeavours to honour Him in little and secret daily services, by a prayerful care over our words, acts, and sympathies. For these are great things in His regard. There are, indeed, no small things in religion.

POETRY.

WINDSOR TEMPERANCE ODES.

O now good is God above us!
He our ev'ry want supplies;
And to show that He does love us,
Sends us water from the skies.
Mighty sunlight shines on ocean,
Vapours rise out from the deep;
Rolling landward, clouds in motion
Their appointed pathway keep.
Then adown some mountain hoary,
Or on fruitful vale they fall;
Every drop repeats the story,
"God is bountiful to all."

Down the mountain side come roaring,
Hasty torrents in their course;
Through the vale the river pouring
Rushes with resistless force.

Catch God's blessings, O ye mortals!
Drink the liquor He supplies,
As it comes from heaven's portals;
Brewed and measured in the skies.
Who can tell the Almighty's measure?
Who can brew so well as He?
Water is His plenteous treasure,
There's enough for you and me.

TO A DYING INFANT.

MOUNT up, immortal essence!
Young spirit! hence—depart;
And is *this* death? Dread thing!
If such thy visiting,
How beautiful thou art!
Now, like a dewdrop shrined
Within a crystal stone,
Thou'rt safe in heaven, my dove!
Safe with the source of love,
The everlasting One!

And when the hour arrives,
From flesh that sets me free,
Thy spirit may await
The first at heaven's gate,
To meet and welcome me.

DAVID MACBETH MOIR.

Choice Selections.

THE WORLD'S BRANDING OF TRUE GODLINESS.

HE once found himself in a strange, out-of-the-way region, without a friend, without lodging, and without means. It was drawing towards night, and he knew not where to go. Seeing a boy crossing a field, he called to him, and said, "Are there any godly people here about? (It was in Scotland.)" "Na, na," replied the lad, "there is nae sic fowk in this parish." "Are there any believers?" asked the evangelist. "Bleevers!" exclaimed the boy; "I never heerd o' sic things." "Any religious people, then?" "I dinna ken ony o' that kind; I doot they dinna come this road at a'." "Well then," said the missionary, making a last attempt, "are there any who keep family worship?" "Family worship!" replied the lad, with a bewildered look, "fat's that?" The boy, having taken his last stare at the curious stranger, was about to go. Matheson was at his wits' end, when a happy thought

struck him. "Stop!" he cried; "are there any hypocrites hereabout?" "Ou, ay," replied the youth, brightening into intelligence, "the fowk say that——'s wife is the greatest hypocrite in a' the parish." "Where is her house?" "Yonner by," said the lad, pointing to a house about a mile distant. Having rewarded his guide with a penny—the last he had—he made his way to the dwelling of "the greatest hypocrite in the parish," and knocked at the door as the shades of night were falling. The door was opened by a tidy, cheerful, middle-aged matron, to whom the stranger thus addressed himself: "Will you receive a prophet in the name of a prophet, and you'll not lose your reward?" She smiled, and bade him welcome. The hospitalities of that Christian home were heaped upon him, and he spent a delightful evening in fellowship. In this way a lasting friendship began, and, what was better, a door of usefulness was opened to him.—*Life and Labours of Duncan Matheson*; pp. 190-1.

THE GOSPEL MUST SUCCEED.

I BELIEVE in the word of God. I would fain have my experience what was finely said of a great American preacher, that "he was anchored to the Bible, and the anchor never dragged." We have a sure word of prophecy, to which we do well that we take heed. Now, I ask, what is the uniform doctrine, so to speak, of prophecy? Do not the radiance, the fulness, the power of the whole of prophecy centre in this one idea, the reign of God over the world? When the seers saw, was not this foremost in their vision? When the bard sang, had he any other minstrelsy than this? When patriarchs dreamed, was not their dream of an empire springing out from their loins which should be diffusive in its blessing, and which should extend to the very ends of the earth? The ultimate theme of the prophets, what was it but the *Kingdom of God*? If this thought be a true thought, and if the establishment of the kingdom of God be the ultimate purpose of God, and if Christianity perfectly embodied is

that kingdom, then, as sure as God is God, and as sure as truth is truth, we must succeed. I cling to this thought of the kingship of Christ, and I have need to do it to preserve me from the despondency to which some of the tendencies of the age would otherwise sink me. Christ lives!—
W. M. Punshon.

WESLEYAN CONFERENCES: THEIR CONSTITUENCY IN THE MIDDLE OF THE EIGHTEENTH CENTURY.

Anno 1753. "On May 22nd, he (Wesley) met his conference at Leeds, there being present, besides himself, two clergymen, Grimshaw and Milner, twenty-five itinerant, and sixteen local preachers."—*Tyerman's Life and Times of Wesley*: vol. ii., pp. 166.

Anno 1755. "This was by far the largest conference that had yet been held; there being not fewer than sixty-three preachers present, being seventeen more than the entire number of itinerants then employed. Twelve are designated half-itinerants. Fifteen are named as 'our chief local preachers.'"—*Ibid.* p. 199.

Anno 1767. "I met in conference with our assistants and a select number of preachers. To these were added, on Thursday and Friday, Mr. Whitefield, Howel Harris, and many stewards and local preachers. Love and harmony reigned from the beginning to the end; but we have all need of more love and holiness; and, in order thereto, of crying continually, 'Lord, increase our faith!'"—*Ibid.* vol. ii., p. 608.

"The conference of 1767, in several respects, deserves remark. Besides the itinerant preachers, there were present, 'many stewards and local preachers;' showing that Wesley was wise enough to avail himself of the counsels of laymen, as well as of those who were wholly devoted to the ministerial work."—*Ibid.* pp. 509-10.

QUARRELLING SCHOOLBOYS, AND WESLEY'S METHOD OF CURE.

At Midsummer Norton, Wesley was entertained at the house of Mr. Bush, a local preacher, who kept a boarding school. While there, two of the boys

quarrelled, and cuffed and kicked each other most vigorously. Mrs. Bush brought the pugilists to Wesley. He talked to them, and repeated the lines:—

"Birds in their little nests agree,
 And 'tis a shameful sight,
 When children of one family
 Fall out, and chide, and fight."

"You must be reconciled," said he; "go and shake hands with each other." They did so. "Now," he continued, "put your arms round each other's neck, and kiss each other." This also was done. "Now," said he, "come to me;" and taking two pieces of bread and butter, he folded them together, and desired each to take a part. "Now," he added, "you have broken bread together." He then put his hands upon their heads, and blessed them. The two tigers were turned into loving lambs; they never forgot the old man's blessing; and one of them became a magistrate in Berkshire, and related the occurrence with intense interest in after days.—*Tyerman's Life and Times of Wesley*, vol. iii. p. 231.

HAPPINESS WITHIN.

THOUGHTS are the flowers from which we must distil the essential flavourings of life. Paul and Silas sing in the stocks because their minds are at ease, while Herod frets on his throne because conscience makes him a coward. The soul of Linnaeus exults within him at the sight of a common all golden with blooming gorse, while many a millionaire has roamed amid his gardens and conservatories, and found no joy amid them all. A crust of bread from one heart brings a song; from another a thousand acres of ripening grain can produce no thanksgiving. Alexander, according to the old classic tale, sits down to weep over a conquered world; while many a peasant who has not a foot of ground to call his own rejoices in tribulation, and glories in reproach. Our weal or woe is the out-growth of seeds germinating within: not of branches which from without run over the wall. Happiness lies not in the outward, but in the inward.—*Spurgeon.*

RITUALISM.

THERE was no question that Ritualism was gaining terrible hold of the Church of England, and doctrines were preached which were not only semi-Popish, but which were really Popish. On the Sunday before last he went to a Ritualistic Church in the neighbourhood of Bournemouth, and heard there the doctrine of the Real Presence most fully and unmistakably preached. The clergyman wore a curiously-formed silken garment, with a large embroidered cross on his back.—*W. S. Allen, M. P.*

He, too, had been in the west of England and had seen appended to the Church a monkery for unmarried priests. He had seen the priest separated from the people by a thickly ornamental screen—where the priest mumbled something not distinctly spoken or understood, but who when he came to the holy communion was all solemnity, in his clothing of cope and stole, administered to himself and scarcely to others, in the side chapel, in which were bare crosses, and before which black-robed sisters were bowing and crossing themselves. At the sight his Protestant feeling was roused to the full, and he could have cried out as loudly as Latimer—*Idolatry! Idolatry!*—*Rev. Dr. Jobson.*

On Saturday, the 25th of April, in the village of High Elm, near the town of Frome—a place rather remarkable for that sort of rampant Ritualism—a lady who had been baptized in the Church of England had died. As a consistent member of the Methodist Church, she was humble in her manners, unostentatious in her simple Christian goodness, not rendering herself obnoxious by anything; and of good position. The funeral procession came to the doors of the church, and without the slightest notice having been given, it was turned out of the church into the churchyard—and the vicar or rector refused to read that portion of the Burial Service which is appointed to be read in the church at all, as if the edifice might be polluted because the angel spirit had gone to heaven through the agency of the Methodist Church. It was time these things were stopped.—*W. M. Punshon.*

PROTESTANT HERESY.

IN 1025, the heresies of which Protestants were accused at a public tribunal were, that they “had endeavoured to pervert the discipline of the Church; to explain the nature of a certain justification, by which alone men can be saved; to prove that baptism is of no avail, unless the after life of the baptized correspond with the spiritual object of the sacrament; that Christ is not carnally present in the Eucharist; that there is no virtue in altars, bells, relics, tombs of the dead; and none in the wood of the cross, or in the pictures or images of the saints.” Of such errors were “heretics from the confines of Italy” accused.—*Gilly's Waldensian Researches*, p. 87.

If these are heresies, the Bible may well be deemed a dangerous book by the Romish Church; for it is the fountain whence they flow.

A KAFFIR'S TESTIMONY.

IN certain parts of Kaffirland the sign of Christianity is to have white-washed houses. The chief Kama one day said to me as he saw the white-washed cottages and the natives on the right hand, and the children all clothed in Manchester prints and cottons, and with coloured ribands flying—“Minister, when I look on that side I see there is hope for my people. I see that my people are growing and increasing, and the children will rise up in this good way; but when I look on that side,” and he pointed to the left hand, over his own boundary beyond the river, where there was a little cottage, built I am sorry to say by one of our own countrymen, in the ruins of an old fort, where he was selling to the heathen natives by hundreds that pernicious capi brandy which is working so much mischief in Kaffirland at the present time—the chief Kama turned to me and said, “Why is that permitted? When I look on that side I lose half of my people; but thank God, I can look on this side and see schools and the homes of those who have listened to the teaching of the preacher.”—*Rev. J. R. Sawtell.*

POWER IN THE GOSPEL.

I HAVE seen Chinamen aroused from their apathy of ages, having found the pearl of great price in a land where they went blindly only to seek for gold. I have seen Japanese princes, shrewd, educated men, of a nation proverbially incredulous, and in a former time inveterate in its opposition to the truth, bow their rank and their interest at the feet of Jesus, and ready, if needs be, to become confessors of His name. And now that I know how the Gospel of Christ can lift the lowest character, how it can refine and chasten the highest culture—now that I have seen it as the pioneer of civilisation, the conservator of morals, the destroyer of all evil and pestilent things, the true foundation of states, the individual salvation and happiness of men—I rejoice to state it as the firm conviction of my mature manhood, that we have not followed a cunningly devised fable, that we may say of it as David did of the sword of Goliath, "There is none like that," and that we are not deceived when we believe with all the fervour of honest and intelligent conviction, that this old Gospel of ours is the great instrumentality by which the Holy Ghost purposes to convert the world to Christ.—*W. M. Punshon.*

UNION WITH CHRIST.

WHEN good Dr. Alexander, of Princeton, in New Jersey, lay a dying, some one came to him, and quoted a passage for his comfort, as he lay half unconscious: "I know in whom I have believed!" A fire lit up his glaring eye, and the old Christian warrior roused himself as if for an utterance of latest testimony, and he said to his startled listeners, "No; I cannot allow even a preposition between me and my Saviour; I know whom I have believed!" Let us get up to that level; let the great baptized heart of the Church get up to that level of intimate, close, faithful union with Christ, and we and our cause are safe. No fear of the confessional then. Assuredly those who will not bear an intervening preposition will never brook an interfering priest.—*W. M. Punshon.*

NOT BY MIGHT.

It would be quite possible for the united armies of Christendom to go forth into every part of the world, to dethrone every heathen monarch, to destroy every idol temple, to remove every vestige of idolatry, and to plant in their places Christian kings and rulers, to build on the ruins of heathen temples Christian churches, and for the command to go forth from the kings and princes of these nations, that the people should accept the Christian religion. But all that would never cause a single penitential tear to flow, or convert a single soul. It is not by the power of the sword, or of armies, however numerous, nor by the proclamations of kings, however powerful, but by the preaching of Christ crucified that the world is to be saved. Men must be brought one by one, in penitence and faith, to the foot of the cross, and into the family of God, and made partakers of divine grace.—*Henry Mitchell.*

PROGRESS OF THE GOSPEL DIVINE.

THE progress of the gospel in this world of ours, is one of the greatest and most stupendous facts of human history. Look at the case from the beginning. Any man being apprised beforehand of the intention of the Apostles to turn the world upside down in the way they proposed would have thought it one of the most absurd schemes the world had ever heard. Look at the men selected. Think of the nature of the message they went forth to deliver. They did not go forth pandering to the prejudice and fostering the pride of debased humanity. They did not go forth preaching a religion which was intended to take its place side by side with other religions of the world; but they went preaching a religion, the reception of which involved the rejection of every other, and they predicted that every other system should bow before them, and of course they encountered a vast amount of opposition. The philosophers and the priesthood found that their craft was in danger, and used every effort to crush the rising faction. The Roman Emperor, hearing

they preached another King, one Jesus, did all he could to silence the messenger's lips. Every effort which human authority or human ingenuity could devise, and every effort which human nature could direct, were brought into existence and put into operation for the purpose of stifling in the birth and nipping in the bud the glorious Gospel of the Blessed God, and yet it thrived and prospered notwithstanding.—*Marmaduke O. Osborn.*

HEATHEN PREJUDICE GIVING WAY.

Just when I was leaving the people of Manaargoody, the Commissioners and the Government officials sent an invitation to me, wanting me to meet them at the High school. They had got up a great memorial to be read out in a formal manner for my especial benefit. I was very much astonished. They said, "We are going to found a scholarship to be called the Fryar scholarship, in connection with this High school." But who were these men? Not Methodists, not Christians at all, but heathen people—the Brahmins and the Sudras, my heathen neighbours—who know perfectly well that our preaching must, in the course of time, bring down all their temples, and the whole of their ancient superstitions to the dust. They know that perfectly well; but it shows the respect in which they hold your missionaries.—*George Fryar.*

JACKSON'S HELPERS IN EDITORIAL WORK.

In Mr. Watson, I had during his life, an invaluable auxiliary. From Mr. Bunting I received no aid of the same kind. He was a wise counselor; and his advices, verbally given, were often most valuable; but a single sentence in writing I could never prevail upon him to furnish, however hard I was pressed. This disappointment I felt the more keenly, because I had a document in his hand-writing, and signed by him, Mr. Watson, and myself, which I understood to contain a pledge, that, in the event of my appointment to the office of editor, he would supply original contributions to the *magazine*, be-

cause, during his editorship, I had in many instances rendered him the best services in my power, at his own earnest request: and because I knew that any thing from his pen would possess a high value, be cordially received by the whole connexion, and greatly tend to the popularity of the *magazine*. But no forms of opportunity that I could devise were of any avail.—*Jackson's Life*, page 215.

JAPAN AND ITALY.

THE Canadian Methodists have already embarked in the work of missions, and have sent an instalment of missionaries to Japan, to spread the gospel in the far East. It cannot be doubted that the Conference of Australasia will imitate this noble example, and be prepared to send forth missionaries, and thus, by consolidating great centres of missionary activity, we shall be able all the more rapidly to cover the world with an apparatus of evangelical agency.

In Italy the priests are looking for what they call a re-action. If the present state of things in Italy had been the result of political fury, then there might be re-action. But when we remember that the present state of things is the out-come of the calm thought of some of the greatest statesmen that Italy ever produced, backed by some eighteen millions of the Italian people, we do not much fear anything in the form of re-action.—*G. T. Perks.*

PRAYER.

DURING the Abyssinian war the English army was in a most perilous position, from which it was rescued in a manner almost superhuman. Lord Napier, the general in command, said to a friend of his, "I am certain that some good and pious hearts have been praying for us on the present occasion. God has heard them, and thus the army has been saved." On his return home he compared notes of the time, and found that some of his relatives and friends were assembled together to pray for the safety of himself and his army at the very time, and thus the troops were saved from their perilous position.—*Shaftesbury.*

CATHOLIC SPIRIT OF JOHN WESLEY.

A SERMON on 2 Kings x. 15, contains the principles of an evangelical alliance; namely, belief in the Holy Trinity in unity, love to God and man, and the practice of good works. Wherever he found a man answering to this description, he was ready to recognise a Christian and a brother. He would not urge him to entertain his opinions, or to embrace his modes of worship. The Presbyterian, the Independent, the Baptist, and even the Quaker, had as much right to their opinions and preferences as he had to his. All he asked was this, "If thine heart be as my heart, in the three great points already named, give me thine hand." In this respect, as in many others, Wesley was far in advance of the age in which he lived; and, more than a hundred years ago, was quite prepared for the Evangelical Alliance that has since been organised.—*Tyerman's Life and Times of Wesley*, vol. ii. pp. 225-6.

PROGRESS IN ITALY.

I FIND that seven years ago you were represented in Italy by three missionaries, and now you have twenty, eighteen of them sons of the soil. I trust that this is but the bright morning promise of the bright noon that is to follow; and that thousands of silver-tongued Sciarrellis shall be raised up to proclaim, in the hearing of the people of that beautiful land, that Christ needs no earthly vicar, and that it is a dishonour to Him to suppose that He does not personally listen to the meaneast contrite prayer.—*W. M. Punshon*.

AFRICAN CHARACTER.

ONE night last week, a dinner had been given to a great traveller, who had said that the negro was *devoid of sympathy and a barren rock*. Were the men who had listened to the teachings of Campbell, of Hamilton, and of Moffatt devoid of sympathy and barren rocks? Were those natives who had toiled for years in converting their countrymen, barren rocks, devoid of sympathy? Were the faithful men who had brought the body of Livingstone a distance of

2,000 miles across the continent, devoid of sympathy and barren rocks? Let them look upon that lad (Jacob Wainwright), not yet twenty-two years of age, who with his fellows stood by his master's body, and committed his heart to the grave 2,000 miles from the ocean, reading over it the solemn words, "Dust to dust, ashes to ashes"—was he devoid of sympathy and a barren rock?—*H. M. Stanley*.

DOING PENANCE DISTINGUISHED FROM REPENTANCE.

A CLERGYMAN, visiting one of the Government schools, near Tollymore Park, the residence of the late Earl of Roden, found the children reading the Douay version of the New Testament. On noticing a passage which was translated, "Do penance," where the authorised version renders the same word by "repent," he asked them if they knew the difference between penance and repentance. A short silence followed, and then a little girl asked, "Is it not this, your Reverence; Judas did penance, and went and hanged himself; Peter repented, and wept bitterly?"—*Life of the Rev. Wm. Marsh, D.D.*, p. 118.

HOW ARE MEN JUSTIFIED?

WE are justified—*Freely*, by grace; *meritoriously*, by Christ; *instrumentally*, by faith; *evidentially*, by good works.—*Ibid.*, p. 125.

PHASES OF LIFE.

THERE are in existence two periods when we shrink from any great vicissitude—early youth and old age. In the middle of life, we are indifferent to change; for we have discovered that nothing is, in the end, so good or so bad as it at first appeared. We know, moreover, how to accommodate ourselves to circumstances. The aged see their shadow fall upon the grave, and need but to be at rest beneath. Youth is not less averse from change; but that is from exaggeration, for its consequences seem to the young so important, and so fatal. They are timid, because they know not what they fear. Despite their gaiety of confidence, they yet dread the first plunge into life's unfathomable deep.

LOCAL PREACHERS ABROAD.

For four hundred miles from Wesleyville, our first missionary station Kaffirland is intersected by twenty-four native circuits, in which there are congregations numbering 80,000, to whom seven hundred local preachers proclaim the Word of Life, and out of these we have the smaller and more select societies, those which are united with us in church fellowship.—*Rev. J. R. Sawtell.*

WIDOW OF CHINLEY.

CHINLEY became a Methodist preaching-place; and in order to provide the preachers when they called with a cup of tea, a poor widow of the place and her children set apart the whole of every Friday night for winding bobbins, depositing the earnings, as a sacred treasure, in an old pint mug, and never touching them except to meet the necessities of Wesley's itinerants when paying their gospel visits.—*Tyerman's Life of Wesley*, vol. i., p. 459.

Phenomena of the Months.

SEPTEMBER.

THE sun rises on the 1st at thirteen minutes after five and sets at fourteen minutes before seven; on the 15th it rises at twenty-five minutes before six and sets at fourteen minutes after six; and on the 30th it rises at one minute before six and sets at nineteen minutes before six. On the 23rd the sun will be upon the equator, moving southwards, at five o'clock in the afternoon, and the length of the day will be equal all over the world.

The moon is new on the 10th, at ten minutes after six in the afternoon, and full on the 25th at six minutes after ten at night. On the first Sunday it rises a few minutes after midnight; on the second Sunday it sets soon after seven in the evening; on the third Sunday it rises at eight minutes after four in the afternoon, and being low down in the southern sky sets at three minutes before eleven the same evening; on the fourth Sunday, two days after being full, it rises at twenty-eight minutes after six in the evening, and shines all night.

The moon will be near to Mars on the night of the 8th and 9th, to Mercury on the 10th, to Jupiter on the 12th, to Venus on the 14th, and to Saturn on the 21st.

Mercury is too near the sun for observation with facility, rising with it on the 9th. It is an evening star after that date, and near to Jupiter on the 21st.

Venus is an evening star, and sets a little more than an hour after the sun all the month.

Mars is a morning star, and will be near to Regulus in Leo on the 16th.

Jupiter, still an evening star, sets on the 1st at twenty-three minutes before eight in the evening, and on the 28th at six o'clock, only fifteen minutes after the sun.

Saturn is a morning star, and sets on the last day at twenty-nine minutes after midnight.

Literary Notices.

Religion no Fable: An Essay on the Adaptation of the Christian Religion to the Necessities of the Human Spirit. By Joseph Shenton. London: Hodder and Stoughton.

MR. SHENTON, in ten thoughtful chapters, shows the fallacy of materialism, the relation of the spirit to God; on the truths taught, and the redemption of man by Jesus Christ; the work of the Holy Spirit; man's immortality, &c. &c. We have noticed that theologians are going farther and farther from rigid Calvinism. The doctrine of universal redemption is boldly asserted by thoughtful men, as well as full redemption by our Lord Jesus Christ. We thank Mr. Shenton for this contribution to theological literature, and we hope the public will appreciate his work as highly as we do.

BOOKS RECEIVED.

The Gardener's Magazine, for August.

The Methodist Temperance Magazine, for August.

The Hive, for August.

The Appeal, for August.

The Methodist Visitor, for August.

Mutual-Aid Association Reporter.

THE PRESIDENT'S LETTER

TO THE MEMBERS OF THE LOCAL PREACHERS' MUTUAL-AID ASSOCIATION.

MY DEAR BRETHREN,—Various matters in which we have a mutual interest suggest themselves for observation, and concerning *some* of them I take the earliest opportunity of tendering a few reflections.

And first, the continued prosperity of our beloved and useful Association is matter for our united thanks to Him without whom nothing is wise or strong. Its objects are daily becoming known, appreciated, and supported by some who hitherto have been, either willingly or otherwise, ignorant of its designs and doings, whilst the number of our aged and poor brethren is increasing; and they, recognising the hand of their Heavenly Father in the timely aid afforded by our funds, cease not to give thanks.

It is a joy to me to testify that our late Annual Meeting, held in this city, has produced a wide and most marked impression in favour of the Association, not only as shown by the pecuniary results, but more especially by the remembrance of the intercourse between yourselves and our friends, and the times of refreshing we had together, whilst the public meeting is spoken of as the most interesting ever held, and as being attended by heavenly unction.

The truly fraternal spirit in which the brethren labour together is accepted as a welcome and favourable omen of a closer union between different Christian denominations. To ourselves such a consummation will be nothing new, having long realised "how good and pleasant a thing it is for brethren to dwell together in unity;" and we desire that all our fellow Christians may share the same joy.

I do not presume to offer you any proposal for *new* or *novel* plans of operation on behalf of our cause, being fully persuaded that the diligent and judicious use of his opportunities by *every* member will secure for us, by God's blessing, sufficient funds to meet all claims. Should any of those members who may be denominated the drones in our Association read this,—brethren who never make the least effort to promote its success,—let me ask such to consider their ways. Had others been equally indifferent, the Society must have collapsed, and its benefits, large in the aggregate, lost.

Of the officers and members of those branches which every successive year are drawing from the funds, but never attempt any extra means for sustaining them, I feel bound to ask that they bestir themselves; and any attempt which they may make, even if not as successful as desired, will secure for them the increased sympathy of the brethren. These or any other branches, if moderately accessible from here, may command my best, though feeble, services at any time.

For myself and for you I wish here to acknowledge the debt of gratitude we owe to our brethren of the General Committee, who so steadily and at much inconvenience meet monthly to transact the business of the Association. That they have not grown weary is matter for thankfulness.

To extend the benefits of our Association should be a prominent purpose with us all. Let us canvass for new members and subscribers, secure collections, and hold meetings where practicable; also circulate *our* maga-

zine and annual reports. At the next aggregate meeting any alteration in or addition to our rules may be made. Let us, during the year, avail ourselves of our magazine, with the editors' permission, for giving expression to our views on any matter connected with the Association. Brother Durley has opened the way in the present month's number.

The better fitting of local preachers for their work, by improved education, has lately been brought to our notice; and this, we must all admit, is a matter of too great moment to be quietly put aside. True, it does not at present come within the province of our Association; but, with our organisation and magazine, we have at command *some* of the means necessary for affording each other "mutual aid" in training and discipline for our work. The subject, I think, may be properly brought up at our next annual meeting. But foremost let our aim be, the glory of our redeeming Lord in the salvation of souls. If our hearts and spirits be right for this work, every other part of our toil in the Master's service will be light.

I am, my dear brethren, with Christian love to each, your happy yoke-fellow,
ABRAHAM ANDREW.

Manchester, Aug. 13, 1874.

A HINT TO THE ANNUITANTS.

MR. EDITOR,—The time will soon arrive when I shall again have to distribute to the old men, according to the will of the late Treasurer, James Wild, Esq., who left a thousand pounds in the Indian four per cents., the interest of the same to be distributed to the annuitants over seventy years of age, in sums of ten shillings each at Christmas, to make them happy at that festal time.

I am aware a great many recipients of Mr. Wild's bounty read our excellent magazine, and take a lively interest in the circulation of the same

among their own friends. This I think they should do, but I feel rather surprised, when I go into country districts, where our brethren the Local Preachers are extensively employed in their circuits in proclaiming the unsearchable riches of Christ, that our magazine is not taken in by their own friends and families, and in many instances not even known. I do think this state of things should not be.

My object in writing is this:—viz., Christmas will soon be here, when I shall have to distribute once more, D.V., Mr. Wild's gift. I give this timely notice to the brethren in order that they may comply with a request I made some time back, viz., to send me a short history of their life, also their conversion to God, call to preach, their success under God in the salvation of precious souls, with any other facts relating to God's cause coming under their own notice.

As three or four months will intervene before I distribute the money, they will have ample time to prepare for me a few facts upon the above subject. Trusting God in His goodness may spare their lives a little longer, and make them happy in His sweet forgiving love, and enable them to say, "Blessed be the name of the Lord from this time forth and for evermore," (Ps. cxiii. 3.)

I am, dear Mr. Editor,

Yours faithfully, JOHN CARTER.

NORTHAMPTON.

WESLEYAN LOCAL PREACHERS' MUTUAL-AID ASSOCIATION.—The sermons in connection with the anniversary of the above society were preached by the Rev. William Gooderidge, on Sunday July 12th, 1874, at Gold-street chapel in the morning, and in the evening at Grafton-street. On the following day a tea was provided at Grafton-street school-room, to which a goodly number sat down. After tea a public meeting was held in the chapel presided over by Mr. Rainbow, and was of an interesting, as well as instructive character. The speeches were interspersed with music by the choir, who evidently gave great satisfaction by the way in which they rendered some of the less

difficult pieces of the great composers Handel and Mozart. The report read by the secretary, Mr. Lenton, showed that there were at present 2,370 members in the society, making an increase of 148 on the previous year. The financial statement was most satisfactory. After the report had been read, the choir rendered very effectively the "Gloria" from Mozart's Twelfth Mass. Mr. Cooper, the next speaker, gave an interesting account of his visit to the general meeting of the Association held at Manchester a short time since. After the choir had sung "Hail, Judæa, happy land," from Judas Maccabæus, the Rev. J. Watkinson gave a short but telling speech. He believed that the system of local preaching was one of the glories of Methodism, and it was owing to the local preachers that the villages were supplied with the pure and unadulterated Gospel. He stated that the ministers of the Gospel were provided for when they were unable any longer to fulfil the duties of their ministry. But not so with local preachers, some of whom, through misfortune or other circumstances, are found in their old age in poverty, and if it were not for the timely aid afforded by the society they might have been consigned to the workhouse. Amongst the speakers who followed, were the Rev. W. Gooderidge and Mr. Matthews. A collection and the usual votes of thanks brought the meeting to a close.

GENERAL COMMITTEE.

THE monthly meeting was held at 5, Spencer Villa, Charlewood Road, Putney, on Wednesday, 12th August.

Present: Bros. Tidmarsh (chair), Madder, J. Carter, Durley, Wade, Jameson, Coman, Plant, Williamson, and Sims.

Two verses of hymn 645 were sung, and Brother Plant offered prayer.

The minutes of the last meeting were read and confirmed.

The monthly abstract showed 5 new members, 58 sick, 115 annuitants, 5 deaths. Receipts from branches, £595 14s. 7d.; payments, £437 5s. 10d.

The following bills were ordered to be paid:—P. Parker, for honorary members' magazines, carriage of Re-

ports, &c., £38 19s. 9d.; printing, £2 8s. 6d.

Brother W. T., of C., a shoemaker, aged 76, a preacher 52 years, has a wife of his own age. None of his seven children can help him, all but one having families of their own. A daughter lame of one knee is at home with him. Our brother is asthmatical and badly ruptured; he has also lost the use of one side by paralysis. He has four shillings a week from a sick club, but no other resource except our funds. The meeting voted him four shillings weekly.

The Treasurer reported that he had been with the Honorary Secretary to see the solicitor to the executors of Mrs. English's will, and was now waiting a reply to the application.

It was reported that a deputation, consisting of Brothers Jameson, Sims, and Madder, had visited Faversham. Sermons were preached on the Sunday, and a tea and public meeting held on the Monday in our behalf.

The Sub-Committee on a change of office reported that they had seen several rooms which they thought suitable for our office. After a long discussion, it was

Resolved,—That the business of the Association be removed to No. 19, Exeter Hall, of which due notice will be given.

Prayer was offered by Brother Jameson.

The next meeting will be held at Brother Plant's, 136, Wandsworth Road, Vauxhall, on Monday, 14th September.

Obituary.

JOHN SMEDLEY,

OF RIBER CASTLE, MATLOCK, DERBYSHIRE.

ANOTHER friend has left us and gone home to God. John Smedley was born at Wirksworth, June 12th, 1803. He died on 24th July last. In the seventy-one years of an eventful and successful life he has done good service to humanity, and he leaves behind him works of usefulness which will long keep his name in remembrance. The Free Hospital for the afflicted poor and the Hydropathic Sanatorium at Matlock Bank will

outlive their founder, and be at once his work and his monument. He was from the first a supporter of the Local Preachers' Mutual-Aid Association, and annually subscribed ten guineas to its funds, besides larger donations on special occasions. Let us hope that some fitting memoir of this good man may be hereafter read in our pages. C.

DEATHS.

July 9, 1874. John Healey, Forest of Dean Branch, aged 45 years. He had been a consistent and upright

man, and died resting his hope of heaven on the great atonement. Claim £6.

July 22, 1874. Martin Bullen, Lynn Branch, aged 80 years. He had been on the funds as an annuitant 432 weeks, and had received £89. Claim £2.

Aug. 4, 1874. Sarah Button, Shepton Mallet Branch, aged 62 years. She died trusting alone in Jesus, fearing nothing, looking for heaven as her future home. Claim £3.

Aug. 6, 1874. John Matthews, Pontypool Branch, aged 68 years. Happy in God. Claim £6.

CASH RECEIVED BY THE GENERAL TREASURER TO AUG. 16th, 1874.

	Free Sub- scriptions. £ s. d.	Benefit Members. £ s. d.
<i>Shipley</i> —W. S. Duncan, Esq., 5s; J. Pullan, Esq., 5s; Mr. J. Slater, 2s ...	0 12 0	2 9 0
<i>Lincoln</i> —Mr. Duckering, qly. 2s 6d ...	0 2 6	0 15 0
<i>Stourbridge</i> ...		1 10 0
<i>Forest of Dean</i> ...		1 13 0
<i>Southport</i> ...		0 12 0
<i>Sherburn</i> ...		0 15 0
<i>Holmfirth</i> ...		0 9 0
<i>Howden</i> ...		1 1 0
<i>Northampton 2nd</i> ...		1 11 6
<i>Marlborough</i> ...		0 18 0
<i>Hexham</i> ...		0 18 0
<i>Hayle</i> ...		0 6 0
<i>Blandford</i> ...		1 13 0
<i>Broomsgrove</i> —Mr. C. Field, 5s... ..	0 5 0	1 1 0
<i>Birmingham</i> —E. Benson, Esq., hm. £1 1s ...	1 1 0	1 13 0
<i>Siath London</i> —T. H. Richard, Esq., hm. £1 1s ...	1 1 0	
<i>Pateley Bridge</i> —Mr. P. Eskholme, qly. 2s 6d ...	0 2 6	0 18 0
<i>Halifax</i> ...		3 0 0
<i>Hinde Street</i> —Mr. B. Williams, hc. 10s 6d; W. Foster Newton, Esq. (don.) £5 ...	5 10 6	0 5 6
<i>Hinckley</i> —Mrs. Hurst, 5s ...	0 5 0	0 15 0
<i>Chelsea</i> ...		1 1 0
<i>Folkestone</i> ...		0 15 0
<i>Wisbeach</i> ...		2 0 0
<i>Barnstaple</i> ...		1 1 0
<i>Northampton 1st</i> —Annual Meeting ...	10 0 0	3 8 6
<i>Garstang</i> ...		1 7 0
<i>Stroud</i> ...		0 3 0
<i>Leeds</i> —Charles Atkinson, Esq., hm. £1 1s; Mr. T. Church, 7s 6d ...	1 8 6	1 10 0
<i>Kington</i> ...		0 6 0
<i>Diss</i> ...		1 1 0
<i>Keighley</i> —Bro. J. Dimsdale, hm. qly. 5s 3d; T. B. Laycock, Esq., hm. £1 1s ...	1 6 3	2 5 0
<i>Huddersfield 1st</i> ...		0 15 0
<i>Widnes</i> ...		0 18 0
<i>Camelford</i> ...		0 9 0
<i>Preston</i> ...		2 5 0
<i>Newbury</i> —J. H. Ma-on, Esq., hm. £1 1s; H. H. Mason, Esq., hm. £1 1s; C. Webb, Esq., hc. 10s 6d; Mr. R. A. Taylor, 3s ...	2 15 6	1 11 6

	Free Sub- scriptions. £ s. d.	Benefit Members. £ s. d.
<i>Alton</i>		0 18 0
<i>Leighton Buzzard</i>		0 15 6
<i>Oxford</i>		5 8 0
<i>Downham</i> —Mrs. T. L. Bennett, hm. £1 1s; Mr. J. L. Ben- nett, hm. qly. 5s 3d; Mr. J. Hutson, hm. £1 1s; Mr. T. Wenn, hm. £1 1s; Mr. W. Lewis, (don.) 10s ...	3 18 3	3 0 0
<i>Glossop</i> —Mr. John Clayton, qly. 3s	0 3 0	0 6 0
<i>Soverby Bridge</i>		0 12 0
<i>Barnsley</i>		4 4 0
<i>Cardiff</i> —W. T. Raper, Esq., hm. 5s 3d; H. Tregaskis, Esq., hm. 15s 9d; F. J. Beavan, Esq., hm. 5s 3d; — Pike, Esq., £1 1s; Thos. Berwick, Esq., hm. 5s 3d; S. P. Ker- nick, Esq., hm. 10s 6d; W. Gibbs, Esq., hm. £1 1s; R. Cory, Sen., Esq., hm. £1 1s; Mrs. Finch, hm. 10s 6d ...	5 15 6	1 1 6
<i>Newark</i>		1 5 0
<i>Aylesbury</i>		0 15 0
<i>Tadcaster</i> —J. C. Padman, Esq., hm. £1 1s	1 1 0	1 1 0
<i>Brigg</i>		0 12 0
<i>Bath</i>		1 13 0
<i>Haves</i> —J. W. Smith, Esq., hm. £1 1s	1 1 0	2 2 0
<i>Newcastle-on-Tyne</i>		0 18 0
<i>Stamford</i>		2 14 0
<i>York</i> —John R. Hill, Esq., hm. £1 1s	1 1 0	3 12 6
<i>Hull</i>		
<i>Bristol</i> —I. I. S., Esq., for the Poor Old Hundred, per Bro. T. Maynard	0 3 0	
<i>Workington</i> —T. Hudson, Esq., hm. £1 1s	1 1 0	1 19 0
<i>Rochester</i>		1 10 0
<i>Chesterfield</i>	0 11 0	1 13 0
<i>Frome</i>		1 1 0
<i>Stafford</i>		1 16 0
<i>St. Ives</i>		0 18 0
<i>Walsall</i> —Messrs. Marsh and Sons, hm. £1; Mr. H. Hall, hc. 10s	1 10 0	1 7 0
<i>Lancaster</i>		3 4 0
<i>Stockton</i>		0 9 0
<i>Lynn</i> —J. K. Riggall, Esq., hm. £1 1; A. Jermyn, Esq., hm. £1 1s; T. A. Jackson, Esq., hc. 10s 6d; Miss Yaxley, hc. 10s 6d	3 8 0	3 6 0
<i>Wath</i>		8 4 0
<i>Ashton-under-Lyne</i> —J. T. Thornley, Esq., 5s	0 5 0	2 2 0
<i>Melton Mowbray</i> —Rev. E. Bramford, hc. 10s; J. Orson, Esq., hm. (Harby) £1	1 10 0	0 18 0
<i>Stourport</i> —Mr. Griffith, hc. (Lee Farm, Cookley,) 10s ...	0 10 0	2 2 0
<i>Nottingham</i>		1 14 0
<i>Pontypool</i>		0 3 0
<i>Spitalfields</i> —Mr. W. Oakley, Jun., 2s 6d; Mr. Lugg, 2s 6d; R. B. Salisbury, Esq., hm. £1 1s	1 6 0	1 4 0
<i>Monmouth</i>		0 12 0
<i>Croydon</i>		0 11 6
<i>Louth</i> —A Local Preacher, hm. £1; S. Boswell, Esq., hm. £1 1s; H. D. Simpson, Esq., qly. 8s	2 4 0	4 19 0
<i>Cromford</i> —E. M. Wass, Esq., hm. £5; Mrs. Sims, hm. £5; J. T. Marsden, Esq., hm. £5; R. Wildgoose, Esq., hm. £5	20 0 0	3 12 0
<i>Isle of Wight</i>		0 15 0
<i>Manchester</i> —Josh. Norbury, Esq., hm. £1 1s; Thos. Will- shaw, Esq., hc. 10s 6d; W. Raby, Jun., Esq., hc. 10s 6d; Edward Boyer, Esq., hc. 10s 6d; H. M. Fowler, Esq., hc. 10s 6d; H. Marrison, Esq., 5s	3 8 0	
<i>Southwark</i> —Mrs. Barnett, hm. £1 1s	1 1 0	1 16 0
	£ 74 1 6	119 2 0

Original Essays.

CHURCH MEMBERSHIP OF CHILDREN.

THE vocation of Methodist Local Preachers is to "preach the word," and thereby to seek the conversion and salvation of sinners, and the spiritual edification of believers. That is the specific work to which they are called, and for which they receive the sanction of the Church to which they belong. It is not understood that they are authorised to govern the Church, or in any way to meddle with its economy, except as having a voice in common with other office-bearers, of several departments, in the common-council of the circuit to which they severally belong. The terms or conditions of Church-membership, and the qualifications for membership are beyond their province. Men's conversion and salvation are the points upon which they concentrate thought. In fact, these are the points which, above all other, have absorbed the attention of both ministers and people of the Methodist communities. Nor can we exaggerate the importance of these points. They were the main things in the teaching and preaching of our Lord, as recorded in the Gospels; and of his apostles, as apparent in the book of Acts and in their Epistles.

Sound as the Methodists have been upon these points, and strenuously as they have been accustomed to press them, it may be that they have not altogether avoided mistakes as to the signs and circumstances of conversion. Possibly they have been prone to regard conversion as of one type only, and as taking place in adult life only, with rare exceptions, and as never occurring without much mental agony, and the cry of the soul as out of "the belly of hell." They may have erred in not expecting the conversion of children—their own especially, but those of other people too—early in life, and as a result of godly training and parental prayer. Perhaps they have not been accustomed to look for the working of the Holy Spirit upon their children's hearts and minds, and for early evidences of a new birth unto righteousness, as properly consequent on their being early and habitually taught and guided after a godly manner. In many cases, perhaps, parental duty has been neglected; and children have been left to take their natural course, under the mistaken idea that their salvation must be altogether the work of the Holy Spirit, and that His work takes full effect in those only who have first defiled themselves with sin, agonised under a sense of guilt, and for some time groaned under their load and the dread of eternal wrath.

Is this a right view of things, or is it not? Is it a view borne out by New Testament teaching, or is it attributable to the phenomena of a general Revival of Religion, and those of the sudden and remarkable conversion of individual sinners? Our belief is that, in this matter, as in many other, general conclusions of too sweeping a character have been in-

ferred from narrow premises: that because the conversion of this or that person was distinguished by such and such characteristics, therefore, all conversions must be so; and that where these characteristics are not, there is no conversion. Such an idea, however, is completely refuted by the two cases of conversion that occurred under the ministry of Paul at the city of Philippi,—that of Lydia, and that of the Jailor. No two cases could be more unlike each other. The two characters were unlike; their previous history must have been altogether dissimilar; and the circumstances and mode of conversion do not seem to have had in them any thing in common, beyond this,—that the same preacher was the human instrument, the same Gospel the Divine instrument, and the same God the great agent. Lydia's heart was gently opened to receive Christ. The jailor was overwhelmed with terror, almost to madness; but was speedily filled with joy. And what happened to the two families of these two saved people? Lydia "was baptized, and her household:" and the jailor was "baptized, he and all his, straightway." (Acts xvi. 15, 33.) The two converts and their families were all admitted, by baptism, into the Christian Church. There cannot be, reasonably, a question about this: for baptism was the rite by which persons were admitted into the Church; and all the members of these two families, together with their heads, were baptized.

Domestics, in those days, were slaves; the property of those whom they served. In relation to them, therefore, the same principle as that which prevailed among the Jews, appears to have been acted upon in the primitive Church, in regard to religious privileges: they were treated as the children of the family; were baptized, and brought into covenant relation to God, and under religious instruction and training.

To confine ourselves, however, to the point of church-membership in reference to the children of Christian parents, ought we to forget our Lord's utterance in relation to children brought to Him? What said He? "Suffer the little children, and forbid them not, to come unto Me." Some men do forbid them. Romanists do not; and Ritualists do not; they know their own interests, if not their duty, better than that. Why should Methodists, or Baptists, or other professed Christians forbid them? Christ's authority is sufficient for every Christian's obedience; and when He says, "Suffer them to come," even "little children," who shall say, Nay? Moreover, He gives a *reason* for the command; and what is that? "For of such is the kingdom of heaven." Well, then, if they belong to "the kingdom of heaven," which is Christ's own kingdom,—they are fit subjects for the kingdom of grace, which is His kingdom. Why, then, should they be forbidden, or be renounced by the Church?

Paul teaches that the children of *one* believing parent, although the other were an unbeliever, are "holy," and not "unclean." Does not that carry with it an obligation on the part of the Church to recognise them as such, and to treat them accordingly?

Who can say how early in life a work of grace may begin, in the case of a Christian's child? May it not commence, even with birth, or, at least, with the opening of the bud of the soul's faculties? Who shall limit the Holy One of Israel? Who shall question the power of the Holy Ghost, or disregard the promises of God and the provisions of His grace? In the case of such children as are pronounced by the Holy Spirit, "holy," why should not the same Spirit be expected to work a holy work within them? and why should they not be admitted to, at least, *some* church privileges, and be regarded and treated, in some respects, if not in all, as members of the Church?

A Christian minister says: "During a ministry of more than thirty years, I have received a goodly number to the Church between the ages of nine and twelve; and they have 'run well,' giving good evidence that the work was thorough, and that they were born of the Spirit." The same minister asks, "Why should not such cases of conversion be more generally expected? Why should the sunniest portion of life be given to the service of Satan? Why should the seeds of the apostasy be permitted even to germinate, much less to produce a full harvest of vice and crime?" Surely these things ought not so to be; and we question whether they would be, except in extraordinary cases, if the right method were taken for their prevention. There is failure in parental duty, through wrong notions on the subject having been imbibed.

A little girl, the grand-daughter of a minister, desiring to be admitted to the Lord's table, presented herself for examination, and was examined thoroughly. No objection could be urged against her, except on the ground of juvenility. She was "too young;" and on that ground only was told she had better wait until she became older, before making a public profession of religion. She did wait for three months, and then presented herself again. The same objection still existed: "Too young." A third time she sought permission to show her love to the Saviour by obedience to His word; "Do this in remembrance of me." Again she was repulsed: advised to wait a little longer. When a whole year had passed, without bringing any better encouragement, her heart was ready to break; and she sobbed out: "Oh! grandpapa, how old must I be before I may love Jesus, and sit with Him at His table?" The venerable man could resist no longer. She was received at last, and became an ornament of her profession and a blessing to the Church. And what Church can be justified in rejecting the young, any more than the old, whom Christ has received, and the Holy Spirit made a vessel of grace? Can one who is fit for the Church above, be unfit for fellowship with the Church here? "What God hath cleansed, that call not thou common."

But how are children to be recognised as Church-members, and admitted to Church-privileges in Methodism? In Methodist economics the membership and the finances are so linked together that it seems difficult to deal with membership apart from money. We think that diffi-

culty, however, more shadowy than real ! People in extreme poverty are not required to give more than a trifle towards the support of the ministry, and nothing towards any other object, unless it be an occasional mite, if they have it and wish to give. In point of fact, too, they receive—especially in towns—considerably more than they give; being every quarter recipients from the fund for the relief of the Church's poor. As for children, as they have nothing to give, nothing can be expected from them; and as children are a charge upon their parents for all that they need, it would be unreasonable to expect a parent to bear a heavier burden of Church finance, in proportion to the greater weight of his domestic burden beyond that of others. Any man who brings up children, although they be his own, renders a real and substantial benefit to society thereby, far beyond what can be rendered by a childless man, even though he be a liberal giver.

Viewing the matter thus, our suggestion would be this :—Keep a register, complete and distinct from the class-books, of all members of the Church, connected with one and the same society. Keep another register of all the children of the members of that society or church. Classify the children's register according to age; say, 1st, those under 7 years of age; 2nd, those under 14; 3rd, those under 21. Those under 7 might be met collectively, by a suitable person, either male or female, once a week; and by a minister once a quarter, or occasionally; for singing, prayer, and a little instruction by a simple and familiar style of address. The next class might be treated in a similar manner, in general; but be taught more systematically. It might also be distributed into several catechumen classes, for more specific instruction and guidance in religion. The adolescent class would require treatment of a wise, judicious, and kindly character, combined with lovingly-watchful oversight. Any member of this class, in whom evidences of regeneration might be seen, should be drafted into a society class, and be enrolled among the members of the Church, upon its own register, as qualified for all Church privileges. Even younger children, giving evidence of the work of grace within, might be allowed, under proper regulations, to unite with their seniors in showing "the Lord's death," by eating of the bread and drinking of the cup that symbolise His Body and Blood; according to His own appointment. Suffer them to come, according to His gracious word.

Christian parents and the Christian Church must be co-workers in the Christian training of children. If parents be worldly-minded, or neglectful of the duty they owe to God and to society in relation to their children, little influence for good can be exercised over them by the Church; and whatever may be accomplished by parents themselves, the oversight and co-operation of the Church will strengthen home influence, and conduce to a completer development of Christian character. All religious teaching should be based upon the Word of God. Tradition will not do. Human authority will not do. The Bible must be read, ex-

plained, and applied; and its precious facts and truths be treasured up in the memories and understandings of children and young people, and its precepts be enforced. It must be the supreme and ultimate authority in both home and Church.

We place these thoughts upon this important subject before our readers, in the hope that they will be viewed by all in the light of Scripture and common-sense, rather than in the mist of prejudice; and that they may afford some encouragement and support,—however little,—to those in all our Methodist Churches, whose concern it is to guide their respective Churches into a right method of treating the young belonging to the families of their people.

WHAT IS FAITH ?

BY GEORGE SIMS.

WHAT is its origin, its nature, its mode of operating, its effects? and what the degree of men's responsibility for its exercise?

One of the best methods of arriving at a correct understanding of this subject, is an observance of the way in which Christ, the Great Teacher, awakened the true idea of it in the minds of His disciples. In that comprehensive sermon on the Mount, He describes a perfect man rather than the way in which he becomes so. The elements of His character are, being "poor in spirit," or humble towards God, and teachable; "*mourning*", over sin; being "meek," not proud, or ostentatious; hungering and thirsting after righteousness; being "merciful;" "pure in heart;" the firm advocate for truth; and enduring "persecution for righteousness' sake." Beyond all this, the perfect man is to "love his enemies," and to be prayerful: and to encourage the habit of prayer, Christ gave His model prayer. Then, to crown the whole, He indirectly teaches the doctrine of *faith*, in the words of counsel and exhortation. "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" This is the first mention of the cardinal doctrine of faith, in Christ's great sermon; and here it seems to mean a simple confidence in God, that He will perform what He promises, or what He gives us good reason to expect.

"He that believeth," &c. "That is, believeth the Gospel, *credits it to be true, and acts as if it were true*. This is the whole of faith. Man is a sinner. He should act on the belief of this truth, and repent. There is a God. Man should believe it, and fear and love Him, and seek His favour. The Lord Jesus died to save him. To have faith in Him, is to believe that this is true, and to *act accordingly*; i.e., to

trust Him, to rely on Him, to love Him, to feel that we have no merit, and to cast our all upon Him. There is a heaven and a hell. To *believe* this, is to credit the account, and act as if it were true; to seek the one, and avoid the other. We are to die. To believe this, is to act as if this were so; to be in readiness for it, and to expect it daily and hourly. In one word, faith is feeling and acting as if there were a God, a Saviour, a heaven, a hell; as if we were sinners, and must die; as if we deserved eternal death, and were in danger of it; and, in view of all, casting our eternal interests on the mercy of God in Christ Jesus. To do this, is to be a Christian; not to do it, is to be an infidel." (*Barnes on Mark xvi. 16.*)

The disciples were now prepared better to appreciate this deep and important truth; and consequently, as soon as Jesus came into Capernaum He wrought miracles, perhaps with the express purpose of showing the power of faith. We refer to the healing of the centurion's servant. The centurion besought the Saviour to cure his servant. Christ replies, "I will come and heal him." The centurion immediately responds in deep humility; "Lord, I am not worthy that Thou shouldst come under my roof: but speak the word only, and my servant shall be healed." The continuation of the centurion's reply is the most important part, and yet its force will be lost unless due attention be given to it. "For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it." It might be asked, What has all this to do with Christ's coming to this house to heal his servant? Could not the Saviour just as well come to a man who has soldiers under him as to any other man? Certainly he could; but the centurion wished to be understood:—"Why dost Thou, O Master, take the trouble to come to my house? It is not necessary. Speak but the words, and the work will be done. My commands are always obeyed. I say to this one, Do this, and he doeth it, and to another, Come, and he cometh. Thy commands then will most certainly be executed. Just say of my servant, He shall be healed, and I know it shall done." "When Jesus heard this He marvelled, and said, I have not found so great faith, no, not in Israel." Now from this it appears that the centurion believed that Jesus had Divine power, and that in answer to prayer He would exert it.

That lesson, and especially the explanation given to it by Christ, was not lost on His disciples. They could not fail to see that if the centurion had not believed, his servant would not have been healed, and they no doubt, committed to memory these words of Christ, "As thou hast believed, so be it done unto thee." This is the rule which God has laid down: "According to thy faith, be it done unto thee."

Still, these disciples needed "line upon line, and precept upon precept;" for in a few days afterward we find them aboard a vessel upon the Sea

of Galilee, when a great storm arose. Jesus was asleep. His disciples awoke Him. They were in an agony of fear; and exclaimed, "Lord, save us! we perish." And He said unto them, "Why are ye so fearful, O ye of little faith?" Jesus rebuked the winds and the waves, and there was a great calm. But it might be asked, Was there not reason for their alarm? Certainly not, when Jesus was on board. They ought to have believed that He who healed the sick by a word, and previously exhibited His Divine power, could save them; and they should have been calm in faith. Had they approached Him in resignation and faith, and gently inquired of Him how they were to be saved, He would have still shown them His power; and, instead of reproving, He would have commended them.

Now, it was by this indirect method that Jesus imprinted upon the minds of His disciples the necessity of faith. We never find that Christ, in the whole course of His teachings, ever taught the people directly that by faith they were to be saved. We are aware this was taught by the apostles; but the Saviour taught rather the necessity of good works, still showing by His miracles the supernatural power of faith. Probably the disciples were never more profoundly impressed with the importance of faith than when defeated in their attempts to cast out a devil. Christ performed the work, and remarked: "This kind goeth not out but by prayer and fasting." It is as if He had said, "Ye could not do it, because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you."

This language, as we think, has been strangely perverted by men whose imagination outstrips their judgment. Can we really suppose that these disciples understood Jesus to affirm that the mountains, literally, were to be subjected to every disciple, or every apostle, so that if but a word was uttered they would actually begin to skip like living things, and finally hide themselves in the sea? Surely, none but the most inconsiderate, the greatest fanatic, would suppose such a thing. It was a striking expression of the Saviour, designed to show that the secret of all the power of a Christian is *faith*, and that the mightiest obstacles (spiritual obstacles, of course), with which only it is the part of faith to grapple, can be overcome and removed by its power.

By others it has been supposed that Christ was here promising to the apostles only the power of working miracles; assuring them that in the hour when the Spirit should prompt them to work a wonder, or miracle, if they believed, the wonder, or miracle would be wrought. This was, no doubt, a part of the design of the promise; but the succeeding instruction demonstrates that it is applicable to every Christian, in all circumstances of life. Now, as formerly, there is a "faith that can remove mountains," and work wonders; that faith by which we live, and which will finally open to us the gates of heaven.

We need not further pursue the life of Christ and of the disciples, to illustrate the gradual opening of their minds to the comprehension of this truth. They now saw and understood that it would be no more absurd for a soldier to be without a sword or shield,—a woodman without an axe, or a farmer without implements of husbandry, than for any one to profess to be a Christian without *faith*. Faith, to a Christian, is an all-important and indispensable thing. They were, therefore, prepared, after Christ's great sacrificial work was accomplished, to receive their commission: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And they remembered that they were faithfully to proclaim: "He that believeth" (or has faith) "and is baptized, shall be saved; he that believeth not shall be damned."

(To be continued.)

LOCAL PREACHERS IN THE WESLEYAN MISSION FIELD.

In looking over this year's annual "Report of the Wesleyan Methodist Missionary Society," and its statistical tables, we have rejoiced to find how large a number of Local Preachers is reported as labouring, like ourselves, "in the word and doctrine," without being chargeable to the Churches. In some parts of the field there is not one such labourer; but in others there are so many that the whole number is about five times as large as that of missionaries and assistant missionaries and native ministers combined. From British North America, no returns have been sent of the number of local preachers labouring in that territory. In some other parts of the world, the local preacher seems not to have a place as yet among evangelical labourers. In those parts, however, there are catechists in the service of the Society as paid agents; and, some of them, probably, give occasional exhortations. The whole number of catechists is nearly seven-eighths of the number of missionaries and assistant missionaries: and if we leave British North America out of our calculation, the number of local preachers reported is nearly six to one of the latter. In Australasia and Polynesia, where there have been great and extensive outpourings of the Holy Spirit, the local preachers are nearly *nine* times as many as the regular ministers. In China and the district of Calcutta there are *none*! Whilst in all India the number is comparatively few. Africa and the South Seas have yielded the most abundant harvest of local preachers; verifying our Lord's prediction: "So the last shall be first and the first last."

Religion flourishes where the emotional element in men is strong. Hard thinking is less conducive to spiritual fruitfulness than is strong feeling; and where old philosophies have got possession of men's minds, and the study of them is regarded as the highest part of education, the

religion that humbles intellectual pride makes slow progress. It arouses the animosity and resentment of fallen human nature, with which it sometimes has long to contend before it can rapidly extend its dominion. On the other hand, when Christian thought and feeling are unitedly brought to bear upon races less cultivated and more emotional; and when the Holy Spirit works together with human instrumentality; the power of Satan over the heathen mind is speedily broken, and degraded humanity is lifted into a new moral atmosphere, and into spiritual life and activity. Under such and similar circumstances, zeal for the glory of the Saviour and the salvation of souls is generated, and men are raised up who "cannot *but* speak" of the things they have felt and seen. Thus are local preachers reared and multiplied in some parts of the world, whilst none can be found in other parts.

We will give the numbers of the three classes of our workers,—missionaries and assistants, catechists, and local preachers, in the missionary fields of our society throughout the world.

						Missionaries and Assistant Missionaries.	Catechists.	Local Preachers.
1	France	...	...	...	...	3	...	5
2	Germany	...	...	...	...	18	5	67
3	Italy	...	...	...	...	21	9	17
4	Spain and Portugal	...	...	...	...	3	1	6
5	Ceylon	...	...	...	...	45	22	98
6	Continental India	...	...	...	...	32	28	22
7	China	...	...	...	...	12	12	...
8	Africa	...	...	...	...	106	59	980
9	West Indies	...	...	...	...	90	6	382
10	Ireland	...	...	...	...	8	...	24
11	France, Switzerland, &c.	...	...	...	...	28	...	97
12	Australasia and Polynesia	...	...	...	...	377	869	3364
13	British N. America	...	...	...	...	252	25	No return
14	Eastern British America	...	...	...	...	179	...	176
						1174	1036	5238

We congratulate ourselves, as a class of evangelical labourers, that we have between five and six thousand brethren working in the missionary fields of our own body. Referring to those in Southern Africa, the Report says (page 5): "While some of the Circuits are compact and home-like, others are extremely extensive and laborious; nor could the appointments in this latter class of Circuits be filled but for the band of Local Preachers, the majority of them converted Kaffirs, themselves the fruit of Missionary labour."

Whilst we rejoice in all that has been done, and is being done by our brethren, both at home and abroad, we regret that they are not more numerous and more successful. Our conviction is that they ought to

be ; and our prayer is that they may be. Let us "pray, therefore, the Lord of the harvest, to thrust forth more labourers into His harvest," to make them more efficient, and to attend their labours with a more abundant blessing.

Biography.

MEMOIR OF JOHN SMEDLEY, ESQ., OF RIBER CASTLE, WIRKSWORTH, DERBYSHIRE.

MR. SMEDLEY was born June 12th, 1803, in a cottage where the Bank is now situate at Wirksworth, in the county of Derby. Mr. Smedley could trace his ancestry for centuries on both sides. On his father's side they seem to have been engaged in lead-mining at Wirksworth. The ancestors of his mother were possessed of considerable landed property. Her great grandfather was a magistrate of the county, and her grandfather an attorney-at-law.

Mr. Smedley, on his mother's side, was also related to the Slingleys, at Nottingham. It is a singular circumstance that some silver plate in the possession of Mr. Smedley's mother, and a clock made at Winster about the year 1705, should have been taken by Mr. Smedley's father to Cromford-Bridge House in 1818, just one hundred and thirteen years after. On the clock is marked the births and deaths of all Mr. Smedley's family ; and it is now an excellent timekeeper, in its old mahogany case, at Ribber Castle, where Mr. Smedley had a number of heirlooms, articles of dress, and ornaments ; also a china bowl used at the marriages and christenings of the family two hundred years previously.

Mr. Smedley's father commenced business on his own account at Wirksworth, about the year 1716. There he took the lead in spinning and manufacturing hosiery of the best qualities. Scarcely had the parents of Mr. Smedley been united in marriage twelve months ere their prospects were blighted. His father's brother Isaac resided in Milk Street, London, carrying on the business of a wholesale hosier, but failed. His brother having trusted him to a considerable amount, became insolvent, lost the whole of his property, and was left absolutely without a shilling. Fortunately Mr. Smedley's father's name was associated with the manufacture of very superior goods, and this led to the offer of assistance from Mr. Jeffery Ludlam, a hosier and army clothing contractor in London. Mr. Smedley's parents had now to begin life anew ; and with great energy they set to work, in order to retrieve the severe losses experienced through the brother's failure. With the assistance of Mr. Ludlam, and subsequently of another trader named Cane, they succeeded in avoiding the calamity of stopping payment. At this trying period Mrs. Smedley, sen., contributed, in no small degree, to the success of her husband's

business. With great endurance and patient industry she constantly superintended the sewing department of the manufacture, which tended to lighten the expense of wages, and which, by some in her social position, would have been considered derogatory. In the year 1818 the requirements of business had outgrown the capacity of the establishment at Wirksworth, and Mr. Smedley, with a view to the farther development of his trade, obtained possession of Lea Mills, and went to reside at Cromford Bridge, two miles from Wirksworth.

Mr. Smedley having arrived at the age of fifteen years, assisted his father in the business: he had an only brother, George, two years younger than himself. The new venture did not succeed as was anticipated. The old trade in the various articles of which their manufacture consisted was being superseded by new fabrics, and they found it gradually declining. To make up for the loss consequent on this change in the market, an effort was made to spin fine worsted yarns for the Norwich trade; but the experiment failed, owing to the machinery being unsuited to the work; and the attempt resulted in a considerable loss. Notwithstanding unwearied attention to business, the decline still continued; while the maintenance of the new premises greatly exceeded the expenditure at Wirksworth, and rendered it impossible to bring the expenses within the limits of profitable working. Thus in 1823, for the second time Mr. Smedley's father found himself in a state of insolvency. As on the former occasion, however, the final blow was averted, though with great difficulty: they managed to escape bankruptcy or compounding with creditors. Mr. Smedley having now acquired some experience of business life, while helping to bear his parents' burdens, became fitted for the heavier duties upon which he had to enter.

This second disappointment of nearly all his earthly hopes, and the loss of nearly all but his integrity, naturally affected the elder Mr. Smedley's spirits, and caused him almost to despair of ever being able to recover his position. Then came the death of the younger son, which took place suddenly in December, 1827, and which so prostrated the father that he was never able afterwards to enter actively into business. Conscious of the responsibilities that now devolved upon him, and so well trained to business habits, Mr. Smedley nerved himself for the task, resolving to put forth all his energy in order to retrieve this state of affairs. He had for some time been experimenting on the adaptation of cotton machinery to the manufacture of woollen goods, and endeavouring to improve the shape and quality of underclothing; and the best then produced seeming to him inferior to that which he could manufacture, he resolved to make a trial. For this purpose he purchased a small quantity of Spanish wool, value £18, from a firm in London, who, as it was an experiment, allowed him twelve months' credit. How to work the wool, however, was not yet clear. Day after day, and night after night, sometimes assisted by mechanics, but more frequently alone, he laboured

to adapt the old cotton machinery to the new description of work, which he was determined, if possible, it should perform. The dilemma was perplexing. If he failed, bankruptcy was inevitable; if he succeeded, he might hope for a gainful trade. He persevered,—conquered,—and after fifteen years of concentrated effort, during which period his father died (March, 1840), he found himself possessed of a considerable balance at his banker's.

On the 14th June, 1846, Mr. Smedley was united in marriage to the lady who is now for a season left behind. He took his bride on a wedding tour to the Continent. During this tour Mr. Smedley caught a severe cold, and was laid aside with a fever of so threatening a type that his life, for some time, was despaired of. Mr. Smedley's kindness and consideration for others in times of need was well reciprocated by his workpeople, who at this critical period showed their sympathy by their prayers. Many now living well recollect that memorable special meeting, held in Mrs. Wass's chapel, for the purpose of united prayer for Mr. Smedley's restoration to health. Never will that meeting be forgotten. The building was filled with sympathising, praying men and women, who "wrestled," as it were, "with the angel;" and He blessed them there. Restoration to health of him on whose behalf their supplications were presented followed, and with it a mighty awakening, of a nature which, for five and twenty years afterwards, manifested a religious and philanthropic zeal such as is rarely witnessed.

With recruited health and a renewed spirit, plans of future usefulness were laid down. Commencing with his own workpeople, for whom he made provision for morning meditation and prayer, which has been continued until now, Mr. Smedley went on to show his faith by his works, in the building of chapels and the establishment of day-schools. A free hospital was opened for the sick, at a cost of several thousand pounds a year, whilst many private cases of sickness found relief at his own hands. The piety of many of his workpeople made a deep impression on his mind, and their counsel and communion were often sought.

Although attached to the National Church, he was ever ready to combat, both by his writings and speeches, what he considered the errors and dangers into which it has fallen, especially the more liberal portion. He would fain have tolerated and let alone what is termed the High Church party. He regarded them as consistent with themselves, while he held that the so-called "Evangelical" portion subscribed to one thing and preached another.

His mind was gradually drawn away from these controversial matters to the study of physiology and the application of hydropathy to disease. Having studied carefully some of the greatest authorities in medicine, at the same time quietly going on with and gaining knowledge by his experience at Matlock Bank and the free hospitals at Lea Mills, Mr. Smedley appeared before the world as an author, publishing first a pam-

phlet for gratuitous circulation, and afterwards his famous book with anatomical illustrations, cases of cure, and general directions for carrying out at one's own home the *then* new mode of treatment. (Price 2s. 6d.) In this book the author states in plain language his own opinion of the medical profession in general.

Mr. Smedley proves very conclusively that his system of treatment will do all that can be done by the powerful agencies of the pharmacopœia, and do it far more easily and effectively, without the slightest injury to the vital powers of the patient. The aim of the physician, says Mr. Smedley, is to restore vital tone; and that can only be accomplished through the stomach and the blood. You must make better blood; and you can only do this by acting upon the organs of nutrition. This is what Mr. Smedley aims at; and his success in this method of treatment has been so marked and conspicuous, that it seems almost impossible to doubt the near approach of the day when hydropathic principles will be acknowledged as the only true and successful ones.

Few lives have been more eventful, more interesting, or, on the whole, more useful, than that of Mr. Smedley. We do not affirm that he was perfect. Who is? But no one will dispute the good which he has been the means of accomplishing since he first became alive to the claims of religion and the duties of the rich towards the poor. He has relieved the distressed and fed the poor, sacrificing the comfort of himself and that of his now sorrowing widow for more than twenty years. During this period his aims were high, and it is no matter for wonder if in some of them he fell short of his expectations. His enthusiasm in hydropathy, coupled with a strong sense of obligation to do good to the poor, led to acts of benevolence which would do credit to any heart.

Coming down to the close of his life, we find Mr. Smedley, about a week before his death, calling at the mill when on his way to Riber. He partook of a glass of water, and shortly after was seized with violent sickness, which continued for two days. On the Sabbath evening his sufferings abated, and he became calm and collected. "I should like," he said, "to have lived a little longer, to show my faith by my works." Among his last words were, "Looking unto Jesus." What a simple and beautiful expression! Whatever riches or talents we may possess, we must all come to this, if we are to enter heaven. Another portion of Scripture which he quoted was, "And they shall walk with me in white, for they are worthy." Mr. Smedley was especially fond of the song "Homeward bound," and in some of his last moments he repeated this portion of it,—

"Softly we drift o'er its bright silver tide,—
We're home at last!"

Thus passed away Mr. Smedley, looking to Jesus. The fatal attack was on the Friday previous to his death, which took place on Monday, July 27th, 1874, in the seventy-second year of his age.

In the death of Mr. Smedley we have a loss which will be universally felt, as he was a public benefactor and a familiar friend. As to his life and character, these must be judged of as a whole. He was not a man of a class, but essentially unique, in conformity with his own ideas. He had both a strong intellect and a strong will. He was prompt, and often rapid, in his judgment; and if these qualities be taken into account, much which might appear harsh will be accounted for. He was not one to be judged by any single act, but rather by the whole scope of his life. Looking at him as a man of business, he was most successful and prosperous. This was evidently the result, under God, of his clear-sightedness, thoroughness, and perseverance. Again, if we look at his philanthropy, he had a heart which ever responded to the wants of the poor. For these, his money, his talents, his time, and even his health, were willingly sacrificed. His religious zeal was manifested, as already stated, in the erection of chapels and sabbath and day schools; whilst tract societies, missionary and temperance societies, together with our own Mutual-Aid Association, found in him a willing and warm supporter. As regards the hydropathic institution at Matlock, the testimony of thousands who have derived benefit there, is the best proof of its value. The deceased often shed tears of joy on reading the kind letters of gratitude he so often received in reference to the benefits derived from a stay at Matlock Bank, when he would remark, "What is the world, with all its riches, when compared with the good that is done here?" Toward the last Mr. Smedley seemed to be under very gracious influences, and was ever open to good teaching. He longed for Christian communion, and would call some of his *employés* together for prayer; and these occasions were to him "times of refreshing from the presence of the Lord."

At his funeral, although the time was only made known amongst friends and *employés*, a very large number, amounting, it was supposed, to nearly five thousand persons, gathered together to show the esteem in which Mr. Smedley was held. The narrow roads between Holloway and Lea, and indeed all the way to Riber, and the surrounding hill-sides, were covered with anxious spectators. After the body had been placed in the coffin, the widow of the deceased offered no objection to any one who might wish to have a last look at him; consequently hundreds came to view and to shed a silent tear upon one who was entitled to more than common respect.

The funeral service was read very impressively by Mr. Barker, for many years a Wesleyan local preacher and foreman mechanic at the mills. Some disappointment was necessarily felt, as it was impossible to seat even five hundred of the five thousand supposed to be present.

It may not, perhaps, be thought out of place to say here that Mr. Smedley, though not a musician, was very fond of music and singing, and encouraged the singing of hymns and spiritual songs as much as possible. At his manufactory at Lea, amidst the buzzing and almost deafening

sound of machinery, might be heard, swelling above it all, such songs as, "The shining shore," "Homeward bound," &c. The same or similar might be heard amidst the clatter of pots and dishes at the establishment at Matlock Bank, and, to a more limited extent, in the Castle itself. What could have tended more to sweeten the trials and troubles of life than for the factory hands, as the busy wheels were spinning round, to sing,

"My days are gliding swiftly by,
And I, a pilgrim stranger,
Would not detain them as they fly,—
These hours of toil and danger."

And at Matlock Bank, what would be more inspiring than to sing such hymns as "Homeward bound," whilst witnessing, from day to day, the pain and suffering of those who go there for ease and rest? In the midst of all this suffering may be heard, as a fit accompaniment,

"Out on an ocean all boundless we ride,
We're homeward bound ;
Toss'd on the waves of a rough, restless tide,
We're homeward bound," &c.

We close with praying that the mantle of Mr. Smedley, in all that is benevolent and praiseworthy, may rest upon the widow and those who remain to carry on the various plans of usefulness in which the departed was for so long a time engaged.

Miscellaneous.

NOTES ON THE VARIOUS EDITIONS OF THE WESLEYAN HYMN BOOK.

(Concluded from page 276.)

PAGE 239. "Holy as Thou, O Lord, is none," is with strange want of taste, omitted in 1797; but restored in 1811. 1797 brought in here the hymn which stands on page 243, "Father in whom we live."

PAGE 242. "Father of Me and all mankind," 1784 and 1797 have eight verses; 1811 omits verses 4, 7, and 8. They can be well spared.

PAGE 244. Two hymns in 1784, omitted in 1797. Two others brought in; these are omitted in 1811. The change is an improvement.

PAGE 246. "Hail, Father, Son," &c., thrown out by 1797, and "Glory be to God on high," brought in on page 247. One on that page 1784, 1797, thrown out in 1811. This omission not to be regretted.

PAGE 247. "Jehovah, God the Father, bless," in 1784 and 1797, contains eight verses; the last two omitted in 1811.

PAGE 248. "Hail, holy, holy, holy Lord," omitted by 1797 and another one brought in, and a very good hymn too.

PAGE 250. 1797 brought in a very good hymn here; we wonder 1811 and 1830 should have passed it by.

PAGE 252. Three different hymns in the three books on this page.

1784.—"Thee, Father, Son, and Holy Ghost,"

1797.—"Thou Shepherd of Israel and mine."

1811.—"Father, how wide Thy glory shines."

PAGE 256. "Surrounded by a host of foes," omitted in 1797, and a very good hymn substituted, but not so suitable for that heading.

PAGE 262. "The Lord unto my God hath said." 1784 has eleven

verses. The three omitted verses can very well be spared.

Page 263. "Worship and thanks and blessing," not in 1784; but introduced 1797 and 1811. One of the finest hymns in the book, but few of the leaders of singing like to sing it.

Page 265. "Who is this gigantic foe?" 1784 and 1797 have an additional verse. Its omission leaves a gap, for David in that verse says:—

"From the bear and lion's paws
He hath delivered me!"

Page 272. "To thee, great God of love, I bow." 1811 omits one verse from this hymn found in 1784 and 1797, and every lover of splendid poetry must deeply regret the omission. It is a hymn formed on Moses' request, "I beseech thee show Me thy glory," and God answers, "You cannot see My face and live." The poet meets this declaration of God by the startling bold request,

"I cannot see Thy face and live!
Then let me see Thy face and die!
Now, Lord, my gasping spirit receive,
Give me on eagle's wings to fly;
With eagle's eyes on Thee to gaze,
And plunge into the glorious blaze."

We hope the authorities in their new edition will not overlook this verse.

Page 274. "Abraham, when severely tried." 1784 and 1797 have eight verses; but 1811 omits one, which could be spared.

Page 275. "Omnipresent God, whose aid." 1784 and 1797 have five verses, 1811 omits one which certainly should not have been omitted.

Page 276. "O God, Thy faithfulness I plead." 1797 adds a verse to this hymn which 1811 omits. It is of no consequence.

Page 280. "To the haven of Thy breast." 1784 has six verses in this hymn. One is omitted 1797 and 1811.

Page 291. "Lord, that I may learn of Thee," is omitted by 1797 and the one introduced now found on page 620 of the supplement. The ex-Lord Chancellor, in his Book of Praise, gives a poor plagiarism of this hymn of C. Wesley, "Lord, that I may learn of Thee," as an original hymn of Berridge. Christophers goes fur-

ther, and rates the Wesleyan hymn-menders for altering and spoiling Berridge, and bringing it into their collection.

Page 297. "I want a principle within." The last four lines of this hymn are not found in 1784 and 1797. They make the hymn more complete.

Page 299. "Into a world of rufians sent." 1797 throws out this hymn and introduces here the hymn "Being of beings, God of love," found on page 507.

Page 302. "Pierce, fill me with an humble fear." 1797 brings in a fifth verse, but it is not of much account.

Page 307. 1797 squeezes another hymn here. "This, this is the God we adore." Brought in on page 545 of the supplement.

Page 308. "Servant of all, to toil for man." 1797 adds a fourth verse to this hymn.

Page 313. "Thee, Jesus, full of truth and grace." 1797 adds two very good verses to this hymn. Not to be found in 1784 or 1811.

Page 236. "Ye ransomed sinners, hear." The first line of this hymn in 1784 and 1797 reads, "*Ye happy*," &c. 1784 has an additional verse which can well be spared.

Page 329. "Heavenly Father, Sovereign Lord." 1797, with strange perversity, leaves out verses 2 and 3 of 348th hymn and the 2nd of 349, and makes it one hymn of seven verses.

Page 330. 1797, to fill up the gap here, brings in "Why should the children of a King," brought in, in the supplement, 599.

Page 342. "My God, I humbly call Thee mine," is the reading of 1797 and 1811. 1784 this first line reads thus:

"My God! I know, I feel Thee mine,"

This reading was restored in 1830; but it has one verse less than 1784 and 1797.

Page 346. "Be it according to Thy word." This hymn is thrown out in 1797. Why it should have been we cannot see, as the one substituted for it has nothing particular about it.

Page 348. "What! never speak one evil word?" 1797 brings in an additional verse, which adds but little to the value of the hymn.

Page 349. "O God of my salvation, hear." 1797 omits from hymn 365, verses 3, 4, 5, 6, and 7, and 366, verses, 1, 4 and 5. In these omissions we do not see much taste displayed. It brings in, however, the hymn beginning, "Commit thou all thy griefs," first and second parts, found on page 613, Supplement. We can pardon 1797 in this case, and we wonder 1811 did not see the beauty of this hymn.

Page 356. "Give me the enlarged desire." 1797 adds a verse of eight lines, omitted, very properly, in 1811.

Page 358. "Come, Holy Ghost, all quickening fire." 1784 repeats the first verse at the end.

Page 363. "Prisoners of hope, lift up your heads." 1811 leaves out the last verse, which is very properly restored in 1830.

Page 368. "Love Divine, all loves excelling." 1797 and 1811 introduce another verse into this hymn, which is omitted in 1830.

Page 371. "O that my load of sin were gone." 1797 introduces two verses into this hymn; 1811 and 1830, one not in 1784. The verse introduced is the second in the present collection. We could ill spare it now.

Page 374. "God of all power, and truth, and grace:" verses 4 and 5 in hymn 391 were introduced in 1797, and still stand. They are not often sung.

Page 383. "Lord, I believe a rest remains." 1797 and 1811 introduce an additional verse, which is thrown out in 1830. It is a good verse and might have been retained.

Page 391. "Why not now, my God, my God." 1797 and 1811 introduce an additional verse, which is omitted in 1830. It is as well out.

Page 394. "I ask the gift of righteousness." 1797 has an additional verse in this hymn.

Page 397. "Quickened with our immortal Head." 1797 adds a fifth verse to this hymn.

Page 403. "Let Him to whom we now belong." 1797 adds a fifth verse to this hymn.

Page 404. "Father, Son, and Holy Ghost." 1797 changes the sixth verse for a new one, but the old one is restored in 1811.

Page 407. 1797 squeezes in two verses here.

Page 408. "Jesus, all atoning Lamb." 1797 adds an eighth verse to this hymn.

Page 414. "Let God who comforts the distressed." 1797 adds a fifth verse to this hymn, which we copy:—

"Our mourning days shall quickly end,
And time commence eternity:
Our spotless souls shall soon ascend,
And face to face the Saviour see,
While not one plaintive groan or sigh,
Is heard in all the glorious sky!"

Page 415. "Our earth we now lament to see."

Page 416. "Sun of unclouded righteousness."

Page 417. "Lord over all, if Thou hast made."

Page 417. "O come, thou radiant Morning Star."

These four hymns are omitted in 1797, and three others supply their places. Why they should have been omitted, we cannot tell. 1811 did wisely in restoring them. One of the hymns,

"Lift your heads, ye friends of Jesus,"

is re-introduced on page 657, Supplement. We could ill spare it now.

Page 419. 1797 introduces the hymn here,

"Come Lord, from above, the mountains remove."

1811 placed it on page 519, where it now stands, and most surely it will hold its place in the book till time is no more.

Page 421. 1797 introduces a very good hymn here; but why "Messiah full of grace" should have been rejected, we cannot tell. Page 422 has a new hymn also; and page 423 that well known hymn is introduced, "The Lord will provide," but neither 1811 nor 1830 adopted it.

Page 424. "Sinners, the call obey." 1797 omits the last verse.

Page 430. "Saviour, to Thee we humbly cry." 1797 omits this hymn, and introduces a very poor substitute.

Page 433. "Sovereign of all, whose will ordains." 1797 and 1811

omit the sixth verse, which 1830 re-introduces.

Page 439. "Master supreme, I look to Thee." 1797 omits this, but brings in a very good hymn which was not adopted in 1830.

Page 444. "But who sufficient is to lead." 1797 omits this hymn, but brings in one which 1830 would have done well to have adopted.

Page 457. "Behold, how good a thing." This capital hymn is not found in Wesley's book 1784. 1797 brought it in on this page. 1811 and 1830 adopted it, and it will be sung till time is no more.

Page 467. "All praise to our redeeming Lord." This fine hymn is introduced by 1797, and adopted by 1811 and 1830.

Page 492. "Holy Lamb, who Thee confess." In the first line of the third verse of this hymn, all the Conference editions we have seen have, since 1830, sacrificed the rhyme by printing:

"Early in the temple met,
Let us still our Saviour greet."

The United Free Churches and the new edition of Wesley continue the same. The Reformers printed it so in their early editions but it was altered. The New Connexion have *meet*. 1784, 1797, 1811, 1817, have *meet*. This is rhyme if not reason.

We now part from 1784 at page 504, where it ends. It will not be necessary to compare the additional hymns in the two editions 1797 and 1811. They are much the same, but the paging does not agree.

When we commenced our notes, we had not calculated on the numerous variations in these several editions of THE METHODIST HYMN-BOOK; but having once entered upon the task, we felt determined to go through with it. No doubt there are many other important variations which have escaped our notice. For instance, the last Sabbath morning at our family worship we sang hymn 407. I sang from 1784 edition. When we came to the fifth line of the second verse, my book read, "*Sinner*, what hast thou to dread?" 1797 read the same. 1811 had changed the word "*sinner*" for "*Israel*." A much

better reading, certainly. Not having by us the original, we had not the means of seeing how it stands there.

We have noticed, in comparing these editions, that a far better taste is shown by the compilers of 1811 than was shown in 1797. Very few alterations were made from the edition of 1811 by the compilers when the Supplement was added in 1830. The Supplement contains a number of good hymns; but as a whole it is by no means equal to John Wesley's book; and as far as we can see, if the expurgatory plan is to be adopted in the new book, more hymns can be spared from the Supplement than from the original book.

Although a great change has taken place in the views of many of our fellow Christians on the doctrine of full redemption, as held and taught by the Wesleys in "The Methodist Hymn-Book," yet our Nonconformist brethren, as a whole, do not believe in it. Hence, when one of the Methodist Reform Churches lapsed into independency, for a long time the Methodist hymn-book was used; several changes took place; one minister succeeding another, till one openly expressed his objections to the Methodist hymn-book, especially to the section on "*Full Redemption*." He ultimately succeeded in getting a vote from the church to displace it by the "New Congregational Hymn-Book." He also succeeded in thinning the Congregation and the Church, and getting himself displaced.

If some importance is to be attached to the observance of Paul's advice to Timothy, "Hold fast the form of sound words," no doubt but the vast Methodist Family have been preserved from making shipwreck of faith principally by the teaching of their incomparable "HYMN-BOOK."

IMPROPRIETIES IN CHURCH OR CHAPEL.

Nothing is more unbecoming, nor more deserving of rebuke, than irreverence in the house of God. It is not the proper place for common talk; nor is the time immediately before or after public worship, the proper time for ordinary conversation. How can

the heart be in a prepared state for waiting upon God, when the tongue is let loose upon every day subjects in the place where his name is recorded? Those who begin to chat, or to whisper, or to gesticulate towards each other, when they should be collecting their thoughts, and looking to God, are sadly forgetful of duty. Reverence and awe should govern the mind at such a time, and in such a place.

"Lo! God is here! let us adore,
And own how dreadful is this place!
Let all within us feel His power,
And silent bow before His face."

It was right feeling that dictated these lines; and if we feel aright, we shall behave accordingly in a place of public worship, when about to engage in worship, and after having done so.

"I have sometimes taken my seat," says one, "in congregations, just as the services were on the eve of beginning; and there was in the church, audible throughout, a confused buzz, which made me feel that I had not come to worship God, but merely to be entertained for an hour." We cannot ourselves say exactly this: but we can say we have sometimes been grievously disturbed by this sort of behaviour on the part of worldly and careless people, who seemed to have no reverence for sacred occasions. "As for talking during divine worship, to characterise it as ill-mannered is not enough—it is wicked." To speak mildly, it is gross profanity.

At the conclusion of worship it is well to withdraw silently and thoughtfully; better still if prayerfully. Friends may, without impropriety, quietly exchange words of recognition and salutation. Strangers, too, if present, may properly be accosted and encouraged. But worldly talk is out of time and place, and ought to be avoided. It will eat out the vitality of what has been heard, and damage any good that the heart may feel.

There is another impropriety that requires notice; the making of the house and time of public worship the place and occasion of personal display. Dress and ornaments ought

not to be purposely displayed there and then. Sobriety and modesty of attire should at all times and in all places distinguish the Christian—the follower of Him who avowed himself to be "meek and lowly in heart:" how much more in the house and worship of God! You go there as a sinner, seeking mercy and grace. Your place is in the dust before Him. Will you let your mind run upon your new or showy dress and ornaments? Consider how offensive this must be to the Almighty and infinitely holy God, whom you profess to honour and worship. Is not your sense of propriety shocked at the very thought of such profanation as that? Be content with "modest apparel," and shun such as will attract many eyes towards you. Gay clothing, especially on such occasions, betrays great vanity and an inordinate degree of self-esteem. "Be ye clothed with humility," and with a meek and quiet spirit; which, in the sight of God, is of great price."

Temperance.

DRUNKENNESS COMMERCIALLY CONSIDERED.

DRUNKENNESS touches all interests. I scarcely know which to dwell on first. Take commerce, and see how drunkenness affects that. 150 millions of our money are turned into this channel—say one half of it is spent in drunkenness, and the other half in operation. You have here 75 millions spent in drunkenness. Is not that a calamity? Are we not all interested in it? Can we spend our money in two things? The boy who buys a top for a penny cannot spend his penny in marbles; the man who buys a hat for 15s. cannot buy a 15s. pair of shoes with the same money. But do the men who buy hats and shoes stand on equal ground with those who buy alcoholic drink? Not a bit of it. He who spends 15s. in drink wants more, and yet "more." Is that so with other articles? Does a man who buys a pair of boots get in a state of unreasonable and incessant unrest until he obtains another pair? Does any wife go to her neighbour,

with a careworn, anxious, tearful face, and say, "Oh, my poor husband is on the spree—buying boots and shoes?" Does the other woman say, "Just like my man—off all the week buying bonnets and caps for the children: oh, what shall I do?" To be sure not; the money spent in these articles does not create an appetite until everything else is forgotten as does this one of drink.

You will find—as I have already intimated—all the legitimate trades are a kind of holy brotherhood; the success of one is the success of the others. The trade in drink is a kind of Ishmael; its hand is against every man, and every man's hand ought to be against it. Brethren, do you believe this? I want you to see it. You go and buy a hat, and you'll soon find that there is something else wanted. The coat that was old, but looked as if it would last a little longer, seems rather white about the seams. You try not to perceive it; you say to yourself that you don't want another coat just yet; but still the hat says, as plainly and continuously as a new hat can say anything, "Go to the tailor!" It is so persistent, that at last you exclaim, "I really do think that I want a new Sunday coat," and you buy it. Then the trousers are out of harmony. Is not that a right way to show how all trades are linked together? So tea is joined to sugar and milk. All are linked in a holy brotherhood. A man had a sofa presented to him, that he might rest a little when his day's work was done. It was new and handsome. His wife, after admiring the lovely sofa, thought that the carpet looked wondrously shabby. Husband said the carpet was all right; it did very well before. Wife—one of the gentle sort, who knew the power of snowflakes falling one by one—said nothing more for a bit, but soon returned to the charge. "The carpet is very much worn, and such an old-fashioned pattern; the sofa would look ever so much better with a new carpet." Nobody could deny that, and thus the carpet was had. But

then the wall paper was altogether out of harmony, monstrously so; and this reflected on the taste of both parties. Neither wished to be suspected of bad taste, and so the paper was ordered. The result of the sofa was new furniture for the whole room. Thus all legitimate trades are linked together, and are friends, and not enemies. A man going into the grocer's shop is not a bad customer for other trades, but a man going into the drink shop is a bad customer to everybody. So here is commerce injured; and I want to see this drink done away with because it is your enemy as well as mine.

Let us see how this affects society itself. It turns citizens into criminals; the taxpayer into the tax-receiver. It is said that a drunkard is nobody's enemy but his own. Yes, he is. He is the people's enemy. He ought to be one of the pillars to bear the burden, but he is, unnecessarily, a weight to crush down the edifice.

I was at the Liverpool police-court very recently, on a Monday, and saw that excellent and Christian magistrate, Mr. Aspinall, adjudicate on 140 cases of drunkenness. The offenders were from 91 years to 18. There was a little boy whose head just came above the dock, and whose father, a respectable man, was weeping like a child. There was a wife decently clad, whose husband was fined 5s. and costs, and then looked round the court for her with glaring eyes, and said, "Where's my missus?" "Ah," said Mr. Aspinall, "that is the way: you spend your wife's money week after week, the money which should be hers to keep the house open and the children fed, get drunk, and then look out for your ill-used missus. If you had not good wives, I don't know what would become of many of you." A woman, forty years of age, is placed in the dock. "How many times?" "Sixty-six, sir." Then there is a young girl of sixteen. "Oh, Agnes, you here again—you who should be the joy of some home, again in this plight?" Agnes bent her face in her hands. "How

many times?" "Thirteen, sir." "Oh, Agnes, what can I do to reclaim you? Character gone, home lost; I can do no better for you than to send you to gaol for three months." Ah, indeed, what can we do? Here they come, one after another, a sad procession of Saturday and Sunday inebriates.

Have I not proved to you that this drinking system is one of the most terrible curses that afflicts humanity? I must point, for a moment or two, at the influence which it exercises upon the family. The family circle is the type of heaven: let drunkenness come in, and it becomes the type of hell. What does it do? Go and ask the father whose hoary head it has brought down in sorrow to the grave. Go and ask the mother as she weeps over the coffin of one who was to have been her earthly solace and stay. Ask the husband whose life's hopes are blasted. Ask the wife whose all is lying in the dust. Ask the dosolate and outcast little children there. "I hate the drink," said a young man recently; "I hate and curse it every day." "Why?" "I'll tell you why. When I was a little boy, my father took my jacket off my back and my very shoes from off my feet; he left me without a particle of clothing and went and pawned the things and spent the money. I had no education. I soon had no home. I was flung out into the world. And I hate the drink from my very heart!" So do I. Don't you? Yes, a thousand times, yes.

Christian brethren, if we could gather on some vast plain the myriads who have been cursed by drink, not the victims only, but the sufferers, what should we behold? The brightest jewels of our churches and our families, the teachers and the taught of our Sunday-schools, the manliest of our men, the tenderest of our women, husband and wife, brother and sister, parents and children—ten thousand thousand sufferers by strong drink! If I could, I would make the Christian Church walk in procession right through the serried ranks, that their hearts might be wrung by the

tears and cries of anguish. The Church is too often bereaved by strong drink. God's heritage, redeemed with the precious blood of Christ, is diminished. Think of the awful fact that 20,000 people are lost to the Christian Church every year through drink! Think of it! Twenty thousand people.—*C. Garrett.*

A POLICEMAN ON TEMPERANCE.

SOME time ago, whilst Mr. Macdonald, a Wesleyan minister, was waiting the arrival of a train at Normanton, a rough-looking constable came into the waiting-room with a prisoner in handcuffs. A number of young men, sitting round the fire, were discussing, not in the most friendly way, the merits of Total Abstinence Societies. The policeman was listening to the conversation, but gave no opinion, till Mr. Macdonald, stepping forward, said, "And pray, sir, what have you got to say about temperance?" "Why," said the constable, "all I've got to say is, that I never took a Teetotaler to York Castle in my life, nor to Wakefield House of Correction either." J. J.

Choice Selections.

CHRISTIAN MISSIONS: THEIR INFLUENCE ON PAGANISM.

THE following statement is made by a writer in the *Reformists Kirchenzeitung*, a German magazine. It shows the stimulating power of Christianity upon the minds of pagans, who still cling to their false systems.

"Men of influence among the Chinese people in Canton, have of late assumed a wholly new position in regard to Christian missions. In place of their former violent opposition, they have resolved to match the preachers of the Gospel by works of mercy and by public preaching. In pursuance of this policy, they are beginning to erect, both in city and country, hospitals, schools, and places for preaching. last year the missionaries of the London Missionary Society had a school in Fatchan; but they have lately been obliged to relinquish it, because the heathen chil-

dren no longer attend. They prefer to go to the free schools erected in their own neighbourhoods by men of distinction. In the western part of Canton there is now also a charitable institution, to which public officers and men of wealth are contributing thousands of dollars. Here medicines are distributed gratis, and the sick receive medical advice without charge; widows and orphans and the poor find support; persons who have died in needy circumstances are buried free of expense; and free schools are established in the city and suburbs, where the best helps to education are provided.

"But the most remarkable circumstance is that the heathen Chinese are now imitating the public preaching of evangelical missionaries. A committee of the leading citizens recently held a meeting to examine candidates for the office of preachers. These gentlemen had the patience to hear in succession two hundred trial sermons! Each candidate was permitted to speak only half an hour; at the expiration of which, a bell intimated to him, that he must close. Out of the two hundred sixty were chosen, who were to receive about fifteen dollars per month, on condition that they should preach in various halls, both in the city and the country."

EDUCATIONAL POLICY OF THE ROMISH HIERARCHY.

THE *Monthly Letter* of the Protestant Alliance for September cannot be too widely circulated. We commend it to the study of our readers. We give the following extract:—

"2294. EDUCATION IN ROMISH SCHOOLS.—In the last number of the *Monthly Letter* attention was directed to the proposals urged in Parliament by Lords Carlingford and O'Hagan, suggesting that a subsidy should be granted by the Government to Romish denominational training schools in Ireland, and reference was made to the Christian Brothers and Convent Schools, for which this public grant is now sought, and which have been established as training schools by the Roman Catholic Episcopacy in rivalry

with the Government Model Schools. It was also pointed out that the object of the Romish Hierarchy is to abolish the system of united education, and to secure to themselves the exclusive control in educating the youth of all ranks in Ireland. To show, however, more clearly the nature of these demands, it is desirable to refer to the Pastoral Letter issued in 1871, and signed by Cardinal Cullen and twenty-four Bishops, which states:—

"We demand, first, for all schools which are exclusively Catholic, the removal of all obstructions upon religious instruction, so that the fulness of distinctive religious teaching may enter into the course of daily secular education, with full liberty for the use of Catholic books and religious emblems, and for the performance of religious exercises, and that the right be recognised of the lawful pastors of the children, in such schools, to have access to them, to regulate the whole business of religious instruction in them, and to remove all objectionable books, if any, in such schools: *the teachers, the books, and the inspectors should all be Catholic.* Fourthly.—That the existing model schools should be abolished. Fifthly.—That Catholic training schools, male and female, should be established, in which teachers should be educated morally and religiously, as well as intellectually, and in accordance with Irish traditions and feelings for the holy office of teaching the Catholic children of Ireland."

"To understand more fully the objection of the Romish Church to all systems of mixed education, it is necessary further to refer to the evidence taken before the Education Commissioners in 1869, published in *The Report of the Royal Commission of Inquiry*, 1870. To questions 26,602, 26,609, and 26,610, vol. iii., Cardinal Cullen states his objections to having children taught *anything* by a Protestant teacher. He says, 'the teacher might be a *respectable* man, and if looked up to and *esteemed* by the children, they will persuade themselves that everything he holds is right.' He considered it equally objectionable that 'Protestant and Roman Catholic children should meet at

lectures, though boarded and lodged in separate houses, as everything would tend to make the pupils believe that one religion was as good as another.' In fact, all intercourse was to be prohibited, lest Roman Catholics should learn that other creeds can make their professors '*respectable and esteemed*,' and should grow up in friendship and amity with their Protestant fellow-subjects. Cardinal Cullen also complained of the existing schools under the National Board (vol. iv. p. 1225) :—

"These schools are under undue restraint. They cannot use Catholic emblems; the children are obliged to pass their whole time without learning anything about their own religion, or about the history of their own Church, or without paying any act of worship to God, without being able to venerate the Holy Mother of God, or to do anything for their own salvation during school hours"—that is, during the time set apart for secular teaching only, and on the condition of the stringent observance of which they obtain the public grant.

"In order to ascertain what these emblems are, and what is the doctrine of salvation which it is sought to inculcate in the Irish schools, reference must be made to the evidence of Father Grace, a *Christian Brother*, and head of the Richmond Street Establishment, Dublin. He was asked in his examination before the Commissioners to explain the following question and answer in one of the books used in their schools, viz. :—

"Question.—'What goes to the saving of the soul?' Answer.—'All sorts of things—water, oil, candles, ashes, beads, medals, scapulars—have to be filled with a strange undefinable power by ecclesiastical benedictions in its behalf. The body, soul, divinity of the Incarnate Word have to be communicated to it over and over again, till it becomes quite a common occurrence, though each time it is in reality a more stupendous action than the creation of the world. It can speak up to heaven, and be heard and obeyed there. It can spend the satisfactions of Jesus, as if they were its own, and can undo bolts and bars in purgatory, and choose, by its deter-

minate will, whom it will liberate and whom it will pass over.'"

"In his reply, Mr. Grace stated 'that the lesson was a brief description of the various means of grace in the Church.'"

OUR VILLAGES: THEIR IMPORTANCE.

As the ministry of Local Preachers is exercised almost exclusively in villages and hamlets, it may stimulate our zeal and exertions for the benefit of such places if we consider seriously the remarks of Dr. Jobson, at the late Home Missionary Meeting, held in London. We copy from the *Methodist Recorder*, of May 8, page 245, col. 2 :—"They who live in crowded towns and cities are apt to think too little of the villages; but villages have ever been important, and will continue to be so. Abraham's house, where he entertained angels, was at the village of Mamre (*in the plains of Mamre; at that time the open country*. Gen. xviii. 1), under the oaks; and there was his burial place, as also that of his family (xxiii. 19). Jacob's night-vision was at the village of Bethel. David was of the village of Bethlehem. Christ was born in a village; He was brought up in a village. He went through the cities of Judea, preaching the kingdom of heaven to the people. Bethany, where He oftentimes resorted to commune with Martha, Mary, and Lazarus, whom He loved, was in a village. Emmaus, whither He walked with two of His disciples after His resurrection, and where He went in with them to break and to eat bread, was a village. And from a village He ascended to heaven. To His servants He had said not only 'Go through the streets and lanes of the city, and bring in the poor, the maimed, the halt, and the blind,' but also, 'Go into the highways and hedges, and compel them to come in.' We must do so, if we are to be faithful to our Lord's command, and if we are to expect His presence and blessing."

In the same speech, protesting against the ritualism and revived idolatry so prevalent in many vil-

lages, Dr. J. narrated scenes that he had himself witnessed in some of the Gothic structures; and then exclaimed: "Ah! much as I love good architecture, I would say, Let it all go—shave down the buildings, and leave them without cornice and frieze and column, and go back to the plain old meeting house; only let there be spiritual, Protestant service within." So say we; and more than that: we could almost wish the evil one himself had some of the Gothic structures which Dr. J. has done more than any other man to call into existence, rather than we Methodists should have them; swallowing the preacher's voice, as they do, and diverting the attention of those who should be hearers instead of gazers. Rather than this, go back to preaching houses, plain as barns.

CONVERSION OF A HINDU FAMILY.

THE following narrative is given in this year's "Report of the Wesleyan Methodist Missionary Society," pp. 50, 51. We were so much interested in reading it, as illustrative of the work of God in India, and the importance of Christian missions to the natives of that extensive region, that we transfer it to our pages, believing that we thereby serve the cause of evangelical religion and revealed truth.

GURADASA, whose heathen name was Chámadása, was a weaver by caste, and well qualified for his trade. When he was about ten years of age his parents dedicated him for a mendicant life, in honour of their god Vishnu, one of the Hindu triad, and brought him up as such, teaching him to be faithful to his calling, by revering and following the servants of Vishnu. But, though he lived a sincere worshipper of his god, and strict observer of all the Hindu customs, his conduct, in not being consistent with his religious profession, caused anxiety and sorrow in the hearts of his parents. His moral character was not any better than that of his fellow countrymen. He was quite a stranger to the sense of man's responsibility to God for the privileges and blessings he enjoys in

the world. His whole belief was based upon the doctrine that God is the author of both good and evil. He was one of the bitterest opponents we met with, either in the streets or our schoolrooms. In all his conversations he tried to defend the religion of his forefathers.

In 1870, his eldest daughter, who was learning in Mrs. Dalzell's school for several years, resolved to become a Christian; and, when she was about to be married to a heathen young man, according to the Hindu customs, she declared herself a Christian; and the marriage ceremonies were consequently stopped. Her mother, having become acquainted with some of the truths of Christianity, wished to follow her good daughter, with her other two little ones. Chámadása tried to dissuade them from taking any further steps, but in vain. Seeing that they were fully resolved to become Christians, he left them to their own choice, which he thought was their destined fate, written on their foreheads by Brahma, the creator.

His wife and children came to Mrs. Dalzell, and told her the desire that was in their hearts. Mr. and Mrs. Dalzell were fully satisfied when they had inquired into the case. We baptized the three girls, and after a probation of several months, baptized the mother.

Chámadása was not cruel either to his wife or to his children, and he visited them frequently in the school. We had several discussions with him, both in our house and in the streets. The words of God appeared to him as inventions of human skill, and seemed to have no effect upon his mind. He resisted the truths of the Gospel more than he used to do previous to the baptism of his family; but the God of Israel, "who bringeth the blind by a way that they know not, and leadeth them in paths that they have not known," was working in his heart by His Spirit, though he resisted Him for some months.

Not long after the baptism of his family he felt himself miserable and destitute, and determined to seek salvation in the religion taught in the books of Pantheism. He chose asceticism as the only mode of life

which could fit him for heaven. He put on a red cloth, and taking a bang pipe and his favourite books, proceeded to visit a residence near Bellary, where he hoped to find a true guru, or spiritual guide: but on his arrival there he met with disappointment, as the residence was in ruin.

From thence he returned, and, on his way, visited another place where a guru was said to be so virtuous as to bestow any blessing upon his disciples who visit him on a pilgrimage. Chāmadāsa's short stay there was quite sufficient to convince him that the Hindu gurus are, in many respects, no better than their disciples: for the guru, his disciples, and the visitors, being served with intoxicating toddy, bang, rice, &c., spent the night in quarrelling with each other, until the next morning. Chāmadāsa took fright, escaped from the place, and resorted to a chuttrum, where he spent a miserable night, weeping over his recollections of the past. "Why am I here? What brought me here? How can I obtain peace of mind?" were the questions which rose from his heart.

He thought for a while of making a final pilgrimage to Kashi or Benares; but his past labour and hardships compelled him to change his mind, and to give up his intention. He then committed his books and other ascetic articles to the fire, fully resolved to renounce Pantheism, and started for Mysore. On his way he had to undergo much suffering, from want of food, and various other trials. All this, added to the past melancholy events, led him to think upon the true way of salvation.

Soon after his arrival in Mysore he was taken ill, and suffered for about three months; when his good wife Karunamma went with great anxiety and brought him in, and did everything which a Christian wife ought to do for his recovery. As soon as he returned he placed himself under our instructions, and, after due trial, was admitted into the Church, through the rite of baptism, with a new name—"Gurudāsa"—a servant of the Guru.

Innumerable Christian biographies

afford abundant evidence that the process of conviction, self-righteousness, sin, disappointment, despair of self-redemption, and the conversion of the soul to God, is substantially the same among heathen idolaters as among nominal Christians; and that grace can and does save men of all classes and in all lands alike, through faith in "Christ crucified," when they come to an acquaintance with the Gospel. This should encourage believers everywhere to seek the salvation of sinners, and never to despair of any case, however unpromising it may appear. He who saved Saul of Tarsus and this heathen family, can save any person or family anywhere in the world.

AN HEROIC PREACHER.

THE following account is recorded in *The Life and Labours of Duncan Matheson*. It is such an instance of heroic zeal in a preacher, as must commend itself to any one who believes himself called to preach the Gospel.

"You need not attempt to go there," said his friends, speaking of a certain country town in the north. "The ministers have told the people that the revival is a delusion; nobody wants you, and you will get none to hear you." Not discouraged by the failure of attempts made by others, he resolved to go. After praying for a blessing, he went, hired a hall for a week, announced his meetings, and commenced at the appointed hour. Not a soul appeared: undisputed victory seemed to remain with spiritual apathy. Most men would have looked on the empty hall as an intimation of the will of God to depart and seek a more promising field; but our evangelist opened his book, and saying, "Let us praise God," sang one of David's psalms, with somewhat of David's spirit. Thereafter he said, "Let us pray," and proceeded to pray aloud, as if all the town were there. As the prayer was closing, a little boy dropped in, and sat down with all a child's wonder and simplicity. The Word was read, the text announced, and the sermon preached; the great voice ringing and reverberating

strangely in the empty hall. Ere the close, two or three men came stealing in from sheer curiosity, to see "a man preaching to nobody;" and sat as near the door as they could. The service ended, and the preacher announced that, having made an engagement with the great God to meet Him for prayer, praise, and preaching of His Gospel in that hall on every night of the week, he would be there, God helping him, at the same hour on the following evening, come who may. Next night more came from curiosity; and, ere the week closed, the hall was crowded by an attentive and, in some instances, awakened audience. Faith triumphed. Bolts and bars of triple steel gave way before the invincible artillery of believing prayer.

SALVATION A FREE GIFT OF GOD.

You have been striving, perhaps, for many years, to make yourself holy, and so to fit yourself for heaven; but you have not succeeded. You have not found that peace and purity for which you longed. Why? Because you "sought it not by faith, but as it were by the works of the law." (Rom. ix. 32.) An Indian and a white man were both impressed under the same sermon with the value of the soul and the importance of salvation. It was a long time before the white man found peace and joy in believing; but when he did, he called upon his coloured friend, and said to him, "How was it that you found comfort so soon, while I was brought to the very verge of despair?" "O, brother," replied the Indian, "me tell you. There come along a rich prince; he offer to give you a new coat; you look at your coat, and say, 'I don't know; my coat pretty good; I believe it will do a little longer.' He then offer me a new coat: I look on my old blanket; I say, 'This good for nothing.' I fling it right away, and take the new coat. Just so, brother, you try to keep your own righteousness for some time; you loth to give it up; but I, poor Indian, had none; therefore I glad at once to have the righteousness of the Lord Jesus."

Have you been clinging to your

own fancied righteousness, instead of eagerly and gratefully accepting that spotless robe, that wedding garment, which God has himself provided? Do so no longer. Fall in, now, with God's plan of salvation. Trust in Christ. Plead His merits as the only ground of your confidence. When He hung upon the cross, His last words were, "It is finished." All that the justice of God required as an atonement for sin, in order to the reconciliation of sinners to Himself, was then completed. Our prayers, our tears, our penitence, our virtues, cannot add to the value of Christ's finished work, nor tend, in the slightest degree, to our justification. By the resurrection of the Saviour from the dead, and His ascension into heaven, God has publicly testified His righteous displeasure against sin, and His acceptance of Christ's sacrifice; and if He is perfectly satisfied with the atonement made by His well-beloved Son, dare we deny its sufficiency, or doubt its worth? And yet this is what we are really doing, if we are striving to find anything in ourselves which will aid in the expiation of our guilt, or recommend us to God's favour. Oh, let us shrink from offering such a practical insult to the Saviour; let us dread incurring the condemnation of those who reject God's method of salvation, and who obey not the Gospel of the Lord Jesus Christ.

Listen to the gracious, the heart-cheering invitation which resounds in your ears as you gaze upon the cross: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Weary sinner! weary with unceasing and unsatisfying endeavours to work out your own righteousness, arise, now, and go to your Saviour, and find in Him your wisdom, your righteousness, your sanctification, and your redemption. He who knew no sin was made sin for you, that you might be made the righteousness of God in Him. (2 Cor. v. 21.) Believe this; and the peace of God which passeth all understanding will flow into your soul.—*Life's Evening; or Thoughts for the Aged* (Rel. Tract Society), pp. 66-8.

CONSOLATION FOR TIMID AND TEMPTED BELIEVERS.

If God has made thee an object of His mercy, thou mayst be assured of a continuance of His love. He pardoned thee when thou wast an enemy; will He leave thee now thou art His friend? He loved thee when thou hadst razed out, in a great measure, His image and picture, which He had set in thy soul. Will He hate thee now, since He has restored that image, and drawn it with fresh colours? He justified thee when thou wast ungodly; and will He cast thee off, since He hath been at such pains about thee, and written in thee a counterpart of His own divine nature in the work of grace? Were not His bowels first moved when thou hadst no grace? and will they not sound louder when thou hast grace? Thou hadst a rich present of His grace sent thee when thou couldst not pray for it; and will He not much more give thee whatever is needful, when thou callest upon Him? He was found of thee when thou didst not seek Him; and will He hide Himself from thee when thou art inquiring after Him?—*Charnock*.

"Rest comes at last, though life be long
and dreary;
The day must dawn, and darksome
night be past:
All journeys end in welcome to the weary,
And heaven, the heart's true home, will
come at last."—*Faber*.

THE THREE STEPS.

THE Rev. Rowland Hill once met with some friends in a village, who spoke to him of a poor half-witted man, whom they judged to be well-grounded in the truth. Mr. Hill resolved to see the poor man, who went by the name of Foolish Dick, and to enter into conversation with him. They had not talked long together before Mr. Hill said, "Well, Richard, do you love the Lord Jesus Christ?" The answer was, "To be sure I do, don't you?" After a little more conversation, Mr. Hill observed, "Heaven is a long way off; and the journey thither is difficult." Poor Dick's reply was, "Do you think so? I think heaven is very near." Mr.

Hill then said, "Most people think it is a very difficult matter to get to heaven." The answer was still the same, that heaven was near, and the way to it very short; "there were only *three* steps to heaven." "Only *three* steps!" Mr. Hill replied. "Only three steps," rejoined poor Dick. "And pray," said Mr. Hill, "what do you consider those three steps to be?" "These three steps," said Dick, "are—OUT OF SELF—INTO CHRIST—AND INTO GLORY."

CHURCH PARTIES.

I HAVE always deprecated and held off from party in the Church, claiming for myself to follow, in humble dependence on Divine guidance, that which may seem to my own judgment, and in subjection to authority, to be right. Thus I have been classed among all parties in turn, by those who have not known me, and at the very time that I was on one side accused of Romanising tendencies, I was being shown up by a Nottingham paper for Liberalism and Low Churchmanship on account of my support of a Mechanics' Institute there.

I believe that there are persons looking above their system, and living by faith on the Son of God Himself, constituting that great family, one of a city and two of a tribe, who shall be the Lord's at His coming. And with all such persons, whenever I find them, I am desirous and ready to unite on the common ground of Jesus Christ and Him crucified, reserving for proper times spiritual opposition to the errors of the system. I rejoice that we can look out of and above all outward Church systems to our dear Saviour, who is to us the source of all life, and in whom we stand accepted before God.—*Life of Henry Alford, D.D., late Dean of Canterbury*, pp. 177-8.

PREACHING OF DR. GUTHRIE.

HE bestowed the utmost pains in the preparation of his sermons; not exactly that they might present a full exposition of the text, or be faultless in their logical sequences, but that they might have the qualities neces-

sary for arresting and interesting the larger number of his audience. In this he was entirely successful. And "to this," he says in words of true humility, "with my style of delivery, and self-possession and command and flexibility of voice, and power of throwing myself into the characters I was depicting,—thereby feeling their emotions, and expressing them in such language, and looks, and tones as they would themselves have done—I attribute the 'popularity' which I early gained, and maintained for well-nigh forty years of a public ministry." But behind all this pains and preparation there was a fulness and quickness of human sympathy, which, more than anything else, gave him the power of moving men.—*Autobiography of Thomas Guthrie, D.D.*

REVIVAL IN SCOTLAND.

WHAT are the grand features of that work? If I mistake not, they are two. There is the simple setting forth of Christ crucified, not with wisdom of our own. The speculations of philosophy are passed by, comparatively unheeded. The men who take a prominent part in that work simply declare the testimony of God: they appeal on the simple fact of the death of Jesus as the one hope of man, and the one arrangement of God for man's salvation. And then there is prayer; a simple, distinct, heartfelt declaration of the testimony of God concerning His Son as the world's life and refuge, and the conviction of the power of prayer and the reality of a Divine influence; these are the two great features of this movement.—*Rev. W. H. Williams.*

SIGNS OF THE TIMES.

It is to my mind one of the most delightful and encouraging signs of the times that there is awakened among Christians of all evangelical denominations a profound conviction that renewed personal consecration to God, *entire consecration* combined with the habit of waiting upon God in prayer,—*earnest, continuous prayer, and especially in secret*,—that this is the great secret of success in every department of Christian effort.—*Rev. W. H. Williams.*

Parities.

"How many gods are there?" was a question once put to a little boy. "One," said he. "How do you know that?" inquired his sister. "Because," he replied, "there is not room for any more, for He fills everywhere." "Do not I fill heaven and earth? saith the Lord."

If a man's religion does not enter into conflict with his secret sins, it will be only a clean road to eternal ruin.

How strong is a kind word! It will do what the hasty word, or even a blow, cannot do: it will subdue the stubborn will, relax the frown, and work wonders.

CHRIST is "the bright and morning star" in the day-dawn of the soul; and in the noon of grace the "Sun of Righteousness."

In all kinds of troubles, it is not the ingredients which God puts into the cup that so much afflict, as the ingredients of our distempered passions mingled with them.

DEATH is not the paying of a debt, it is rather like bringing a note to a bank, to obtain solid gold in exchange for it.

A WICKED thought! Call it a drop, if you please; so small a part is it of a man's history. But it has fearful power of attracting to itself other drops; till all admonitions, human and divine, are swept away by the flood.

Love the Saviour's precepts much, love the Saviour's promises more, but love the Saviour Himself most of all.

THE day before the Sabbath should be a day of preparation for the Sabbath, not of our houses and tables, but of our hearts.

THE stream of religion runs either deep or shallow, as the banks of the Sabbath are kept up or neglected.

THOSE are strangers to God and enemies to themselves who love market days better than Sabbath days: who would rather be selling corn than worshipping God.

THEY who excel in gifts, who are in eminent stations, and have gained great reputation, have need to keep humble.

THOSE who stand high should be concerned to stand fast.

Poetry.

NIGHT.

BY JOHN MALCOLM, ESQ.

Come, solemn Night, and spread thy pall
Wide o'er the slumbering shore and
sea,—

And hang along thy vaulted hall
The star-lights of eternity :—
Thy beacons, beautiful and bright,—
Isles in the ocean of the blest,—
That guide the parted spirit's flight
Unto the land of rest.

Come—for the evening glories fade,
Quenched in the ocean's depths profound ;

Come with thy solitude and shade,—
Thy silence and thy sound ;—
Awake the deep and lonely lay
From wood and stream, of saddening
tone ;—

The harmonies unheard by day,—
The music all thine own !

And with thy starry eyes that weep
Their silent dews on flower and tree,
My heart shall solemn vigils keep—
My thoughts converse with thee :—
Upon whose glowing page expand
The revelations of the sky ;—
Which knowledge teach to every land
Of man's high destiny.

For while thy mighty orbs of fire
(So "wildly bright" they seem to live)
Feel not the beauty they inspire,
Nor see the light they give ;
Even I, an atom of the earth,
Itself an atom 'midst the frame
Of nature—can inquire their birth,
And ask them whence they came.

And oh ! ye stars, whose distant bowers
Repose beneath the glowing lights
Of other suns and moons than ours—
Of other days and nights ;—
Have sin and sorrow wandered o'er
Each far unknown, untravell'd, bourne,—
Have ye, too, partings on the shore,
That never know return !

And eyes as here, that wake and weep
O'er vanished joys and faded blooms,—
And beams that (as in mockery) sleep
O'er dim and mouldering tombs ;—
And hopes, that for a moment weave
Their rainbow glories o'er the mind,—
Then melt in darkening clouds, and leave
But memory's tears behind.

Vain guesses all—and all unknown
To what Creation's wonders tend,—
A mighty vision sweeping on
To some mysterious end ;—
Yet not in vain, these thoughts that steal
Through time and space—from earth to
sky,—
For they with still, small voice reveal
Our immortality !

THE DEATH OF THE FLOWERS.

How happily, how happily the flowers die
away !

Oh, could we but return to earth as easily
as they !

Just live a life of sunshine, of innocence
and bloom,

Then drop without decrepitude, or pain,
into the tomb !

The gay and glorious creatures ! they
neither "toil nor spin ;"

Yet, lo ! what goodly raiment, they're all
apparelled in ;

No tears are on their beauty, but dewy
gems more bright

Than ever brow of eastern queen endia-
demed with light.

The young rejoicing creatures ! their
pleasures never pall ;

Nor lose in sweet contentment, because so
free to all !—

The dew, the showers, the sunshine, the
balmy, blessed air,

Spend nothing of their freshness, though
all may freely share.

The happy careless creatures ! of time
they take no heed ;

Nor weary of his creeping, nor tremble at
his speed ;

Nor sigh with sick impatience, and wish
the light away ;

Nor when 'tis gone, cry dolefully, "Would
God that it were day !"

And when their lives are over, they drop
away to rest,

Unconscious of the penal doom, on holy
Nature's breast ;

No pain have they in dying—no shrinking
from decay—

Oh ! could we but return to earth as easily
as they !

Literary Notices.

Strong Drink, versus Christianity.

By Mrs. Booth. Being a paper read
at the Annual Conversazione of the
National Temperance League, May,
1874, at the Cannon St. Hall, S.
Morley, Esq., M.P., in the chair.

"WELL done, Mrs. Booth," we say ;
for although she speaks more strongly
than we should, yet not more strongly
than the occasion required. When a
brother is in danger of perishing in
the flames, moderation is out of the
question. We give an extract from
the close of the address, and as the
pamphlet is published at the low price
of one penny, we trust it will be cir-
culated far and wide.

"Oh Christians ! by your peace of
conscience on a dying bed ; by the
eternal destinies of your children ;

by your concern for the glory of your God; by your care for never-dying souls; by the love you owe your Saviour, I beseech you BANISH THE DRINK. Banish it from your tables, banish it from your houses, and oh! for Christ's sake banish it from His house. Put no longer the sacrifice of Christ and of devils on the same altar! Banish also those who manufacture this 'distilled damnation' from your communion, ay, from your society. Have no fellowship with those who get rich by robbing man of his reason, woman of her virtue, and children of their patrimony and their bread. Cease to recognise, not only as Christians, but as men, those who fatten on the weakness, wickedness and suffering of their fellow-men. Hoist the flag of death over their breweries, distilleries, and dram-shops, warning the unwary that death and damnation lurk behind their finely decorated bars, and run like the lurid fires of perdition through their brightly polished taps! CHRISTIANS OF ENGLAND! THE TIME HAS COME WHEN TO TRIM ON THIS DRINK QUESTION IS THE HIGHEST TREASON TO THE CAUSE OF CHRIST, AND THE GROSSEST INHUMANITY TO SUFFERING, PERISHING MILLIONS. Tell me no more of charity towards brewers, distillers, and publicans. YOUR FALSE CHARITY TO THESE HAS ALREADY CONSIGNED MILLIONS TO AN UNTIMELY HELL? Tell us not of a charity that takes sides with the Pharisees who devour widows' houses, and leaves the poor victims of avarice and power to groan and suffer and die.

"Tell us not of the charity that would have welded the shackles on three millions of slaves in America yonder, rather than have disturbed the comfort and impoverished the wealth of a few rich planters. Such charity savoureth of the old serpent, its speech betrayeth it. Such was not the charity of Jesus. His charity went out after the suffering multitudes, while it consigned those who gloated on their wrongs and sorrows to their own place, notwithstanding that they garnished the tombs of the prophets and paid tithes of mint, anise, and cummin!

"Charity, were we speaking of? O

Christians! look on the multitudes who are led as sheep to the shambles by this great destroyer. Look on thousands, yea, tens of thousands, of your fellow countrymen, husbands and fathers, robbed at once of their earnings, their manhood, their reason, and turned loose on their hapless wives and children, worse, more unreasonable, tyrannical, and savage than the wild beasts of the forest. Look upon thousands of poor suffering women called wives, who have to endure all a drunkard's tyranny and fury, while working for the children's bread, and struggling vainly to keep a home where they may lay their heads. Look on multitudes of our youth, lured from their homes, inspired with contempt of parental counsel, drawn into gay and immoral societies, dragged down from comparative innocence and virtue to idleness, debauchery, and crime!

"Look on hosts of helpless, neglected children, ten times more to be pitied than those whom the heathen mother casts into the Ganges or the Nile; look on their half-starved, half-clad bodies, their untaught, benighted minds and souls, and then say how long this moral Juggernaut shall roll down your streets unchallenged—this chief of Satan's empire sway his sceptre over this vaunted Christian land!" (Pp. 14-16.)

A Popular Commentary on the New Testament. By D. D. Whedon, D. D., of the American Episcopal Methodist Church. The Gospels, vol. ii. Luke and John. London: Hodder and Stoughton.

WHEN the first volume came into our hands, and we had looked over it, we were much pleased. This volume appears equal to the first. There is a freshness about it which we very much like. It is by no means a compilation, but an original work. The style of the writer is clear and terse. To our minds it is much before Barnes. We shall be glad to hear that our local brethren become purchasers; we are sure they will not be disappointed. Five shillings a quarter spent for each of these volumes will be money well spent.

Phenomena of the Months.

OCTOBER.

On the 1st of this month the sun rises one minute after six and sets twenty minutes before six; on the 15th it rises at twenty-five minutes after six and sets at six minutes after five; and on the 31st it rises at seven minutes before seven and sets at twenty-six minutes before five. We thus lose daylight faster in the evening than in the morning, the day being shortened during the month by sixty-six minutes in the evening and fifty-two in the morning.

A partial eclipse of the sun occurs on the 10th, in which about three-tenths only of the sun's disc will be obscured to this country. It will begin in London at three minutes after nine in the morning, and end at a quarter past eleven. The middle of the eclipse will be seven minutes after ten.

The moon will be new on the 10th and full on the 25th, when it will be totally eclipsed, this phenomenon beginning at eighteen minutes before six in the morning. The total obscuration will be completed at seven

o'clock, but as the moon will set twenty-seven minutes earlier it will not be seen in this country. The total phase will cease at thirty-three minutes after seven, and the eclipse will end at nine minutes before nine.

On the first Sunday the moon will set before four o'clock in the afternoon; on the second Sunday at a quarter of an hour after sunset; on the third Sunday at eight minutes before ten at night; and on the fourth Sunday, rising before five in the afternoon, it will shine all night.

Mercury sets soon after the sun all the month, being near the moon on the 12th.

Venus is an evening star, setting above an hour after the sun. On the 14th it is occulted by the moon in the afternoon, and very near to it at the time of setting.

Mars is a morning star.

Jupiter becomes a morning star early this month, and is near the new moon on the 10th.

Saturn begins to set before midnight about the 8th. On the 25th it sets at thirteen minutes before eleven at night. It is near the moon on the 19th.

Mutual-Aid Association Reporter.

GENERAL COMMITTEE.

The monthly meeting was held at Brother D. Plant's, Esq., 136, Wadsworth Road, on Monday, Sept. 14.

Present: The President in the chair, Brothers Harding, Plant, Williamson, Wade, Jameson, Tidmarsh, J. Carter, Durley, Parker, Coman, Sims, and Chamberlain.

The President opened the meeting with prayer.

The minutes were read and confirmed.

The thanks of the Committee were ordered to be sent to the Auditors for their services at Manchester.

The President reported that Brother W. S. Allen, Esq., M.P., had preached a sermon in our behalf, in the Oxford Road Chapel, Manchester.

The thanks of the Committee were directed to be sent to the Rev. W. J. Tweddle, and the Trustees of this Chapel, for granting its use on the occasion.

The President stated that there was a desire to form a Branch in the Bradwell Circuit, Derbyshire; whereupon it was

Resolved—That the President have power to form a new Branch there, at the uniform entrance-fee of 10s. each; he encouraging as many to be Honorary Members as possible, and procuring as many additional young benefit members as he can.

The monthly abstract showed, receipts £698 7s. 8d., payments, £515 4s. 5d., since last audit; and, in the month, new members, 2; deaths, 2 and 1 wife; sick, 66; annuitants, 116.

Bills for printing 2500 yearly Reports, £9 4s. 2d., printing Schedules, &c., £11 0s. 0d., Secretary's salary, £25, and sundries, £12 6s. 2d., were ordered to be paid.

Brothers Plant, Wade, and Tidmarsh, were appointed to be a Finance Committee.

Letters from various branches were read and considered.

The Treasurer reported that he had received £50, as the legacy of our late sister English.

The thanks of the Committee were voted to Brother Jameson, for the gratuitous use of our late office, No. 8, Duke Street, Adelphi.

A Sub-Committee was appointed to take necessary steps for the holding of next Annual Meeting in London, consisting of Brothers Pocock, Jameson, Plant, Tidmarsh, and Durley.

The next monthly meeting was fixed to be at Brother Wade's, Mitcham, on Wednesday, 14th October.

DEATHS.

Jan. 5, 1874. Adeline Margaret Newport, Alton Branch, aged 54 years. She died rejoicing in the Saviour. Her last words were, "Lord Jesus, receive my spirit." No claim.

Aug. 19, 1874. James Deighton, Bedford Branch, aged 68 years. Our brother had been on the sick list thirteen weeks. Claim £6.

Aug. 19, 1874. Thos. Noon, Daven-try Branch, aged 56 years. He died trusting in Jesus. Claim £6.

Aug. 20, 1874. Mrs. Scott, Ashton-under-Lyne Branch, aged 52 years. Our sister was suddenly taken away, after about two days' illness. Nearly her last words were, "Happy in the Lord." Claim £3.

CASH RECEIVED BY THE GENERAL TREASURER TO SEPT. 16th, 1874.

	Free Sub- scriptions.	Benefit Members.
<i>Retford</i>		0 9 0
<i>Leeds</i> —H. T. Mawson, Esq. hm. £1 1s; Jno. Rayner, Esq. hm. £1 1s	2 2 0	
<i>Derby</i>		3 10 0
<i>Runcorn</i>		0 15 0
<i>Leicester</i>		2 2 0
<i>Leamington</i>		0 3 0
<i>Burton-on-Trent</i>		2 2 0
<i>Wednesbury</i>		0 3 0
<i>Denby Dale</i>		1 1 0
<i>Bedford</i>		0 3 0
<i>Salisbury</i> —Mrs. K. Welch, hm. £1	1 0 0	
<i>Downham</i> —T. M. Robb, Esq. hm. £1 1s	1 1 0	
<i>Chelsea</i> —Rev. Thos. Nightingale, hm. £1 1s.	1 1 0	
<i>Kingswood</i> —W. Sommerville, Esq. hm. £1	1 0 0	
<i>Dover</i>		0 18 0
<i>Faversham</i> —Collections after Sermon and Public Meeting, £8	8 0 0	
<i>Norwich</i> —H. Aldrick, Esq. hm. (Diss), per A. J. N. Chamberlin, Esq. £1 1s; Widow of the late R. Aldrick, Esq. (Diss), £1 1s per do.; Bro. Bennett (Downham), 10s; Collected by Bro. Thurston (Surlingham), 15s.	3 7 0	2 8 0
<i>Bristol</i> —F. Cordeux, Esq. hm. £2 2s; Mrs. Hewitt, hm. (Compton), £1 1s; Thomas Pethick, Esq. hm. £1; Mrs. J. R. Brown, hm. £1 1s; J. H., Esq., for the Poor Old Hundred, 2s. 6d. (per Bro. Maynard); Mrs. Sarginson, a poor widow, 6s; Mark Whitwell, Esq. hm. £1 1s	6 13 6	3 13 0
<i>Wath</i> —Collection in part at Camp Meeting	2 10 0	
<i>York</i> —Mr. Dunn, hm. (2 years) £2 2s; Mr. Sherwood, hm. £1 1s	3 3 0	
<i>Manchester</i> —T. Morley, Esq. hc. 10s 6d; Collection at Oxford Road Chapel after Sermon by W. S. Allen, Esq., M.P., £20 2s.; less expenses, £1 1s 3d; net, £19 0s 9d	19 11 3	
<i>Hinde Street</i> —J. S. Budgett, Esq. hm. £5; Thos. Sercombe, Esq. hc. 10s 6d; Mrs. Scott, hc. 10s; A Friend, 2s; Mr. and Mrs. Bowles, qrlly. 2s	6 4 6	0 9 0
<i>High Wycombe</i> —B. North, Esq. hm. £5 (per Bro. Parker)	5 0 0	
<i>Southwark</i> —Mrs. Keough, hm. £1 1s (per Bro. Parker)	1 1 0	
<i>Deptford and Woolwich</i> —Mrs. English, legacy (per Treasurer)	50 0 0	
	£111 14 3	17 16 0

Original Essays.

THE METHODIST MINUTES.

THE several Methodist Conferences have met and separated, and it is pleasing to notice an increase in most of the connexions. It was thought by many that connexionalism was losing its hold upon the general public; but the advances of the various Methodist bodies speak differently. The great mass of the people belong nowhere: "without God." It is upon this mass of sin, ignorance, and dissipation that the Christian Churches are called to act. Heretofore the Methodist connexions have led the way; and it is no matter for regret if Episcopalians and Congregationalists are now taking up the work. If the High Church, the Low Church, and the Broad Church, evince zeal in Christianising this mass, we must not scan too closely the motives which influence them. It is but natural that each section should care most for its own prosperity. There is plenty of work for all.

We will reverse the order of last year and begin with the smallest body now.

I.—THE UNITED FREE GOSPEL CHURCHES, held their Sixty-ninth Conference this year at Colne, in Lancashire, June 22nd, 23rd, and 24th. About sixty delegates were present. The old veteran, Alexander Denevon, of Glasgow, was re-elected president. The plan pursued by these Churches is, that each Church sends in, if practicable, a written report of its state and progress. We will give an extract from the first report in the minutes. "Dear brethren,—The year which has just closed has been to us a happy one. God's mercies to us ward have been as an unbroken chain; and as humble recipients of such great blessings, we feel thankful to the Giver thereof. God's word has been proclaimed from our pulpit during the year 107 times. Believers have been edified and sinners have been turned from the error of their ways. We have also had upwards of 200 Class Meetings, 48 Band Meetings, and upwards of 100 Prayer Meetings. . . . Our preachers are: W. Walworth, E. Roberts, C. Fildes, R. Taylor, C. Wright, and J. Shaw."

It must not be forgotten, that each of these "Free Gospel Churches" appoints from among its own members those brethren who have qualifications to preach the word, to do so; thus carrying out the apostolic injunction: "Edify one another." These brethren, of course, get their own living, and receive nothing for preaching. This Church is rather favoured in having 6 preachers among its 51 members. The next Church on the statistical list has 45 members, and only one preacher. The Churches have, however, their circuit arrangements; and the preachers circulate around, as they do in the other Methodist circuits. Their increase this year is 148 members. We wish them God speed: and may they go on and prosper.

NOVEMBER, 1874.

II.—THE PRIMITIVE WESLEYAN METHODISTS (Ireland), held their Conference at Dublin, commencing June 24th, and extending to July 4th. This Conference is constituted of all the travelling preachers in full connexion, numbering about 40, and of about 20 representatives. James Wilson was elected President.

The address to the societies takes cognisance of a number of subjects. The Ashantee war; the condition of France, Germany, Russia, Italy, Spain, &c. &c. Also events which have occurred in connection with other Christian bodies. But, strange to say, that event which of all others, one would think would be uppermost in their thoughts, viz.: their union with the old body, is not even mentioned in the address. On page 21 of the Minutes, we read:—

“Q.—What is the opinion of Conference, regarding Methodist Union in Ireland?”

“A.—We unanimously accept the Report of the United Committee on this subject; and as further deliberation is deemed necessary, we now re-appoint our Committee and recommend the continuance of negotiations.”

The number in Society this year is 7226; showing a decrease on the year of 281 members.

III.—THE WESLEYAN REFORM UNION, held its Twenty-sixth annual meeting at Masbro', Rotherham, on the 11th, and 12th of August. About 50 delegates were present. This body still stands stiffly out. It has no disposition at present, to be swallowed bodily and assimilated by any of the existing connexions. It is very tenacious of its independency. Hence the preachers who are wholly devoted to the work, are not under connexional control; and in this respect it differs from the other Methodist bodies. It has 7,581 members this year; being an increase of 141 on the previous year.

IV.—THE BIBLE CHRISTIANS, held their Fifty-sixth annual Conference, this year, in London; beginning July 29th, and ending August 6th.

We are glad to find that this laborious, self-denying body, has secured a good central chapel in London, where their Conference was held this year. They have also removed their book concern to London; and it is likely to become a source of profit, and of great benefit to the connexion.

Their statistics show a decrease of 69 in the full members this year; but an increase of 520 in their members on trial.

V.—THE METHODIST NEW CONNEXION, held their Seventy-eighth annual Conference this year at Hanley, commencing June 15th.

One serious matter affecting this connexion this year took place, viz.: the union of their Canadian Societies with the Wesleyan Methodists of Canada. This is a heavy blow, no doubt, to the parent body. But they have been retrograding from their advanced position for some years, and

falling back in their ecclesiastical and ministerial arrangements, upon the practice of the old body; adopting, for instance, the imposition mode of receiving their travelling preachers into full connexion, thus drawing them off from their local brethren, although the Master said, "It shall not be so among you; . . . For all ye are brethren." To all those who wish well to the Methodist Family we would say: "WATCH!"

The number in Society this year is 31,016; being a decrease on the former year of 149.

VI.—THE UNITED METHODIST FREE CHURCHES, held their annual assembly this year, at Newcastle-on-Tyne; beginning July 29th. Nearly 200 representatives were present. There is nothing calling for special notice. The membership this year is 66,566: increase on the year, 805. This increase is matter for thankfulness; and it is hoped our Free Church friends will increase and abound yet more and more, and stand at the utmost distance from sacerdotalism.

VII.—THE PRIMITIVE METHODIST CONNEXION held their annual Conference at Hull this year, June 3rd to 13th. This connexion is thoroughly Protestant. In their annual address they denounce Popery at Rome, and Popery in the Church. In this address, it is intimated that the Church of England, so called, may be divided into three sections, equal in size. Of these three sections, only one holds to Protestant truth; the second is infidel, and the third Popish. If in the second section such men as Dean Stanley are to be placed, we should be unjust in the extreme to regard it as infidel. We hope better things than this of the Broad Church.

The number in Society this year is 164,660; being an increase of 4,002.

VIII.—THE OLD BODY, as it is very properly called (The WESLEYAN METHODIST CONNEXION), held its 131st Conference this year at Camborne, Cornwall. All the other Methodist Connexions elect at least some of their members for the annual gathering; but in this body, every preacher in full Connexion has, we believe, a right to be present and to vote. But the vote of the six hundred, or whatever number there may be present, must be confirmed by the legal hundred. We were glad to see one of our honorary members, Dr. Punshon, placed in the chair this year.

We have not the space to spare, nor the time, to record all that might be said about this Conference. We must not, however, omit *the local preacher*. He was brought up at the last year's Conference; and a committee was appointed to see what could be done with him. This committee, it seems, met; and according to the newspapers brought in a report, containing the five following resolutions:—

"Mr. BOWDEN presented the report of the Committee appointed by the Conference of 1873 'to ascertain what means can be adopted to assist local preachers in preparation for their important work.'

"The Committee met at the Centenary Hall on the 7th May last, the President

of the Conference in the chair. The Rev. G. Bowden was appointed secretary. Present—the Rev. Messrs. the Secretary of the Conference, Dr. Osborn, Dr. Jobson, Dr. Punahon, Thomas Nightingale, and Messrs. A. J. Pocock, G. Lidgett, W. H. Stephenson, W. Sugden, T. Woolmer, and M. Green.”

RESOLUTIONS.

“1. That it is desirable and necessary, considering the exigencies of our work, and the fact that our supply of ministers is drawn from our local preachers, that steps should be taken in every circuit to secure an ample and efficient supply of this useful class of labourers. That the superintendents be requested to direct their especial attention to eligible and promising young men in their respective circuits, with a view to their becoming local preachers, and, so far as practicable, to direct their reading and study to that end.

“2. The Conference directs that before any candidate comes upon the plan on trial, the superintendent shall certify that he has passed a satisfactory examination in the second catechism with the appendix, and in the elements of English Grammar.

“3. And also that, in future, no candidate shall be fully admitted as a local preacher until he has read the standard sermons of Mr. Wesley, and his Notes on the New Testament; and has passed a satisfactory examination in the definitions and Scripture proofs of the leading doctrines of Christianity as there explained.

“4. That before any candidate can be fully admitted as a local preacher he must in ordinary circumstances, have been twelve months on probation; and the quarterly meeting of the circuit in which he resides shall have an opportunity of objecting to his admission if they think proper; and that the superintendent shall submit his name to the quarterly meeting for that purpose; and no candidate shall be admitted to whom a majority of the quarterly meeting shall object.

“5. That the Conference be requested to take into its serious consideration the inconvenience which frequently arises from a local preacher being necessarily recognised as a local preacher in every circuit in which he may happen to reside.”

Resolutions Nos. 1 and 2 were accepted by the Conference. Nos. 3, 4, 5 referred again to the Committee, which was re-appointed in order to complete its scheme.

It will be seen by the above resolutions, that the Connexion feels that its local preachers are not up to the mark. We fear, as a rule, we are not. How many of us follow the advice given by Paul to Timothy? (1 Tim. iv. 13.) “Give attendance to reading.” Do we all read our own magazine? If we had the knowledge we might have gained from the valuable papers, which have appeared in it from the first, it would have prevented us from being now told we must go back to the second Catechism, and become acquainted with the elements of English grammar. In fact, so far as we can see, Resolutions 3, 4, and 5, might have been passed by the Conference without entailing any very heavy burden upon a brother seeking admission on the preachers’ plan.

In looking over these Minutes, we cannot but be struck with the wealth and power possessed by the Methodist family. The old body shows that it has 7,486 chapels and preaching places in Great Britain, affording accommodation for 1,723,980 hearers, irrespective of the chapels in the mission-field, and those possessed by the other branches of the Methodist family.

Before closing this paper, we notice one matter in connection with the old body, which struck us very forcibly, viz.: the correspondence with the Conference of the Methodist Episcopal Church South, United States of America. The English Conference notices the long estrangement between the two Conferences, and says, "The causes existing at the time from which this arose, have now passed away." The causes were the abominations of slavery; of the abolition of which, the English Conference says, "This fact makes us deeply grateful that at length in your country, as in our own empire, the evil has been entirely, and as we devoutly trust, finally done away."

The Southern brethren are very civil, but they do not reciprocate the deep gratitude of their British brethren for the extinction of slavery. In fact, we should rather judge they would have no objection to have restored again the *peculiar domestic institution*, the soft name by which they used to call the horrid traffic in the flesh and blood and bones of their fellow-men; and, they express surprise and say: "We have not been able to see why your venerable body has failed to recognise us hitherto?" So it is, we presume; men cannot see the evil which is bound up with their own interests.

STATISTICS OF THE EIGHT METHODIST CONNEXIONS

WHOSE MINUTES ARE NOW BEFORE US.

	Members.	Local Preachers.
Free Gospel Churches	8,538	249
Irish Primitive Wesleyan Methodist ...	7,226	* 500
Wesleyan Reform Union	7,581	556
Bible Christians	25,746	1,747
Methodist New Connexion	31,016	1,270
United Methodist Free Churches ...	67,371	3,361
Primitive Methodist	164,660	15,111
Wesleyan Methodist	507,813	* 20,000
	809,951	42,794

WHAT IS FAITH?—No. 2.

BY GEORGE SIMS.

(Continued from page 296.)

Now, *faith* has a very wide signification and application in the Word of God. There is one, and *only* one, passage in which it is defined, viz., in the introduction to the beautiful eulogy of this virtue which Paul gives in Heb. xi. 1. "Faith is the substance" (or subsistence) "of things hoped for, the evidence of things not seen." It gives to the mind that full conviction, or assurance, of the existence of things not seen,—such

* We have guessed at the number of Local Preachers in these bodies. But certainly their statistics are not complete without enumerating their Local Preachers.

as God, and heaven, and the angels, and the redeemed in glory, &c. It leads us to act in reference to all these *as if* they were realities ever before the mind. Spiritual blessings that we cannot see, but yet hope for, are all founded on faith, and the stronger our faith the brighter is our hope and the clearer our prospect.

This may be illustrated in the following way. Here is a prisoner in a jail. He is desirous of deliverance. He receives a written communication from a friend, promising that he will make such explanations to the proper authorities as shall at once obtain his deliverance on certain conditions. He is satisfied that the letter and the signature are both genuine. Does this make him happy? No. Why? Because he does not believe that the writer has influence enough at court to deliver him. He has not the "full assurance of faith." But if, in addition to faith in the *willingness* of his friend, he has faith in his ability to save, he will be as happy as if he were already breathing the air of liberty. This is faith. Here then, in the Bible, is the promise of deliverance from the death which we deserve. If we believe in our danger, believe in the promise, believe in God's *willingness* and *ability*, through Christ, to save us, we shall not allow a moment to pass before we hasten to perform the conditions; and then, if our faith be strong, we are as happy as though already saved; and thus faith becomes the "substance of things hoped for, the evidence of things not seen." This is what we understand to be justifying faith, or the faith that makes a sinner just, or righteous.

But after this change, "the just shall live by faith." Christ would have us live in the daily habit of faith. It is not merely an act that brings about a sort of transition from one state to another. It is a governing principle within us, to rule us, control our thoughts, check our passions, stimulate our sluggishness, and maintain a perpetual mastery over all our actions.

We sometimes hear men talk of their independence. We say no man is independent. And he who would make himself the most so, involves himself in the more trouble for his pains. He is like a caged lion fretting himself against the bars.

We are bound by the laws of nature. None of us can fly like the eagle; and if we were to make the attempt we should find ourselves in an atmosphere too feeble to bear us up. We have to select our food within certain limits, beyond which all is destitute of nutrition, if not positively poisonous. We are bound by the laws of our country; and if we were to break them we should soon find ourselves bound within the closer walls of a prison. We are bound by the laws of society; and if we disregard them we shall soon be excluded from society itself. All men, in all things, find themselves under just such a law as God has put upon the ocean—"Hitherto shalt thou come, and no farther."

Perhaps most of us, in addition to those laws which God has peremptorily put upon us, have voluntarily assumed other and more rigid laws and

restraints, to obtain certain advantages growing out of those restraints. Thus, some have determined always to be honest or upright. They find a thousand opportunities to be dishonest, but their minds are made up ; and they will no more pursue one of these ways than they would if death stood at the entrance to cleave them down. They have voluntarily bound themselves to be honest.

There are others who, seeing the incalculable evils produced by intemperance, have resolved that they will never taste or touch intoxicating drinks ; and they are just as effectually debarred from drinking them as they are from taking arsenic.

Now, none can fail to see that a voluntarily fixed purpose in a man's heart, if he is true, becomes his guide, his controller ; and such a man is bound to it by a grasp that he will not, and, so long as he remains true, he cannot shake off.

Now, such seems to be precisely the case with the true Christian. His pole-star is *faith*. He will not swerve either to the right or to the left of the line of faith. "The life which he lives in the flesh is a life of faith in the Son of God." It is, indeed, a life of self-denial ; but it is voluntarily assumed, and it brings its own reward. The whole of his character may be summed up in five words—*he has faith in God*.

Faith exercised in Jesus Christ as our Saviour from sin and guilt, when we repent and trust in Him, procures for us, or brings to us, the witness of the Spirit that we are born of God ; and this is accompanied by the divine act of regeneration, by which we become His children.

Sometimes one of the greatest difficulties connected with the faith which brings salvation to the soul is the inquiry whether it is the arbitrary gift of God to only a few, or whether it is offered to all, and is actually within the reach of all.

Without enlarging on the proposition, we say that the faith which brings salvation to the soul, and which also renders prayer effectual, so far as prayer is designed to prevail, is within the reach of every man. It is said (Eph. ii. 8), "By grace are ye saved through faith ;"—not by merit, but by the grace or favour of God—"and that not of yourselves, it is the gift of God." Faith is God's gift ; but it is a gift not *capriciously* withheld from one and bestowed upon another. It is essential to human nature to be able to believe. It may be differently manifested by different persons, but it is existent in all. The power to believe in Christ is implanted in every human soul : whether regarded as a *common* property of *human* nature, or as a work of grace, the practical result is the same.

Wonderful things are attributed to faith in the Bible. It was "by faith Abel offered unto God a more excellent sacrifice than Cain." "By faith Enoch walked with God" while on earth, and "was translated that he should not see death." By or through faith, Noah prepared the ark, by means of which he and his house were saved when the world was destroyed by a flood. By faith Abraham obeyed the call and command

of God, leaving his home and kindred for a place which he should afterward receive, not knowing whither he went. Through faith in the promise of God he offered up Isaac, of whom it was said, "In Isaac shall thy seed be called." By the faith which Isaac had in the future he blessed Jacob and Esau concerning things to come. By faith Jacob, when he was dying, blessed the sons of Joseph. By faith Joseph, when he died, made mention of the departing of the children of Israel, &c. &c. For the time would fail us to tell of Moses, and Rahab, and Gideon, and Samson, and Jephtha, and David, and Samuel, and the prophets; "of whom the world was not worthy." (See Heb. xi.) It is faith which converts and brings salvation to the soul, and finally opens the gate of heaven to such as are dying worthy of immortal bliss. "He that believeth not shall be damned," but the believer is sure of heaven.

Faith is no new thing, nor merely a gospel condition of salvation. This will be evident to every inquirer after truth. Before Christ entered upon His public ministry, John the Baptist proclaimed (John iii. 36), "He that believeth on the Son hath everlasting life." And every patriarch and servant of God in ancient times was righteous through faith.

The reasonableness or justice of demanding faith as a condition of salvation is evident to every candid inquirer after truth. We have said, "It is possible to all." A belief that God has spoken to us in the Bible is but the natural acknowledgment of every candid inquirer. A belief in the truth of what he has asserted is demanded by our own sense of justice. A firm reliance on Christ for salvation, and an exact obedience to His requirements, form an inseparable part of true faith, which is reasonably expected of every human being.

"Without faith," then, "it is impossible to please" or obey "God." A man will neither repent nor pray without faith. And if his external conduct seem to be right, or blameless, without faith, it will only be mechanically so, and will merit no reward. We take the Thirteenth Article of the Church of England to be correct on this matter, viz.:—"Works done before the grace of Christ, and the inspiration of His Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ. . . . Yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin."

But still, faith does not itself save a man. It is God who pardons or remits our sins. It is God who sanctifies. It is God who saves. "Only faith the grace applies." He can do it, now Christ has died, without bringing (we speak advisedly) dishonour upon Himself. "He can be just, and yet the justifier of him that believeth in Jesus." If God were to save us without faith, it would be an insult to Himself. For being without faith when saved, we might remain without faith afterwards; and in heaven—were it possible to be there without faith—

we might disbelieve and deny the God that saved us. Faith is only the window through which the light of salvation comes. The window enlightens a room, not by itself, but by giving entrance to light.

It was a want of faith that first cursed this world. Had our first parents believed, they would not have sinned and been thrust out of Paradise. Had Satan, when in heaven, believed God, he would not have rebelled and been cast into hell. Want of faith has cursed us ; and now, as soon as we exercise faith, God will bring us back again ; and as we have sinned much, and God has done much for us, we have much to believe ; and according to our faith we are blessed. We repeat, then, that it is not our faith which saves us, but God saves through faith, and upon no other condition can He save us.

Let us therefore preach faith. Justification by faith is the grand practical doctrine of the Bible. Without that the Bible is to us a dead letter—a curious, but a perplexing book ; with that the Bible becomes to us our glory, and “ Christ crucified ” is “ the power of God unto salvation to every one that believeth.”

Faith has been said to be the golden chain which binds us to our God. Faith is the little hand which we stretch out, to be grasped by God’s hand, by which we are lifted to heaven.

LAY DELEGATION TO THE CONFERENCE.

OPINION has changed, since our early days, upon the subject of Lay Delegation to the Conference of the Wesleyan Methodist Body. A substitute for delegation has been for a number of years past in existence, in the form of mixed committees, the lay members being all, either directly or indirectly, nominees of Itinerant Ministers. We may assume this to have been only a cautious, tentative, and temporary arrangement. It cannot be perpetuated, and probably it will shortly be laid aside for some other and more scriptural plan. A free election of deacons was authorised by the apostles ; and the first Council held by the Christian Church, comprised “ The Apostles, and Elders, and Brethren.” (Acts xv. 23.) These are significant facts,—instructive precedents, guiding indices to safe and equitable church arrangements. Talk about “ *principles* ; ” here are principles as clear as sunlight ; the principle of ministerial and lay *union* in the constitution of Church Councils, or assemblies, under whatever name, whether for legislative or administrative purposes ; and that of free election to office, by the brethren in common.

Neither of these principles has been recognised in the Wesleyan community : but now there is the prospect of an approach towards them, if the way can be discovered without rupture or convulsion. In p. 209 of this year’s Minutes is the following entry :—

"LAY DELEGATION.

"The Conference remits to the committee appointed to consider the constitution of the Committees of Review, the subject of Lay Delegation to the Conference, brought before it in several Memorials from circuits, together with a Resolution of the Irish Conference, and a Memorial from the French Conference, bearing on this question. To the same Committee the Conference remits the consideration of some Memorials from Circuits on the subject of Lay Representation in District Meetings."

In the address of the British to the Irish Conference, is the following passage: "The resolution of your Conference on the subject of lay-delegation, which they (the Irish Representatives) have handed to us, has been referred by us to the consideration of a Committee to meet during the year, with which Committee the brethren appointed by you will confer." (*Minutes of Conference*, p. 250.)

In page 258 of the "Minutes," the address from the French and Swiss Conference to the British Conference, says:—

"We earnestly hope that the Memorial forwarded by us in 1872, on the subject of uniting our laymen with us in our Conferences, will receive your prompt and earnest consideration. A friendly but strong pressure is put upon us by the majority of our circuits. And it will be difficult, if not impossible, for us to retain the exclusively ministerial composition of our Conference, in presence of the different organisation of all other Protestant Churches around us."

This is just the position of our own connexion at home; with the exception of "strong pressure put" upon the Conference "by a majority of circuits;" and for the absence of such "pressure" there are sufficient reasons. After the pressure and resistance of former times, the Conference will have to deal with the question as it may see fit. If the lay element, however, in Conference, be not real representation, but merely ministerial nomination, it will do more harm than good.

The Conference, replying to the French address, says:—"The Memorial which we received from you on the subject of uniting the laymen of your Church with yourselves in your annual Conference, has been carefully considered. As, however, the question is (as you are aware) very difficult and complex, we have again referred it to a select committee, which will report to the next Conference."

There is a passage in the Address to the Canadian Methodist Church, which we may quote here, as bearing upon the subject before us. "We value far more highly the substance of a Church's teaching, than the form of a Church's administration. This latter must necessarily be adapted to meet the needs of different nations, varying social conditions, and successive ages; always having regard to well-recognised and essential principles."

We agree, in the main, with this; or we could not submit to be little

more than ciphers in the polity of our own denomination, whilst continuing for a life-time to labour subordinately in the ministry of the word. At the same time we have no reverence for any "principles" of a Church's polity that are at variance with the principles and precedents of the New Testament. Nevertheless, we can make large allowances for other men's difficulties and prejudices, and leave them to work their way in such matters as best they can.

Biography.

MEMOIR OF THE LATE CHARLES STEPHENSON.

THE late Charles Stephenson was born in 1831, at Cawling, a district, or parish, enclosing several scattered hamlets, on the borders of Lancashire and Yorkshire.

When the venerated Wesley scattered the seeds of Gospel truth broadcast throughout the land, some seeds fell here, germinated, and bore fruit, which were occasionally watered and watched over by the apostolic Grimshaw. But at that time, the district generally was noted for the lawless character of its inhabitants. It was the chosen ground for football matches on Sundays and holidays. Large gatherings from each county took part in the game, vying with each other in hardy endurance, wicked profanity, and demoralising cruelty. In some of the lonely farm-houses may be found ancient specimens of our race, connecting links of a dark past, and a better present, who yet boast of their early prowess, and who half forget their age as they recount their early struggles with the "Lankeys" and the victor's shout of the "Yorkshire" lads. In other homes may be found the aged pilgrim, whose memory carries us back to field-preaching, and open-air meetings; and who rehearses with pathos and power fragments of sermons delivered by men whose names already belong to a past history. A strong individuality and sturdy independence are prominent features in the scattered population of Cawling.

Thomas Stephenson, the father of Charles, was a Methodist of the right type. Earnest, plain, practical; jealous, with a godly jealousy, for the honour of God, and the services of the sanctuary. His house was open to the preachers, and his aid freely given to help a struggling cause. A man who, in the hour of need, was ready to help, and in the time of trial was found faithful, and when local dissensions split up the small society, endured the cross, and sustained the increased responsibility which the altered circumstances entailed.

At the age of thirteen or fourteen, Charles went to reside with a brother at Burnley, in order to learn the business of an ironmonger. Shortly afterwards he joined the society. Having found the truth, he told of it to others. His desire for growth in grace and mental improvement was

ardent and constant. The early hours of the morning, and sometimes till late in the evening, were given to mental culture and discipline; while his daily duties were faithfully discharged, and the services due to his master conscientiously rendered. He often spoke of this period of his history, and delighted to acknowledge the good he received at the Sabbath-school and the class-meeting. Of his leader he cherished an affectionate and grateful remembrance. He was often called upon to take part in the social means of grace; being blessed himself and made a blessing to others. At an early period of his life he was placed on trial as a local preacher. His youth, and his extremely youthful appearance, kept him on trial till he left Burnley. He now spent a few years in various towns, where he followed his occupation, with a view to business proficiency and mental improvement; taking with him his note of removal, and continuing his love for the means of grace, and his desire to be useful.

In 1856, he commenced business on his own account, at Keighley, and manifested those traits of character which marked him as a successful man. A well-informed judgment, force of character, and promptness in action, together with a loyalty to the principles he professed, told favourably, not only in worldly engagements, but in the formation of a character that was justly esteemed. His note of removal, as a local preacher on trial, was taken by him to Keighley; and after the usual trial and examination, he was received on the regular plan. In the midst of a thriving business, he continued to cultivate the talents entrusted to him, and to keep alive in his soul the flame of sacred love.

His sermons were marked by independent thought, and gave evidence of careful composition. His style was argumentative, rather than declamatory; his general scope was to convince the conscience by the close application of Scripture. He was frequently favoured in his pulpit services with great unction and power. He was an incessant worker. He had partly the charge of a class of senior scholars, and diligently sought by special preparation and otherwise to make his services effective. He was apt to teach, willing to communicate of the good things he had received. His willingness to labour, not only for the good of the church, but in everything that would promote the general good, and the earnestness which he threw into his work, told on his constitution. His was a temperament that almost regarded rest as rust, and repose as idleness. Long after disease had fastened itself upon him, he was found trying to throw it off by force of will, at the same time using those remedies which the healing art offers. He took a lively interest in the affairs of the Association; and, in company with Mr. Aldersley, made frequent visits in its service. At the time when he was compelled to succumb, he was appointed to attend one of its gatherings at Norwich.

His last sickness was severe. All that science could do, or loving sympathy suggest, was done to soothe his suffering. His end drew near.

His expressions of confidence in his Saviour were frequent. Though bodily pain was severe, his mind was kept in peace. Resting on the atonement, he entered the dark valley, and found that consolation in the trying hour which religion alone can give. He exchanged mortality for life, August 27th, 1873, in the 42nd year of his age.

His life's work ended, while it was yet day;
And old in deeds, not years, he passed away.

J. W.

A NOBLE WOMAN.

If patents of nobility were given not merely to wealth, but to those who deserve them, there are many who could put in just claims for their bestowment. Again, if some of those upon whom nobility is conferred were to have their claims investigated, they would be found wanting. True nobility is not always found under a coronet, or even a crown. Some of the most ignoble souls that ever existed have been clothed in purple and fine linen, and have dwelt in palaces.

"Blessed are ye that sow beside all waters," is the utterance of the inspired prophet. Christian men and women should think of this; for how many a passing word has been as seed sown in productive soil! and the fruit has been found after many days.

A quiet and modest man was accustomed to purchase stationery and books at a shop in the neighbourhood in which he lived. He was sometimes waited on by the mistress of the place, who had studied the lesson, "Sow beside all waters." There was the word spoken, and the tract given. This was followed by a visit to his house to see the wife. The first visit was introductory to others; and one Sabbath morning the visitor returned home with Sabbath purchases in her apron. The visitor had too much prudence to attack her there and then on Sabbath-breaking. But conscience spoke, for she has said since, "I never in my life felt so ashamed." Subsequent interviews showed that there was the good ground waiting for the seed of the kingdom. An invitation was given and accepted to pay a visit to the class of which the visitor was the leader. The name was entered in the class-book in 1836, and continued till death.

The good seed having taken root, there was the gradual growth—the blade, the stalk, the ear, and, finally, the full corn in the ear. Although the wife gave herself to the Lord and to His Church by the will of God, the husband shrank back from church communion. He was the subject of personal affliction for a number of years. I occasionally visited him. He was the very opposite to his wife. She was energetic, prompt, and firm. He was nervous, sensitive, and hesitating, but a man of sterling moral worth; and he occupied for many years a station of trust and

responsibility, and was highly esteemed by his employers, and continued in their service till they gave up the manufactory, when he entered into business on his own account. But wasting asthma told upon a delicate frame, and twenty-one years ago he died in the Lord, leaving his widow with three children to fight alone the battle of life.

It is not always that a wife, when the husband is taken away, can succeed, especially in a manufacturing business ; but our friend, putting her trust in the widow's God, braced herself for the situation ; and the Lord prospered the work of her hands. She possessed remarkable shrewdness and business tact. Like the excellent woman in the Proverbs, "she perceiveth that her merchandise is good ; her candle goeth not out by night. She looketh well to the ways of her household, and eateth not the bread of idleness." She was not only diligent to acquire money, but, like the excellent woman above, "She stretched out her hand to the poor ; yea, she stretched forth her hands to the needy." (Prov. xxxi. 20.)

While thus engaged in what she frequently found a very trying business, she never forgot the sentiment of the hymn,

"A charge to keep I have,
A God to glorify," &c. &c.

And thus she endeavoured, as Mr. Binney taught, "to make the best of both worlds." Although she possessed an energetic and vigorous mind, yet it was enclosed in an afflicted body. There were asthma, heart disease, and other affections, which increased as she grew older. Numerous medical men and various modes of treatment were resorted to, but there was no real cure till death came. I had occasion to call upon her from time to time ; and when she was about, her hands were engaged below, but her heart was with the Lord. When she was laid by, which was frequently the case, I occasionally visited her in her sick room. At those times it seemed to afford her relief to make known some of her trials and her fears. Then she would check herself, by saying, "But the dear Lord knows all about it ; and when I call to mind all His goodness to me, I don't know how to be thankful enough." Her difficulty of breathing was sometimes very great, and as time wore on, this increased ; but there was no murmur. "It was the Lord's will, and let Him do what seemeth Him best."

She was an honorary member of the Local Preachers' Mutual-Aid Association. This was brought about in the following way. I asked her to become a subscriber for THE LOCAL PREACHERS' MAGAZINE. After she had taken it in for about twelve months, she said, "It is no use my continuing the magazine, for really I have no time to read it. I have as much as I can do to find time to read the *blessed Book*." "O, don't give up the magazine !" I replied : "by taking it in you contribute towards the support of one hundred poor old local preachers." This gave her a

new idea, and she began to read the numbers as they came into her hands, and became interested in the Association, and very shortly after she handed me 10s. as a donation. Before the year was out, a second 10s. was given. "You might as well," I said, "become an honorary member, and give me your guinea, and the magazine will be furnished to you gratis." She did so, and her interest in the Association and the magazine increased as time rolled on ; and she would sometimes say, "Your magazine gets better and better."

She had a truly catholic spirit. But when her old leader saw it to be her duty to leave the Conference body, at the time of the last commotion, she left with her, and for a short time she led a class with her adopted friends. Circumstances, however, arose through which the preaching-place near to her residence was given up. The new chapel to which the society removed was too far away for her to reach. Members of her family having joined the New Connexion, and their chapel being near at hand, she went with them. Such was her love for class-meeting that she joined a class there. But during the time that she led a class, and after she had become united to the New Connexion, nothing could induce her to withdraw her name and subscription from her first class and her first class-leader. For weeks, and sometimes months, she was unable to attend. When practicable, she would consecrate the hour in her own room, and in spirit meet with her old class-mates, although she could not be present in the body.

From the delicate state of her husband, and their having started in business without a capital, they had many difficulties to overcome. The husband and father died in six months after they had begun business ; but the widow persevered, and as the younger son grew up he was trained to the business, and he caught his mother's spirit. Things prospered with them, and before her death he became a partner in the concern ; but though approaching the sober age of thirty, he refrained from marrying, in order that he might devote himself more fully to business and his widowed mother. It was his aim to meet her every wish ; and nothing seemed too good to bestow, or too laborious to do, for such a mother.

HER BENEVOLENCE.—We frequently see that when persons prosper in business the old house becomes *too* mean to live in. The prosperous tradesman must go into the suburbs. But not unfrequently he has less now to give to the poor and the cause of God than when he slept over the shop. Not so our friend. She stuck to the old house to the last, and went from it to "a house not made with hands, eternal in the heavens." The poor and the needy had in her an unfailing friend : many a poor widow has had a dinner sent, and a shilling to supply her with tea. In fact, it would be vain to attempt to trace or enumerate her acts of this kind. In some cases, I know, she has lent, hoping for nothing again. She "did good by stealth, and blushed to find it fame." "How

is this?" she said to her charwoman; "I thought you were married." "So I am," the poor woman replied. "Where is your marriage ring?" "I was so much in want, I pawned it." "For how much?" "For three shillings." "Here is four shillings. Go and pay the interest and get it out at once, and bring it here." The poor woman did so, and brought back the ring, with fivepence change. "Keep the pence," she said, "and get a loaf of bread as you go home." Poor old friends who had to go into the workhouse were not forgotten or forsaken, and she had some weekly pensioners for years before her death.

The cause of God lay near her heart. Debts on chapels are to be lessened or wiped off. Trays are to be given. "Put my name down for three trays," was the direction she gave when our last chapel anniversary was held. Instead of letting her subscription run back, as some persons do, she gave hers for our Association before it was due; and the Dorcas she paid in advance, observing at the same time, "I will pay it at once, for we don't know what may take place;" as though she had an intimation that her end might be sudden.

The Apostle said, "I am now ready to be offered." So with our friend. She was making all ready for the call of her Lord. Her son saw her to bed on Thursday night, August 6th last, and gave her the usual parting kiss as he bade her good night. In the morning the servant, as she passed through her room about seven o'clock, observed her lying on the bed in an apparently sound sleep. In about half an hour the servant, as was her custom, took her up a cup of tea, but found her bed vacated. She passed to the opposite side of the bed on which she had been sleeping, and found her lying insensible on the floor. She immediately summoned the son, who raised her to her chair. The doctor who attended her, living close by, was sent for; and in a few minutes he was by her side, and pronounced at once that life was extinct. "She was not, for God took her." I cannot better close this sketch, than by quoting the death-scene described by Edmeston.

SUDDEN DEATH.

The following remarkable circumstance occurred in a circle of friends, who were debating what might be considered the happiest departure. One of the party suddenly expired.

WHICH is the happiest death to die?

"Oh!" said one, "if I might choose,
Long at the gate of bliss would I lie,
And feast my spirit, ere it fly,
With bright, celestial views.

Mine were a lingering death without
pain,

A death which all might love to see,
And mark how bright and sweet would
The victory I should gain! [be

Fain would I catch a hymn of love,
From angel-harps that ring above,
And sing it as my parting breath
Quivered and expired in death;
So that those on earth might hear
The harp-notes of another sphere;
And mark when nature faints and dies,
What springs of heavenly life arise;
And gather from the death they view
A ray of hope, to light them through,
When they shall be departing too!"

"No," said another, "so not I :
 Sudden as thought is the death I would
 die ;
 I would suddenly throw my shackles by,
 Nor bear a single pang at parting,
 Nor see the tear of sorrow starting,
 Nor hear the quivering lips that bless
 me,
 Nor feel the hands of love that press me,
 Nor the frame with mortal terror shak-
 ing,
 Nor the heart where love's soft bands
 are breaking :

So would I die !

All bliss, without a pang to cloud it !
 All joy, without a pain to shroud it !
 Not slain, but caught up, as it were,
 To meet my Saviour in the air !

So would I die !

Oh ! how bright were the realms of
 light,
 Bursting at once upon the sight !
 Even as long as I go—
 These parting hours how sad and slow !'

His voice grew faint, and fixed was his
 eye,
 As if gazing on visions of ecstasy ;
 The hue of his cheek and lips decayed ;
 Around his mouth a sweet smile
 played :—

They looked—he was dead !—

His spirit had fled,
 Painless and swift as his own desire :
 The soul, undressed,
 From her mortal vest,
 Had stepped in her car of heavenly fire,
 And proved how bright
 Were the realms of light,
 Bursting at once upon the sight !

—Edmeston.

"Instead of thy fathers there shall be thy children, whom thou mayest make princes in all the earth." (Ps. xli. 16.) And those are princes who perform princely acts. And my young friend, the son of the departed, has given me to understand that none of those objects which his mother would have supported had she lived shall suffer by her death. I have only this to say, that he partakes of the noble nature of his translated mother ; and I sincerely wish that he and the wife he was just about to take before his mother's death, and who will now be called to fill her place, may have the blessing of the God of Jacob resting upon them in time ; and that when time with them shall end, they may join their sainted mother, to share the glories of eternity.

Literary Notices.

Prepared Lessons on the Gospels for the use of Sunday-schools and Families. By the Rev. Peter Prescott. London: Stock. Part I., price Sixpence, p. 64. All rights reserved.

ANY effort put forth to promote the efficiency of Sunday-school teachers, should be welcomed by us : and many efforts have been made during the past history of Sunday-schools. The books prepared and published by the Sunday-school Union, the

Methodist Conference, and some private individuals, have done good service. Most Catechisms, we have long thought, have been framed contrary to the natural order of things. A child wakes up and finds himself surrounded by objects with which he is unacquainted ; and he becomes the catechiser : and from the answers he receives, from mother, father, brother, sister, or other informant, his stock of knowledge rapidly increases.

Should not this natural order be followed in teaching children the knowledge of God, and Jesus Christ whom He has sent ? A teacher's work

is more than half done if he can get his pupil deeply interested in the subject he wishes to teach. If the teacher can excite inquiry in the minds of his children, and they begin to catechise him, he may expect to see fruit of his labour.

Many of the catechisms are like pumps: the pupil's mind may be filled; but it is not informed.

Mr. Prescott, in the prepared lessons now before us, supposes he has supplied something superior to what has hitherto appeared. It may be our obtuseness; but we certainly fail to see the superiority of his plan. For instance, we read over the two lessons on the fifth chapter of Matthew; and we could not help thinking that an intelligent teacher would do much better without the lessons than with them. Many of the questions appear insignificant. Take, for example, the treatment of the first verse, on which he asks three questions.

1. "What is the discourse in this and the two following chapters commonly called?"

2. "In what posture did He prepare to address the people: does He stand or sit?"

3. "And when He was set, or seated, who came to Him?"

We believe it is not usual for authors to use the same word often in succession: but what are we to say if the word is not necessary? On the third verse he asks:—

"Now what is the first word of the first sentence which Jesus utters when He opens His mouth?"

This word *now*, begins about eight of our authors' paragraphs in this lesson.

Mr. Prescott objects to the use of Gospel harmonies, and says, "But what, except confusion and bewilderment, is the effect upon a young person in carrying him back from one Gospel to another, an effect remaining in all likelihood to the close of life?" (Page 6.)

We beg to differ from our author, and think that a clear and full account of many of the events in our Lord's life, and of the miracles he performed, is not seen if we do not see the picture (to use his own illus-

tration) by each of the Gospel painters.

We will take Lesson XII. of our author, and what Matthew says about the woman who touched the hem of Jesus' garment. Upon this case he asks:

1. What did she do?

2. How long had she been diseased?

3. With what?

4. What did she say within herself?

5. What were the words Jesus spoke to drive away her fear?

6. And what was the consequence?

Let any of our readers turn to Mark and Luke, and they will find:

1. She had suffered many things of many physicians.

2. Had spent all she had upon them.

3. That she was nothing bettered, but rather grew worse.

4. When she touched, straightway she was healed.

5. Jesus knew that virtue had gone out of him.

6. He inquired, "Who touched Me?"

7. The answer of the disciples.

8. Jesus said, "Somebody hath touched Me."

9. The woman, fearing and trembling, came and fell down before Him, and told Him all the truth.

10. Daughter go in peace.

Our readers will see how much more complete the picture is when we look at it as drawn by the three artists. We rather like the idea of pictures, as seen in the Gospel history. Take the family of Bethany, and there are the portraits by Luke; and there are the portraits by John; and though they are drawn under different circumstances, Martha is Martha, and Mary is Mary, whether their portraits are taken by Luke or John. This fact alone is a striking proof of the genuineness of the Gospel history.

Mr. Prescott is to be commended for this effort of his pen; and we hope his lessons may be appreciated, and do good; but, to be candid, we have doubts, however valuable the lessons,—to use a trade expression,—that they will not take.

We observe on the title page, "*All rights reserved.*" We think the writer need not fear any trespassers on those rights.

PERIODICALS RECEIVED.

The Gardeners' Magazine.
The Methodist Temperance Magazine.

The Hive.
The Appeal.
The Methodist Visitor.

Temperance.

THE TEMPERANCE DEBATE IN
 CONFERENCE.

THE debate in the recent Conference, on the presentation of the Report of the "Committee on Temperance,"—which had been appointed the previous year,—has excited considerable attention. Some of our friends on reading that report, and referring to the resolutions thereon adopted by the Conference, have complained that there was "much cry, and little wool." We are disposed to think more favourably of the results of that debate. The conclusions arrived at are encouraging, and prepare the way for future and more decisive action. Legislation, to be truly effective and beneficial, must never outstrip the popular judgment and feeling; it will be for us therefore, to indoctrinate our people with right views on the Temperance question, and most assuredly legislative action will follow.

With respect to the *spirit* of the debate, we regret to find that in some quarters the old leaven of dislike and hostility still works. Old charges were vamped up; old prejudices were retailed; old taunts were fired off; stale jokes were repeated. The bugbear of division in the Church was conjured up to alarm the timid, as though the advocates of Total Abstinence among us were not as loyal Methodists, and as warm and true to the best interests of the Church, as those who quaff their grog and sip their wine. We can inform some who seem to know it not, that within the

last seven years Wesleyan Abstaining Ministers, by their action and influence, have done more to conserve the unity and oneness of Methodism than many of those who have been making the Temperance movement the constant subject of their sarcasms and sneers. As to the danger of creating division in the body, "the boot is on the other leg."

It would be amusing, were the subject less serious and momentous in its bearings, to note the charges that are still brought against us. We are the teachers and patrons of *asceticism*. This was said with a grave face and solemn air by one who appeared really to believe it. Where has our friend been living? Does he ever read our publications, or mingle with us in our cheerful social meetings? Did he ever attend one of our happy Band of Hope gatherings, and join in the hearty, joyous carols which our young teetotalers pour forth? Was he ever present at a Temperance festival at the Crystal Palace, and did he ever see the tens of thousands that yearly gather there, exuberant with delight, and buoyant with the highest animal spirits? Even cynics have looked on and admired, and have acknowledged that intoxicating drink was not necessary for the people's enjoyment. Asceticism! Let this charge be uttered in the presence of our Band of Hope children, and myriads of bright sparkling eyes, and laughing countenances, and merry voices will testify against it. This charge is first cousin to the world's old libel on religion,—that piety produces gloom and makes people melancholy. The one assertion is as true as the other.

But we were told in this Conference debate that in abstaining from intoxicating liquors we are "following John the Baptist," and are "not the followers of the Lord Jesus Christ." We may be permitted to say that this is playing with words, and begging the whole question. We presume that the eminent brother who propounded this riddle referred to the statement in the Gospels,—"*John came neither eating nor drinking, and they say, He hath a devil. The Son of Man is come eating and drinking;*"

and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners."

It scarcely requires a master in exegesis to show that the different modes of living referred to, arose out of the widely different objects of the mission of John and of his Master. The Baptist, in the performance of his peculiar vocation as the Awakening Prophet and Forerunner of the Messiah, was divinely devoted to do and be that which was best adapted for his work—to arouse, to startle, to alarm. Like Elijah, therefore, he came forth from his solitude in the wilderness, with a voice like a thunderclap, calling the people to repentance; not mingling with them in social life, but a recluse, standing aloof, and impressing them with awe and wonder. The Lord Jesus Christ was anointed to another mission—"To preach good tidings unto the meek; to bind up the broken-hearted; to proclaim liberty to the captive, and the opening of the prison to them that are bound;" and, therefore, he did not hold himself aloof from village, town, and country; nor adopt a singular attire; nor confine Himself to the monotonous food of the desert. He came not so much to awe by His wonders as to woo by His gentleness. His life was eminently social; He sat at the festive board, and joined as a welcome visitor and loved friend the family circle; and, therefore, in common parlance, "He came eating and drinking."

But who supposes that, on the one hand, John did "not eat nor drink;" or, on the other, that Jesus was "a man gluttonous, and a wine-bibber." The charge was intended to express the popular opinion as to the different social characters of these eminent public personages, and was never intended to be understood literally. As to the Lord Jesus, He was the grandest pattern of Self-Denial the world ever beheld, and to quote the example of Christ as a plea for the use of the "wine that mocketh," and the "strong drink that is raging," is little less than shocking. He was a contrast to John in his social character; He came "eating and drinking," in the sense of familiar inter-

course with the people; but the inference that, *therefore*, Jesus partook of intoxicating liquor, such as that which humbled Noah and Lot, and which Solomon and Habakkuk condemn, is wholly without justification.

It is high time that this sheltering of the drinking customs of our land and of the present times, under the example of our Blessed Lord, should be fully exposed. Men who drink strong drink, "because they like it,"—from the animal excitement or "comfort" it affords—and who refuse to deny themselves its use, notwithstanding the good they may thereby do, must not be permitted to shield themselves by their appeal to the spotless Saviour, "who pleased not Himself." The drinkers of that modern fiery, brain-exciting, spirit-arousing, passion-inflaming, alcoholic, intoxicating compound, *called wine* (albeit it *be* innocent of the grape), must not, unchallenged, be allowed to arrogate to themselves, *par excellence*, the title of "followers of the Lord Jesus Christ." Whatever food or drink the Divine Man partook of, we may be quite sure of this,—it was not for the mere purpose of fleshly gratification; nor was it, like the alcoholic liquors now in use, calculated to engender an intemperate appetite, to inflame the brain, and to rob man of his priceless dower of reason and perfect self-control. Men willingly deceive themselves in this matter: they compound a vile concoction which stupefies, excites, intoxicates, maddens; they miscall it *wine*, and then quote the example of their Lord for its use.

We are "ascetics" and "followers of John the Baptist,"—are we? Is this an insinuation against the hospitalities and social character of those who practice abstinence from inebriating liquors? Is it meant to be understood that we abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth?"—that we wrap ourselves up in sombre garb, and frown upon the innocent pleasures of life? Is this the meaning of that mysterious expression which occurred in the debate—"setting up an ascetic section?" Let

it be known that there are thousands of circles in our land in which the intoxicating cup is never permitted to enter, where the social cheer is abundant, and the social intercourse most pleasant; where the merry laugh, and joyous song, and friendly talk, make life a thing to be desired. Away with the old-world notion that beer and tobacco, brandy and drugged wine, are necessary to enjoyment. We leave our social gatherings with clear heads and light hearts, and on the morrow can look back upon the happy scene without misgiving or sadness.

In connection with this accusation of "asceticism," and the "John the Baptist" theory, the old stock argument, based upon the language of Paul, has again cropped up—"Every creature of God is good, and nothing to be refused, if it be received with thanksgiving." How often shall we have to "slay the slain?" One would think that common-sense would give the exposition of that Scripture—"Every creature of God is good, *for the purpose for which it was designed.*" Belladonna is good for medicine, and so is opium, and so is alcohol; but not to be used as a daily beverage or, in greater profusion, on festive occasions. What do our missionaries preach to the poor besotted opium-eaters of China? That opium, "being a creature of God, is good, and is to be used in moderation?" We opine not. Seeing its terrible ravages and awful effects, they preach *abstinence*. Opium and alcohol have their proper place in the physician's pharmacopœia, but neither of them should be found on the family table.

It seems that offence has been given by the way in which abstainers "talk at" moderate drinkers. We are sorry that our non-abstaining friends are so sensitive. But we may repeat, for the hundredth time, that we repudiate the absurdity with which we have been charged, of saying that "moderate drinkers are as bad as the drunkard." We say nothing so foolish. Nevertheless we do assert most solemnly that from the ranks of moderate drinkers come all the drunkards of the land. That

if there were no moderate drinkers there would be no drunkards; and that the *use* of alcoholic liquors will, in a large number of cases, lead to *excess in the use*: therefore, for personal safety, for the sake of example, and as a protest against a great sin and a source of incalculable misery, the Christian should abstain.

One word to the Methodist Abstainer. The recent debate in Conference has placed the Temperance question in our Church in such a position as should encourage us to redouble our efforts to put down the greatest curse of our land, and to wipe away the foulest blot that rests upon us,—that we are a "nation of drunkards." Thousands of Wesleyans, who do not move in our groove, wish us "God speed" in our Temperance work, and would fain help us. It is our duty to court their sympathy, and to hail their co-operation, and to show by kindly, genial, loving labour to win the erring, that we do not desire to make a party, but to save souls from ruin. It is for us to work within the lines of our own Church organisation, in perfect harmony with our brethren; to pay respectful and loyal deference to our Church authorities; and in all things to maintain the "unity of the spirit in the bond of peace." Our strength is in persistent gentleness. Thus acting, we shall eventually gain over those who now suspect us, and most assuredly the world will be the better and happier for our labours.—*Methodist Temperance Magazine*.

POISON IN THE PIPE.

THERE is poison in the pipe as well as in the pot, and we wish every boy to know the nature of this poison, so that he may not be led into the practice of smoking, ignorant of what he is doing. We are acquainted with great numbers of smokers, who learned the habit when they were boys, and to-day they bitterly regret their thoughtlessness in adopting the practices of men. They thought it manly to smoke, and hence they were not slow to acquire "manly" habits. But it is no mark of manhood to smoke, to drink, to swear, to

gamble, to give way to passion, and to live a selfish life. A man is he who has thorough control of all his passions, and lives a simple, natural life. He is a man when he is a true Christian. There are, however, very many professedly Christian men who have somehow or other become addicted to the habits of smoking and drinking. But not one of them wishes boys to copy their example, and they would, in our opinion, be the last persons in the world to recommend men to smoke and drink. They are as anxious as we are that all persons, and more especially boys and young men, should be saved from the bondage of narcotism (the effect of smoking and drinking), and grow up into true manhood free from the thralldom of bad habits. When the writer was a boy he remembers writing in his copy-book "Example is better than precept;" and so we tell those who manifest so much anxiety about youthful smokers to set a good example, and then we shall have fewer smokers. Let them put their conduct in harmony with their opinions, and the result will be good to themselves and good to others.

But we are rambling from our text. As we have already said, there is poison in the pipe and in the cigar. The chief poison contained in tobacco is *nicotine*, which is so deadly an alkaloid that the amount of it contained in one cigar, if extracted and administered in a concentrated state, is sufficient to kill two men.*

We have never heard of anyone trying the experiment, nor do we think any one foolhardy enough to do so. It would be considered a suicidal act to put the thing to a practical test. But although the poison of tobacco is not taken in a pure form, it is nevertheless inhaled in small quantities, and cannot fail to injure the body. The extent of the injury is in proportion to the amount consumed. Different constitutions are affected in a different manner. Occasionally, however old smokers, like old toppers, appear as strong, as healthy, and as vigorous as non-smokers; but these are exceptions, and not the rule. Strong constitutions may be able to resist, to

some extent, the poisonous influence of tobacco; but the great majority suffer in health, in pocket, and in character; and, according to Sir Benjamin Brodie, if we could obtain accurate statistics on the subject we should find that the value of life in inveterate smokers is considerably below the average. If smoking, then, injures the fully-developed man and shortens his life, its effects upon boys and young men are ten-fold more pernicious. It stunts their growth, poisons their blood, corrupts their morals, and in nine cases out of ten leads to drinking. Ministers, magistrates, and gaol chaplains, tell us that juvenile smoking is a prolific source of crime. Smoking is, indeed, closely allied to dissipation, and many, very many young men of our acquaintance, have been irretrievably lost through habits and associations formed in the course of their smoking apprenticeship. It is one of the indications of a fast young man, and one of the things that make him such. John Angell James, the young man's friend, once remarked, "I never see a young man smoking a cigar but I say to myself, that young man is taking his first step to ruin." Charles Garrett also expresses his conviction of the baneful effects of juvenile smoking in similar terms. He says—"I see with great regret the habit of smoking formed amongst the lads and young men. It is to many of them the first step on the wrong road." The pipe-light is a torch that shows the way, not to the school or the church, but to the beer-house and casino. As a rule, when young men begin to smoke, they turn their back upon home and school, and become reckless and godless. And how rapidly, too, their habits undermine their health! How many of them are pale and haggard at one-and-twenty; their cheeks bony, their eyes sunken, their vigour gone, and their whole aspect cadaverous! It seems as if the dreadful savour of the charnel-house had already passed over them; it seems as if they were wilfully bent on self-destruction, instead of wisely hoarding their strength. Young men, we wish you well; we wish you to rise to the full dignity of your budding manhood,

* Quarterly Journal of Science.

and assert your absolute right to remain free and pure from all contamination. Keep yourself aloof from selfish, sensual, and destructive indulgences, and live a high, consistent, and true Christian life. "As you value health of body, clearness of intellect, strength of moral purpose, a good conscience, the esteem of the wise and good; as you desire to act the part of worthy citizens of this glorious land, to be of service in your generation, to leave the world better than you found it, to honour with all your powers the God who made you, and the Saviour who redeemed you, 'flee youthful lusts,' and among these especially avoid that which in thousands of sad cases has proved the prolific source of woe and ruin."

A. A. R.

Narrative.

DANIEL QUORM; OR, THE LORD'S WILL.

"I CAN'T abide to hear folks talkin' about it; puttin' down everything that is sad, and bad, and miserable to be 'the Lord's will.' It ben't the Lord's will, but just our own folly very often that makes the Lord deal with us a bit hardly. Fancy Eve a-comin' out of Paradise, and when the earth begins to get covered with thorns and briers, and Adam has to go earnin' his daily bread by the sweat o' his brow, she says, 'Well, you know, it's the Lord's will, and we must bear it.' Not a bit of it. They knew the Lord's will was Paradise. The Lord's will was all the fruit, and flowers, and beauty of Eden. It was right against the will of their Father that there should come these thorns and things, and weariness and sorrow; only it was just what their sins forced the Lord to do. When I was a little chap my father had to give me a thrashin' one day, and sent me up in the garret to finish the day on dry bread and water. Do you think I said, 'It's my father's will, and I must bear it.' No; I knew too much about myself to do anything like that. His will! Why I can mind now how his lip quivered, and how grieved he looked, and I knew it was all along o'

my own foolin', and it just served me right.

"And if a man goes a-forgettin' his Heavenly Father and a-neglectin' the means in makin' money, and is a-comin' to love it till it be most a-chokin' the grace out of him, the Lord is forced to take some of it away, or let him go and fling it away, which do come to just the same thing. And then the man begins to talk quite religious about *sufferin' the Lord's will!* By all means, let him suffer the Lord's will, which to my thinkin' is this here,—that he shouldn't love what he has got left, and should make a better use o' what he earns another day.

"But this ben't the worst of it, neither. I wouldn't mind so much if people put in the other side a bit; but they won't do that. No; 'tis only what's *wisht*, and dismal, and ugly,—that be the Lord's will. If a man be laid 'pon a bed in a ragin' fever, that's the Lord's will; but if the fever don't come near to him nor to anybody else, that be nothing at all. Poor old Uncle Jan Kevern be doubled up a'most with rheumatics; that's the Lord's will, we know. But I can stick to my last all day, and make a pair o' shoes, and nobody ever thinks that that is the will of our Blessed Father. I do dearly love that hundred and fourth psalm; '*My meditation of Him shall be sweet,*' says David. But our meditations of Him be all that is doleful and dull. David sang about the will of the Lord, when he saw the man going forth to his work, and to his labour until the evening. *Sang* about it too. But we sigh about the Lord's will only when a man be kept home all day, or when he be a-going to die, and leave a widow and a half a score o' little children. Why, bless the Lord! His will has got quite as much to do with health as with sickness, an' more too.

"Aw, my dear friends, I often think about it, when I be a-doin' up my bit o' garden down to my place. People talk as if the Blessed Master only got fruit out of us with a *prunin'-knife*; always standin' over us, an' a cuttin' here, and loppin' there. Why, bless His Name, sunshine and

showers, and the gentle south winds, have a deal more to do with a bunch of grapes than prunin'-knives have. We do want a bit o' prunin' now an' then, I dare say, but don'te go a-thinkin' about the dear Lord as only standin' over us for that. A standin' there with all His kindness and care—why He is trainin' the branches, and watchin' over us, and wardin' off blights, and keepin' off enemies,—slugs, and snails, and such like, that do harbour in a man's soul; and His gentleness and loving care have a deal more to do with the fruit than the knife has.

"O, don't let us always be a-talkin' about bearin' His will, and sufferin' His will. Let's talk about enjoyin' His will. When the baby is pinin' away, and sickly, and dyin', that be His will, perhaps; but that be His will too, when the baby be a great big thumpin' boy, and thrives uncommon. It be God's will, perhaps—if it ben't our own carelessness—when the house be burnt down, and we escape with our lives. But it be the Lord's will, too, all the days that we come and go, and find all safe and sound. The Father's will isn't that we should be out in a far country perishin' with hunger. His will is the best robe and the fatted calf; the comin' home, and being merry. 'My meditation of Him shall be sweet.' You may say what you like about *sufferin'* the Lord's will; I shall talk about enjoyin' it, and delighting in it."—*City Road Magazine*.

Miscellaneous.

WESLEYAN LOCAL PREACHERS: THEIR QUALIFICATIONS.

From the Minutes of Conference last issued, we see that something is to be done to put a check upon the inconsiderate admission of men as local preachers, who, having an active tongue, yet have not the mental habit likely to make them efficient and acceptable as preachers. Very moderate indeed are the requirements of the Conference from candidates for the local ministry; and the man who cannot meet those requirements

ought not to be drawn out of the ranks of private membership, much less to be placed in the solemnly important post of a public teacher of religion. Much more was proposed by a Committee to be exacted from candidates; but the following is all that has been adopted:—

"That before any candidate comes upon the Plan on trial, the Superintendent shall certify that he has passed a satisfactory examination in the Second Catechism with the Appendix, and in the Elements of English Grammar."

Other denominations of Christians, and the world generally, will have a very poor opinion of the qualifications of Methodist local preachers, if they come to know that, after the mountain has been in labour, it has brought forth such a mouse!

A Committee of "Ministers and Gentlemen, for the further consideration of this subject," has, however, been appointed. Moreover, the Conference has affirmed:

"That it is desirable and necessary, considering the exigencies of our work, and the fact that our supply of Ministers is drawn from our Local Preachers, that steps should be taken to secure in every Circuit an ample and efficient supply of this most useful class of labourers; and that Superintendents should direct their special attention to eligible and promising young men in their respective Circuits, with a view to their becoming Local Preachers, and, as far as practicable, should direct their reading and studies to that end."

This is necessary and proper, no doubt, as a part of the duty of Methodist Superintendents: but we most devoutly hope they will not attempt to press men into preaching service that have no conviction of *being called of God to it*. No man either will or can discharge the duties of the ministry, either as a local or an itinerant preacher, unless he have the abiding conviction that God wills him to undertake this work of preaching. *A man-made* ministry has ever been, and ever will be, a false and artificial ministry. "Lay hands suddenly on no man," is a safe rule to follow; and the neglect of this rule

has let in a flood of evil upon many churches.

Preachers must be *converted* men, and thoroughly godly and zealous; so zealous as to be willing to "endure hardness," and practise any requisite and possible amount of self-denial, for the sake of the salvation of souls. No church has an abundant supply of such men. Every church, therefore, must either content itself with the supply that God gives, or else take up and countenance unfit men. Men of God, suitable for Christ's service in the ministry, cannot be manufactured like stockings and broad-cloth. When grace has raised up such, they may be guided and aided in the acquisition of such knowledge as they need, and in the development of their natural gifts. That should be done; and it should be done for every young man whom the Holy Ghost moves to preach the Gospel of Christ. If it *were done*, there would be less need for colleges, and but little time, comparatively, would be spent at a college, as a preparative for the itinerant service of Methodism.

THE BISHOP OF MANCHESTER ON THE DANGERS OF THE CHURCH.

THE Bishop of Manchester preached on Wednesday night, Sept. 23, in the parish Church of Grappenhall, near Warrington, at one of a series of services which is now being held in celebration of the restoration of the edifice. In the course of his sermon, his lordship alluded to the remarks made by the President of the North Staffordshire Congregational Union on the condition of the Church of England, and said he quite admitted that in spite of the stimulated activity of the Church of which the president of that union spoke, actively stimulated—whether by rivalry, by Dissent, or other and more noble motives, to which he would much rather attribute it—there were things in the Church that must cause every thoughtful and loyal son of hers much anxiety. That which caused him the greatest anxiety of all was the absence too often from amongst them of the "charity which thinketh

no evil," and that moderation of which St. Paul spoke. This was what was most needed to direct the awakened energies to the good of all, and, therefore, it was a matter for just joy and pride to see that money was now liberally spent on the restoration of churches. They had then spent £4,000 upon the restoration of that ancient House of God; but gladlier far to him than the sign of a restored church, at whatever cost, was it to see a well-ordered and harmonious parish, where religious bitterness was an unknown thing, and where the Church's work was done all the more effectually because it was done with the loving sympathy and hearty co-operation of all. They of the clergy, bishops, priests, or deacons, had need to get rid of some ideas that had been engraven into them by the facts and circumstances of their position. Some years ago, at a congress at Wolverhampton, a nobleman who was justly respected said he thought the great hindrance to the extension of the Church as a means of grace, and an instrument of usefulness was what he called "the autocracy of the clergy." They must get rid of the notion that they were autocrats in their parishes, that the lay people had no right to have opinions of their own upon ecclesiastical matters. People now thought they knew the law as well as the priests, and the clergy must bend to circumstances. If that was the temper of the age, it was the worst of all times for asserting priestly prerogatives, or attempting to exercise influence in the way of authority over men's consciences and understandings. A man would always gain over his fellow-men all the influence he ought to have if he were a faithful and a godly man. He was quite satisfied that their people were ready to give, generally speaking, quite as much as they deserved in the way of respect and attention, and sometimes even more than they had a right to claim; but there was another evil that seemed to him to be even greater than the autocracy of priesthood, and that was they sometimes thought that by virtue of possessing a freehold in the parishes they could afford safely to

be independent of public opinion. If they were to breathe the spirit of the times in which they lived, and do the work that was to be done in this age, they must abandon these pretensions, and learn as Paul had taught them from the very beginning, that they were not lords over God's heritage, but the servants of their flocks. There was no more glorious title that mortal man could bear than the title of being a minister of the Lord Jesus Christ.

Poetry.

I THINK OF THEE.

BY T. K. HERVEY, ESQ.

I THINK of thee, in the night
When all beside is still,
And the moon comes out, with her pale,
sad light,
To sit on the lonely hill :—
When the stars are all like dreams,
And the breezes all like sighs,
And there comes a voice from the far-off
streams,
Like thy spirit's low replies !

I think of thee, by day,
Mid' the cold and busy crowd,
When the laughter of the young and gay
Is far too glad and loud ;
I hear thy low, sad tone,
And thy sweet, young smile I see,—
My heart—my heart were all alone,
But for its thoughts of thee !

Of thee, who wert so dear,
And, yet, I do not weep ;
For, thine eyes were stained by many a
tear
Before they went to sleep ;
And, if I haunt the past,
Yet may I not repine,
Since thou hast won thy rest at last,
And all thy grief is mine.

I think upon thy gain,
Whate'er to me it cost,
And fancy dwells, with less of pain,
On all that I have lost :—
Hope—like the cuckoo's endless tale,
—Alas ! it wears its wing !—
And love, that—like the nightingale—
Sings only in the spring !

Thou art my spirit's all,
Just as thou wert in youth,
Still from thy grave no shadows fall
Upon my lonely truth ;—
A taper yet above thy tomb,
Since lost its sweeter rays,
And what is memory, through the gloom,
Was hope, in brighter days !

I am pining for the home
Where sorrow sinks to sleep,
Where the weary and the weepers come,
And they cease to toil and weep !
Why walk about with smiles
When each should be a tear,
Like the white plumes that fling their wiles
Above an early bier !

Or like those fairy things,—
Those insects of the east,
Which have their beauty in their wings,
And shroud it while they rest ;
Which fold their colours of the sky
When earthward they alight,
And flash their splendours on the eye,
Just as they take their flight ;—

I never knew how dear thou wert
Till thou wert borne away !—
I have it yet about my heart,
Thy beauty of that day ;
As if the robe thou wert to wear,
In other climes, were given,
That I might learn to know it there,
And seek thee out, in heaven !

Choice Selections.

WHAT IS A HEALTHY CHURCH ?

BY THEODORE L. CUTLER, D.D.

Two things characterise every church that is in the highest condition of spiritual health. The one is, that they all *worship*, and the other is, that they all *work*. The first appertains more directly to the heart ; the second appertains as well to the head, the hands, and the purse. The fullest combination of the two would almost realise the idea of church life in its highest form.

In our view, there can be no genuine worship in a Christian assembly unless the hearts of that assembly are enlisted in it. There can be no spiritual growth unless the people reach that state of self-denying zeal that they are willing to labour "with a will" for their Divine Master. The popular heart must be devout ; the popular hand must be busy ; the people must all say, Amen !

Paul himself could not build up a church, with Apollos for his assistant, unless the members worshipped and the members worked.

What is worship ? Is it the assemblage of several scores or hundreds of persons into a sanctuary, to be preached at, to be sung to, and to be

prayed for? This is a theory that is extensively practised. The audience are mere passive recipients of whatever is furnished to them. They are spectators or auditors, and some of them sleepers. The minister is expected (and paid) to furnish a discourse. Even if the discourse has been prepared under both dyspepsia and spiritual discouragement, it is demanded that it be "up to the mark." Should the sermon be attractive, many go home worshipping the minister; should it be scanty or somniferous, the people sleep and go home scolding. When the service of prayer is reached, the minister is expected to do the praying. The people listen, and vent their opinion to themselves or others: "That was a sweet prayer," or "What a tedious prayer," or "I wish our minister would not pray ten minutes every time." When the pastor is not engaged in addressing the people, a choir are expected to fill in the intervals with a musical entertainment. The performances are in the pulpit and music gallery; the immortal beings in the pews listen and pass judgment upon the performers. This is no caricature of what scores of congregations present before the All-seeing Eye on every Sabbath.

Now, instead of all this wretched passivity in hearing and activity only in criticising, suppose that the people came to God's temple only to wait upon Him and do Him heart homage. Suppose that each one felt: "God is here. I am here to meet with Him, and to seek His face, and to adore Him in confession, and petition, and praise." When the invocation is offered, then each heart would join in it, and at its close each tongue would respond, "Amen." It is a pitiful degeneracy in our modern churches that keeps the whole assembly from an articulate *amen* to the prayer that is supposed to be their prayer for blessings on their own heads. A hearty "amen," would be like the united "yea" of a popular vote at a public meeting. Then comes the reading of God's Word, which in a devout congregation should be done by every one's opening his or her

Bible and keeping up with the minister, instead of gazing at "new bonnets" or new comers. After receiving the manna of the Word the souls of the assembly would be better prepared for the service of holy song. Is this to be rendered by the proxy of a hired quartet? Yes, if Jehovah's temple is only a concert-room. But if it be the people's service of praise, then the precentor or the trained voices of a choir should simply *lead* the voices of the assembly, when "everything that hath breath praises the Lord." After such prayer and such singing the people would be prepared to hear God's message of truth from the pulpit. They would listen as to an ambassador of Jesus Christ, and not to a popular lecturer, furnishing just so much "preachment" for just so much pay. Such a service would be worship—not of a fellow-creature in pulpit or organ-loft, but of the majestic, loving, adorable Lord God of hosts.—*Christian Age*.

FIJIAN LOVE OF THE BIBLE.

FIJIANs are very fond of their Bibles. If a teacher is upset in his canoe while sailing down the coast, the first thing he does is,—not to strike for the shore, but—to swim around his cap-sized craft, and save his clothes and Bible. The natives willingly purchase Testaments, even the morocco-bound ones, which are dearer in price; and not only do they buy the Word: they read it. The boys and girls in the schools attain to a charming facility in reading aloud: they have a clearness and fluency which would be graceful in English children. But, perhaps, the most affecting sight is to see the old people with their Bibles, and to hear them read. Men whose youth and prime were passed in cannibalism, have, at an advanced period in life, learned to decipher the holy page, and to read God's Word with profit. The adults meet during the week and on Sundays for this purpose; and you may then see men and women of every age, some spelling a text with difficulty, and others in their turn reading with ease. One of the greatest Bible readers is the king himself. He sometimes spends

a considerable time on the mats with his Bible, especially when he is troubled or annoyed. Boatmen, when resting in a village, will take their Bibles and read quietly to themselves. Some of the women too are great Bible readers.

Fijians are pre-eminently men of one Book, and therefore would have been after Wesley's own heart. From constantly reading this alone, and hearing it preached, they gain great familiarity with Scripture texts, and make use of them on all possible occasions. A government official told the Rev. A. Webb that the chiefs were always talking the Bible to him. Sometimes they will gravely utter passages of Scripture, the sound of which, in the connection wherein they use them, provokes a smile: but the native preachers are like the old Puritan divines in their abundant use of Bible texts; and on the principle that a good textuary is a good theologian, some deserve the title of Doctor of Divinity. Passages of Scripture have been known to have great weight with Fijians. The sayings of God's Word are "winged words" to them, and "speak as with authority." In listening to members of the Church, when they are detailing their religious history, you can see how powerful an agency the Bible has been when applied by God's Spirit. No book has such interest for the natives, or such power, as the Holy Bible. It has exercised a mighty influence over the Fiji group, and does so still: and no one need ever lament the trouble of translating the New Testament, or the cost of printing it, in the Fijian tongue.—*Report of the British and Foreign Bible Society, 1874, pp. 208-9.*

MR. AND MRS. S. C. HALL'S GOLDEN WEDDING.

Mr. and Mrs. S. C. Hall have celebrated their Golden Wedding. It was observed as a day of open house at Avenue Villa, Holland street, Kensington, for the reception of the many friends who were anxious to pay a congratulatory visit on so interesting an occasion. Mr. and Mrs. Hall are

in the enjoyment of good health and mental vigour. To each caller was given a card, upon which were printed photographs of the host and hostess, and a little poem which we append:

AFTER FIFTY YEARS!

SEPTEMBER 20, 1874.

Yes! fifty years of troubles—come and gone—
I count since first I gave thee hand and heart!
But none have come from thee, dear Wife—not one!
In griefs that sadden'd me thou had'st no part—
Save when, accepting more than woman's share
Of pain and toil, despondency and care,
My comforter thou wert, my hope, my trust:
Ever suggesting holy thoughts and deeds:
Guiding my steps on earth, through blindness dust,
Into the Heaven-lit path that Heaven-ward leads.

So has it been, from manhood unto age,
In every shifting scene of Life's sad stage,
Since—fifty years ago—a humble name
I gave to thee—which thou hast given to fame—
Rejoicing in the wife and friend to find
The woman's lesser duties all combined
With holiest efforts of creative mind.

And if the world has found some good in me,
The prompting and the teaching came from thee!
God so guide both that so it ever be!
So may the full fount of affection flow;
Each loving each as—fifty years ago!
We are going down the rugged hill of life,
Into the tranquil valley at its base;
But, hand in hand, and heart in heart, dear Wife;
With less of outer care and inner strife,
I look into thy mind and in thy face,
And only see the Angel coming nearer,
To make thee still more beautiful and dearer,
When from the thrall and soil of earth made free,
Thy prayer is heard for me, and mine for thee!

S. C. HALL.

Phenomena of the Months.

NOVEMBER.

SUNRISE occurs on the 1st at four minutes before seven o'clock; on the 15th at nineteen minutes after seven;

and on the 30th at sixteen minutes before eight, making forty-eight minutes' difference in the morning daylight.

Sunset on the 1st occurs at twenty-eight minutes before five; on the 15th at eleven minutes after four; and on the 30th at six minutes before four; the diminution of daylight in the evening being about thirty-eight minutes.

The Moon is new on the 9th at thirty-four minutes after five in the morning, and full on the 23rd at thirty-four minutes after five in the evening. On the first Sunday it does not rise until after eleven at night; on the second Sunday it sets before four in the afternoon; on the third Sunday it sets two minutes before nine in the evening; on the fourth Sunday it rises soon after three in the afternoon, and sets after half-past five in the morning; and on the fifth Sunday it rises at nine minutes after ten at night.

The Moon is near to Mars on the

5th, to Jupiter on the 6th, to Mercury on the 10th, to Venus on the 12th, and to Saturn on the 15th.

Mercury is an evening star, setting soon after the sun until the 14th, after which it sets in daylight to the end of the year. It soon becomes favourably situated for observation in the morning, and by the 26th, so rapid is its apparent motion, it rises nearly two hours before the sun.

Venus is an evening star, and on the 6th sets at twenty-two minutes before six. On the 16th it sets at sixteen minutes after five, and on the 26th at seventeen minutes before five.

Mars is a morning star, rising within a few minutes of three o'clock all the month.

Jupiter, also a morning star, rises a few minutes before five on the 1st, and before half-past three on the 30th.

Saturn is an evening star, setting after ten o'clock until the 7th, and then after nine until the 24th.

Mutual-Aid Association Reporter.

LOCAL PREACHERS' MUTUAL-AID ASSOCIATION.

FAVERSHAM BRANCH.

SERMONS on behalf of this society were preached in the Wesleyan Chapel, Preston street, Faversham, on Sunday, August 9th, in the morning, by Mr. G. Sims, general secretary of the Association, and in the evening, by Mr. W. Jameson, late ex-president. A collection was made at the morning service, which realised £4 1s 2½d.

On Monday evening a public meeting was held, which was well attended; the Rev. F. B. Swift presided. Addresses were delivered by the Deputation (Messrs. Jameson and Sims); also by Mr. C. S. Maddar, of Aylesbury, who is a native of Faversham, and Messrs. B. G. Berry, T. Boorman, and J. Carter. The following report from the committee was read:—"This being the first public meeting that has been held in Faversham on behalf of the Local Preachers' Mu-

Mutual-Aid Association, we think it may be of interest to our friends to hear how the Faversham branch was first introduced and established, with a brief outline of what has been done since its formation. Some two years ago, one of our number was unable to follow his occupation, and earn a decent living, being very old and infirm; and it was suggested that a weekly subscription should be started for this good old brother, so as to enable him to have at least the necessaries of life in his own home, rather than that he should be compelled to seek for admission into another, where he would be prevented from going forth on the Sabbath day to proclaim to the multitude the unsearchable riches of Christ." The report then went on to say that this suggestion came under the notice of one of the present members of the local branch, who was at that time a member of the Local Preachers' Mu-

tual-Aid Association. This led to a sum being raised as an entrance fee, to enable the local preacher previously mentioned to enjoy all the privileges of the Association. From this effort sprang the present branch, which now numbers fourteen members paying 12s. per year; one honorary member paying £1 1s. per year; and one annual subscriber of 5s. per year. The branch has fortunately been free from sickness and death. There is one annuitant receiving 8s. per week. Twenty-five magazines are distributed monthly. The members' subscriptions and entrance fees amount to upwards of £30. A collection was made at the close of the meeting, and £3 0s. 7d. was obtained.

A RIGHT SPIRIT.

BRETHREN,—In looking abroad, what a wide difference we find in the dispositions of men. Some are always complaining and grasping, while others are endeavouring to render again according to the benefits done unto them.

This morning, I received a letter from a friend, an honorary member, whose life about twelve months ago was despaired of, but in answer to prayer, and a blessing on the means employed, he has recovered; and his providential path is one of prosperity. The following is an extract from his letter:

"I am pleased to hear of the success attending the Association you have so much at heart, and trust it will still prosper, and be made a greater blessing to those who have borne the burden and heat of the day in the glorious cause of the Master.

"In reference to temporal matters, I have much cause to be thankful to God for increased strength of body, and as a thank-offering for God's goodness in sparing my life, and permitting me to tarry a little longer with my family, I enclose you an *extra guinea* (though not mine). I only transfer it to you. It is the Lord's,—lent unto me, to use for *Him*. Glory be to the Father, and to the Son, and to the Holy Ghost. I am still on the Rock.

"My Jesus is mine; what a comfort divine!" &c.

Now I must say I very much like these thank-offerings, and have no doubt but some of the readers of our *own magazine*, if they look round, will not need to look long without finding many things for which they ought to do as this friend has done.—I am, Brethren, yours truly, GEORGE SIMS,
Oct. 15th, 1874. Gen. Sec.
19, Exeter Hall.

GENERAL COMMITTEE.

THE monthly meeting was held at Brother J. Wade's, Mitcham, Surrey, on Wednesday, 14th October.

Present: Bros. Wade (chair), Tidmarsh, Towne, Plant, J. Carter, Durdley, Jameson, Coman, Chamberlain, and Sims.

Prayer was offered by Brother Towne.

The minutes were read and confirmed.

The monthly abstract showed 10 new members, 1 death, 63 sick, 115 annuitants. The receipts from branches since last audit were £902 12s. 8d.; and the payments £688 1s. 6d.

Brother W. L., of O., aged 73, a preacher for 52 years, applied for help. He is living on the remnant of his property, having been in a fair line of business as an ironmonger. His wife is dead; a sister, aged 79, lives with him. He is both blind and lame, and has no friends to help him.

Resolved,—That the brother be placed on the annuitant list at four shillings per week.

Brother T. B., of B., aged 74, a preacher 37 years, is a widower. Has brought up a large family. None of them are able to assist him. He has been a farm labourer, but owing to affliction from asthma has done nothing for two years. Has had no resource but the funds of this Association. His sick pay was at first 8s., then 4s., then 2s. 6d. per week. He now asks for the full annuity of 4s. per week.

Resolved,—That his application be granted.

Brother R. R., of T., aged 76, 49 years a preacher, has been receiving 2s. a week from us, and a trifle from another source.

Resolved,—That Brother R. have 4s. in future.

Sheerness.—This circuit having arranged for a tea and public meeting on the 19th Oct., Brother Jameson undertook to attend as a deputation, and if possible to take Brother Williamson with him.

Cardiff.—Letter read respecting a meeting there. The Secretary was requested to correspond with Frome, Bath, Bristol, Gloucester, Newport, and Cardiff, with a view to arrange for a succession of meetings in these towns, by one deputation.

High Wycombe.—Announcement was made that Bro. Sims would preach two sermons on our behalf here on 25th October, and that a public meeting would be held on the next day, to be addressed by Brothers S. D.

Waddy, R. Durley, D. Plant, G. Sims, and the circuit ministers.

Some other letters were read, and some minor matters were settled.

The next meeting will be held at W. W. Pocock's, Esq., the Lawn, East Hill, Wandsworth, on Monday, 9th November.

Brother Tidmarsh closed the meeting with prayer.

DEATHS.

Oct. 1, 1874. John Simpson, Hinde Street Branch, aged 63 years. He was, for many years, Secretary of this Branch. He fell asleep in Jesus. Claim £6.

Oct. 6, 1874. Thomas Jones, Southwark Branch, aged 80 years. He had been on the annuitant fund 121 weeks, and had received £22. He died well.

CASH RECEIVED BY THE GENERAL TREASURER TO OCT. 16th, 1874.

	Free Subscriptions.			Benefit Members.		
	£	s.	d.	£	s.	d.
<i>Bradford</i>				3	1	0
<i>Chelsea</i>				0	12	0
<i>Grantham</i>				12	2	0
<i>Pattingham</i>				0	12	0
<i>Pontypool</i>				0	15	0
<i>Oundle</i>				1	4	0
<i>Sheffield</i> —T. Turtle, Esq., hm. qrlly.	0	5	3	7	11	0
<i>Mansfield</i>				2	0	0
<i>Bristol</i> —J. W. H., Esq., for the Poor Old Hundred (per Bro. Maynard)	1	0	0			
<i>Wednesbury</i>				0	9	0
<i>Congleton</i>				1	10	0
<i>Framlingham</i>				0	15	0
<i>Penzance</i> —W. H. Rodd, Esq., hm. £1	1	0	0	1	4	0
<i>Sunderland</i>				0	15	0
<i>Dursley</i> —T. Hardwick, Esq. 10s.	0	10	0	0	9	0
<i>Canston</i>				1	13	0
<i>Cleckheaton</i>				1	10	0
<i>Kineton</i> —W. Gardner, Esq., hm. qrlly. 5s. 6d.	0	5	6	0	6	0
<i>Burnley</i>				0	15	0
<i>Scarborough</i>				1	10	0
<i>Wakefield</i> —A. Grace, Esq., hm. qrlly. 5s. 3d.	0	5	3	1	16	0
<i>Guernsey</i> —Mrs. Bichard, don. 2s. 6d.	0	2	6	0	12	0
<i>Thame</i>				1	8	9
<i>Skipton</i>				3	3	0
<i>Holt</i> —Mr. Thos. Leeder, hc. qrlly. 2s. 6d.; Mr. E. Taylor, hc. qrlly. 2s. 6d.; Mr. J. W. Porritt, 5s.	0	10	0	1	16	0
<i>St. Just</i>				2	11	0
<i>Hereford</i>				1	8	0
<i>Coventry</i>				10	10	0
<i>Birmingham</i>				0	18	0
<i>Leigh</i> (Lancashire)				0	15	0
<i>Baywater</i> —W. Scantlebury, Esq., hm. £1 1s.; R. Sexton, Esq., hm. £1 1s.	2	2	0			

	Free Sub- scriptions. £ s. d.	Benefit Members. £ s. d.
Darlington		0 3 0
Dis—Wesleyan Friends, on account of Bro. Cutting, £5; Balance of Collection, £2	7 0 0	
Brighton—W. J. Smith, Esq., hm. £1 ls.	1 1 0	0 8 6
Shepton Mallet		0 15 0
Tavistock		1 10 0
Ashbourne		1 7 0
Wellington (Salop)		6 6 0
Kingwood		4 7 6
Southport		0 6 0
Wisbeach—Bro. M. Clements, 8s.	0 8 0	1 14 0
Stourbridge		1 10 0
Newport—Mr. W. Edwards, hm. (2 qrs.) 10s. 6d.; Mr. R. Davies, hm. (2 qrs.) 10s. 6d.	1 1 0	1 4 0
Twocester		2 2 6
Keighley—Isaac Holden, Esq., J.P.	5 0 0	
Bridport		0 9 0
Staeaford		1 7 0
Camberno—W. Bickford Smith, Esq., hm. £1	1 0 0	
Cress Hills		1 7 0
Launceston—J. Dingley, Esq., hm. qrlly. 7s. 6d.; E. Pethy- bridge, Esq., hm. qrlly. 7s. 6d.	0 15 0	0 15 0
St. Columb		1 10 0
Andover		1 10 0
Devizes		1 7 0
Tamworth		0 18 0
Ashton-under-Lyne—R. H. Chambers, Esq., hm. £1 ls. ; John Lever, Esq., hm. £1 ls. ; Bigland Bowler, Esq., hm. £1 ls. ; Mrs. B. Bowler, hm. £1 ls. ; J. Baxendale, Esq., hm. £1 ls. ; Mrs. G. Thompson, hm. £1 ls. ; W. Haught- ton, Esq., hm. £1 ls. ; Mrs. W. Haughton, hm. £1 ls. ; W. Walker, Esq., hm. £1 ls. ; Mrs. W. Walker, hm. £1 ls. ; Thos. Lever, Esq., hc. 10s. 6d. ; Mr. Jas. Schofield (South- port), 15s. ; Mr. A. Dodgson, hc. 10s. 6d.	12 6 0	2 12 0
High Wycombe		2 19 0
Southwark—E. H. Rabbits, Esq., hm. £1 ls. ; G. C. Knight, Esq., hm. £1 ls.	2 2 0	
Sheerness		1 1 0
Isle of Wight		0 15 0
Manchester—H. Eaton, Esq., hm. £1 ls. ; Bro. Jas. Nichol- son, hm. qrlly. 10s. ; J. Taylor, Esq., hm. £1 ls.	2 12 0	1 19 0
Eaeter—E. V. Hawkins, Esq., hm. £1 ls. ; Mr. Moor, 5s. ; J. Holman, Esq. hm. (2 years) £2 2s.	3 8 0	0 15 0
Camelford		0 9 0
Holmfirth		0 9 0
Faversham—B. G. Berry, Esq., qrlly. 8s. ; T. Boorman, Esq., qrlly. 8s. ; J. Carter, Esq., qrlly. 8s.	0 9 0	1 13 0
Kington		0 6 0
Preston		1 18 6
Leighton Buzzard—Mrs. E. Benson, hm. £1 ls.	1 1 0	2 13 0
Driffield		1 4 0
Sherburn		0 9 0
Shipley		1 19 0
Southport		0 9 0
Wantage		1 1 0
Ilinds Street—W. T. Whelpton, Esq., hm. £5 ; Mr. Israel Britton, hm. £1 ; F. Squire, Esq., hc. 10s. 6d. ; Mr. Roach, hm. £1 ls. ; Mr. Sketohley, hc. 10s. 6d. ; For No. 28, 13s. ; Mr. Peachey, hm. £2 2s. ; F. Sims, Esq., 5s.	11 2 0	0 9 0
£	55 0 0	117 7 9

Original Essays.

CONFERENCE ADDRESS TO THE METHODIST SOCIETIES.

THE Address of the Wesleyan Conference to the Societies under its care has been, as usual, widely circulated in a separate form, published in the connexional newspapers, and inserted in the annual volume of Minutes. We do not think there is any need, therefore, for its appearance in the pages of this Magazine. We use the liberty, however, exercised by editors of newspapers and other periodicals, of expressing opinion upon its qualities and some of its topics.

Beautiful for simplicity and plainness is the style of this year's address. It is free from that affectation of learned phraseology which mars some well-meant effusions. It is sufficiently and becomingly dignified, and deeply imbued with the spirit of piety; so that any Christian, of whatever rank in life, and of whatever denomination, may derive edification from its perusal.

We see no impropriety in its being addressed to the "*Methodist Societies*:" for, as it contains nothing to offend any branch of Methodism, it may be read by them all; the greater part of it being appropriate to them all in common. And certainly the parent body of Methodism may omit—if so it please—the distinctive adjective *Wesleyan*, and apply to itself the more comprehensive term "*Methodist*." Moreover, all the children look to the mother as a *leader*, although not as their governess: and they will not be reluctant to receive words of instruction and encouragement, instead of censure and abuse. The address is intended, however, by the Conference, for its own Societies mainly, as it professes to be "*pastoral*;" in such sense, however, as to be also "*fraternal*."

The common salvation, and its realisation by ministers and people in common, is the starting point of the address, as having created the bond that unites both parties. The solemn declaration is then made by the ministers:—"A dispensation of the Gospel is committed to us:" and this is followed by a not less solemn and assuring avowal, in reference to the Sacred Scriptures:—"These 'oracles of God' receive the fullest homage of our intellect and our heart." Never may the time come when Methodist preachers of any class or section shall give a less certain *sound*. Methodist preachers are not "shaken in mind" by the plausible arguments and specious criticisms of unbelieving men: nor is the conference "'troubled' about the final issue of the strife." On the contrary, the timely and unfaltering declaration is made:—"The religion we hold and teach is the subject of our deepest convictions: 'we believe, and therefore speak.'" To this we respond, from the depth of our souls, as an expression of our own faith and feelings.

"Divine power in our public services" is mentioned as "one of
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our most urgent wants." Is it not the *paramount* want of the whole Church of Christ? and of the Methodist section too? A stronger form of words would have been warrantable on this all-important point. A closer walk with God, on the part of the minister, is indicated as a necessary means of obtaining the power in preaching felt to be needed. At the same time, something also is demanded of those "who are taught," as well as of those who teach. You members of the Church, "unless you bring to the house of God a temper of prayerful self-inquiry and of expectation, doing your best to engage your own powers of thought and feeling, you will not be very likely to catch the true spirit of devotion, nor will the Word preached very much profit you. So that while we must take heed how we preach, and how we conduct our services, you must equally take heed how you hear, and also how you engage in these services."

Personal religious experience is the next topic; and it is presented in forcible language, chiefly quoted from Holy Scripture, showing the fulness of the Christian salvation, and the true blessedness of those who have it, together with the proofs of its presence that appear in the life and character, as seen by observers.

Some cautions follow, against "business-transactions of doubtful morality," "amusements" such as allure from real godliness, bringing those who follow them, "into perilous association with the frivolous and worldly;" "luxuries of forbidden self-indulgence, and vanity of personal display: for Christians are designed of Christ to be "the light of the world."

Reproach for Christ's sake is mentioned as a badge of true discipleship, to be worn and patiently borne for His sake; whom "to serve and please, should be the one purpose of life with every disciple." Christian ordinances and worship, together with closet-devotion, will yield a compensating joy here, will strengthen "faith and love," and will have the smile of Heaven.

"The class-meeting" is mentioned as a tried mode of enjoying "the communion of saints," in which "the deepest springs of human thought and feeling are moved." The address contains a statement, argumentatively, that is worthy of thoughtful consideration: "It is a very significant fact, one which ought to have much weight with us at the present time, that wherever religion is working as a positive power in the human heart, the Class-meeting, suitably conducted, is just that which meets the want created by the revived religious feeling and earnestness." Admitting this, however, the persons who *can* suitably conduct a class-meeting are not numerous. It is not a work for a novice; and the intimacy of the fellowship is adapted only to a simplicity of mind and manners to which the present state of general society is anything but friendly. The artificiality of the age is in conflict with the artless unbosoming of believing hearts to each other in the freedom and confi-

dence of class-meeting fellowship. The change in progress may be deplored : but better were it to have no class-meetings than to have them dry and formal, and consequently unedifying, not to say hypocritical. They have indeed done good service in Methodism, and should be maintained where they can be made profitable to souls. At the same time, we ought not so to speak of them as to unchristianise, by implication, churches that have them not.

The increased membership of the body during the past year, and the number on trial, are mentioned as "signs of prosperity." We rejoice that there is an increase of 3065 instead of that rate of decrease : but we cannot exult. The increase is not one per cent. upon the number of 348,580 members, returned in last year's schedules. Let us hope that 24,794 on trial, will yield a larger increase in the current year. Our ratio of increase ought not, surely, to be less than that of our country's population.

Property comes next under review. We feel not so much interest in that as some do. We are unable to appreciate the building of chapels on speculation. Our opinion is that bees should swarm, and then be hived ; not the hive be placed in the hope of their coming. Moreover, we stand in doubt as to the eventual effect of converting chapels into endowments for the ministry, instead of its being dependent upon the voluntary contributions of the people, rendered in the old way of Methodism. One great danger of these times is that of making religion so burdensome in money matters, as to deter people from joining the Church, although they have a sincere desire to be saved. Institutions are so multiplied, and the calls for money so continuous and urgent, that the world reverses the words of the apostle Paul : " We seek not yours, but you : " and the time and attention of many ministers is diverted too much from the ministry of the word to funds.

We gladly turn from this topic to the grave exhortation—never more needed than now :—"Seek from the Head of the Church Himself a succession and increase of true-hearted preachers and pastors, who will never 'handle the Word of God deceitfully, but by manifestation of the truth,' will 'commend' themselves 'to every man's conscience in the sight of God.'"

"Educational work" comes next under notice ; and the wish is expressed, "that our schools should contribute more largely to the growth of Christ's Church, by bringing our children and young people to religious decision." "The most watchful care of elder scholars, and those who are leaving school," is mentioned as a necessary duty ; and the way to discharge this duty efficiently is shown. It is "by endeavouring to organise classes for their mental and spiritual culture, and by offering every facility for them to become habitual attendants upon our worship, showing them unfailing sympathy and attention," and

seeking "strongly and permanently to attach them to the ordinances of religion."

The children of members are mentioned as objects of solicitude, in reference to their early conversion. Advice is given as to their literature, habits, associates, and recreations, and "the importance of a proper attention to domestic worship." In many families of Methodists these important matters are grievously neglected. Happy will it be for them if a reform take place among them. The peace of parents and the salvation of children will then be more generally secured.

"The terrible evils which intemperance brings upon our country" are mentioned as incentives to decisive action against the prevalent vice. Missionaries are commended to the "sympathies and prayers" of the Societies. Revivals in Cornwall, the North of England, Scotland, and some other parts, are deemed encouraging grounds for prayer, that a like work "may become general;" so as to "effectually rebuke the unbelief which questions the powers of the unseen world, and which speaks contemptuously of Christianity as a system well-nigh worn out." The Gospel, in its converting power, when manifested, "carries the seal of its Divine origin, in the greatness and blessedness of its operations."

"Leaders, Local Preachers, Teachers, Tract Distributors, and other fellow-helpers in the work of the Lord," and their "cheerful and self-denying labours," are "gratefully" recognised. This recognition is wise and right; and will encourage the different classes of workers. In the order of enumeration, however, if it were not too small a matter to care about, we should unhesitatingly say, the Local Preachers are entitled to precedence. Yet it is the stereotyped habit of Itinerant Ministers to place leaders before local preachers, in all connexional documents.

"Every disciple of Jesus," says the address, "is bound to take his own share in the glorious task of winning souls." If all believed this, and acted accordingly, there would be a far greater number of conversions than has yet been witnessed. Many will give money, who will not give personal labours; as though they hoped to compound this for that. Sad delusion!

Reference is made to the record of the departed; and this is followed by an invitation to all, "to cherish a deep sense of dependence upon the Spirit of God" for success in spiritual work. The combination of "heartly labour, fervent prayer, and strong, unwavering faith," is set forth as the means whereby the Divine presence and power may be had, and success in spiritual work secured. The document ends with a scriptural doxology. May the spirit which it breathes be caught by every reader, and conduce to the nurture of the Christian life in all!

CHRISTIAN STEWARDSHIP.

By GEORGE SIMS.

ONE of the greatest mistakes among Christians in the present day is, that they cannot help on the Church, or advance the cause of God in any way, because they have not great talents ; and they cannot do any good, because they have not extensive means. Ordinarily, these are the excuses for indisposition ;—sometimes they may be honest pleas ; but even then they are, we think, erroneous.

Peter and John are said to have been “unlearned and ignorant men.” They were illiterate fishermen, and had not had opportunities for a superior order of secular education : yet they were called to the apostleship ; and with their moderate talents, in this respect, were made a great blessing to the weak and struggling Church. When the impotent man, lying at the gate of the temple, appealed to them for charity, Peter responded : “Silver and gold have I none ; but such as I have give I thee : in the name of Jesus Christ of Nazareth, rise up and walk.” Poor and despised as they were, they did far more for the impotent man than they would have done had they bestowed upon him the wealth of a nation ; and they were honoured by the people for their good deed, and by their brethren for their fidelity to their trust. (See Acts iv. 23, &c.) But this goodness, which produced so great a sensation, and which redounded so greatly to the glory of the Saviour, was not so meritorious as the act of the poor widow who, in her penury, cast two mites into the treasury ; nor as the act of a noble friend whom we have known, who would watch by the bedside of a sick friend day and night, for the purpose of prolonging his life of usefulness, at the cost of her own ; nor as the ten thousand acts which are every day performed by humble and self-sacrificing Christians. Do we ask, Why ? The answer is, It cost the apostles scarcely an effort to impart strength to the “feet and ankle-bones” of the cripple. Peter simply took him by the hand, and said, “Arise !” and immediately he sprang up, “walking, and leaping, and praising God.” But a look of forgiveness that costs a struggle, or a deed of benevolence or act of charity that demands a painful sacrifice, is more commendable in the sight of God than was the miracle performed by Peter and John in the above instance.

The rare gifts of the early Church were only intended to cover a very brief period, and only to corroborate the divinity of the apostolic teachings ; and if Christians had always waited for like gifts before entering upon fields of usefulness, the Church would never have risen to what it is, but would have passed away like the nations of antiquity. But the kingdom of Christ has been established and extended, chiefly by ordinary human means and agencies ; and the character and resources of the Church to-day are made up from the daily lives and contributions of all her members.

We speak advisedly, when we say, There is not one man in a thousand who is endowed with great talents, or who has acquired superior attainments; and there are only a few men in a nation who possess great wealth: but the glorious Gospel of the blessed God is as fully adapted to the ignorant as to the wise, and to the poor as to the rich; and if the Church depended upon the great for the exemplification of her principles, or upon the wealthy for her contributions to benevolent objects and noble endowments, she would be degraded in her character and impoverished in her institutions. It is the valour of the common soldiers of an army that achieves the victories; it is the labour of the toiling masses which produces our harvests and executes great plans; it is the purity of heart and the exemplary living of the humble and devout followers of the Saviour which make the religion of the Bible attractive; and it is the aggregate of the mites of the poor which does most, on the whole, to build and maintain our places of worship, support benevolent enterprises, and spread the Gospel throughout the world. The pouring of the ointment upon the head of the Saviour, by Mary the sister of Martha, was to be told for a memorial of her throughout the civilised world.

It is matter for devout thankfulness that some of the wealthy are liberal; and their contributions, in the aggregate, are of great value: but, even supposing they all did to the extent of their ability, the Church would be comparatively weak and indigent without the devotion of the so-called ignorant, and the sacrifices of the poor.

It is a rare thing that a great man is noted for humility, or is exemplary in zeal for God, or that he devotes his energies to the welfare of his race, and visits the sick and the imprisoned, or teaches the ignorant and raises the degraded, or, like the Master, goes "about doing good." And it is a rare exception to find a man of wealth who gives until he suffers thereby, to objects of charity; and much more to find one who lays his all upon the altar, and borrows from Christ, as it were, what he uses for himself. We do not say it ought to be so, though instances may be found even of this. It is in the middle and the lower classes of life chiefly that we are to look for the men and women who stand by the bedside and administer to the sick,—who go to the imprisoned and comfort them,—who instruct the ignorant,—teach in our Sabbath schools,—and strive to raise the degraded,—and who devote themselves to others, carrying blessings wherever they go, and scattering them in tears of sympathy and in smiles of love, and in words of tenderness and deeds of charity.

It is by the use of their resources that Christians know really that they have them. By their use they are enjoyed and increased. Hence our Lord says, in the application of the parable of the talents, "Unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." Nothing can be plainer than this. Whosoever rightly improves what is committed

to him shall have more, or shall be rewarded; but he that misimproves what is committed to him shall *not* be rewarded. It is so in pecuniary matters: it is not less the case in spiritual things. How often is it found that the diligent worker in the vineyard of the Lord has more to give than was expected or asked of him, and what he has to spare is more important and valuable than what has been demanded. The truth of that saying has been proved:—"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." This is to be the reward of *giving* to the poor and needy. It was gold, or silver, or brass, that the poor mendicant asked for and expected from Peter and John; but what did he get? He received strength to his withered limbs, so that he, "leaping up, stood, and walked, and entered into the temple, praising God." He had, for years, been the recipient of money, which had been charitably bestowed; but it did not satisfy him or heal him, nor incline him to praise God: but the gift of Peter and John, through the name of Jesus, enabled him to help himself, and taught him his dependence upon Christ. He was no longer a burden to his friends, nor an object of human sympathy and charity. He felt that he could be of service to others, and he immediately began to proclaim the wonders of Jesus' name.

The effects upon the lame man were such as were spoken of by Isaiah (xxxv. 6): "Then shall the lame man leap as an hart, and the tongue of the dumb shall sing." Nothing could be more natural than such conduct on the part of this man. He had been lame from his birth; he had never known what it was to walk. He not only now received *strength*, but he at once *walked* and *leaped*; and instinctively, as it would seem, began to praise God.

The Christian Church is supplied with every diversity of talent and means needful for the good of the world. One member has gold, or silver, or brass entrusted to his care; and he should ever be on the lookout for providential openings in which to pay out his wealth so as to relieve the distressed. Another has the rare talent for imparting instruction to the young. We say *rare*—for it is not every Christian who, in this sense, is "*apt to teach*." Another is peculiarly adapted for visiting the sick and consoling the afflicted; and another for directing the mourner to Christ; and another for leading pious conversation; and another has a remarkable power in prayer; and so in all the channels and resources of the Church, we may find ample scope for the employment of every talent. "There are diversities of gifts;" but "every man in his own order." In this way God honours the gifts and graces of His people, to make them the agents in communicating the riches of divine grace to the entire family of man. The great truth that we wish to have ever impressed upon our minds is this,—Whatever may be the number or kind of talents entrusted to us, we are expected to use and improve them. It is because God blesses the faltering tongue, and answers the

broken prayer, and regards the cup of cold water, and looks upon the mite of the widow, that the most insignificant acts of the weak and the poor, benefit the giver and the receiver to an unexpected extent, and that they are frequently made the sources of the greatest good to man, and of the highest glory to Christ.

The apostles did not go over Jerusalem in order to find some eminent person on whom to exercise their power, but regarded a poor beggar,—a cripple, lying at the gate of the temple, as an object of their solicitude; and by his cure they made him the instrument of leading many souls to Christ. In this they followed the example of the Master. He “went about doing good.” At the gate of each Christian’s temple of worship to-day there is some poor cripple, lame and sick, requiring attention. They are, wherever found, objects of sympathy and charity. Even when we have no money to give to cover the naked, or to relieve the hungry, let us remember they are sinners, and need salvation,—mourners, and need to be comforted,—fallen, and must be restored;—and among them, perhaps, a poor drunkard, who might be reclaimed. We need not go far before we find some object of benevolence to be aided: and instead of leaving everything to be done by others, and saying, “Silver and gold have I none,” let our language be, “Such as I have give I thee.” Then, when every one uses the power or gift which he has, the spiritually needy shall be restored to health and strength, and he will go on his way, leaping, and walking, and praising God. Let us, however, always remember that all the good we may be the means of doing is alone “in the name of Jesus Christ of Nazareth.”

“Jesus, the Name high over all,
In hell, or earth, or sky,
Angels and men before it fall
And devils fear and fly.”

THE CONVERSION OF CHILDREN.

HAVE Christians sufficient ground for believing in the conversion of children at a very early age? Have they the authority of Scripture for the hope to see their own children early confessing Christ and cleaving to Him? Is there any need for human beings to contract early personal guilt and defilement, before they can find their way to the Saviour, and obtain salvation? Is there any necessity for any one to descend to the gates of hell before he can set out heavenward and find the way thither?

Innumerable instances of early conversion have been narrated by Christian writers. That fact is a sufficient answer to some of the foregoing questions. Why, therefore, should any Christian parent stand in doubt as to whether the idea of the conversion of his or her own child may be cherished? Why, rather, should not the conversion of the child

be expected as soon as it is capable of understanding the difference between sin and holiness, guilt and innocence, condemnation and pardon? Upon the question before us, however, as upon every other belonging to revealed religion, we must seek light and guidance from the Holy Scriptures. They are the ultimate and supreme authority for what ought to be believed and done. And to show that we may and ought to expect the conversion of even young children, I ask the reader to consider:—

First, the love that Christ manifested for the little ones. Three of the Evangelists have recorded the facts. Matthew says "there were brought to Him *little* children, that He should put His hands on them, and pray." (Matt. xix. 13.) Mark says, "they brought *young* children to Him, that He should touch them." (Mark x. 13.) Luke informs us that "they brought unto Him *infants*, that he would touch them." (Luke xviii. 15.) Look at the terms: "*little* children;" "*young* children;" "*infants*." It is clear that they were very young. So young, indeed, were they, that the disciples (*Apostles*) were vexed with the intrusion of those who presented their little ones for a blessing; and they "rebuked those that brought them." Did the blessed Saviour sanction the rebuke? Far otherwise. What did He, and what said He? "He was much displeased (*with the ignorant officiousness of His servants*), and said unto them, Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God." So spake the Lord Jesus. The little ones, then, in common with adults of a child-like disposition, belong to *the Kingdom of God*. What act followed this utterance? "He took them up in His arms, put His hands upon them, and blessed them." (Mark x. 14, 16.) This manifestation of love for little ones, and this declaration of Christ, are so conclusive, as to very young children being the subjects of Divine grace, as well as the objects of Divine love, that nothing need be added to warrant the expectation of the early conversion of children, if there be not culpable negligence or indifference on the part of their parents, or those who have the care and training of them.

A *second* consideration, however, in support of the argument, is the fact, that "Christ died for *all*," infants as well as adults; and that He thereby made atonement for the sin of the whole world. He was first an infant in His human nature; then an adult: and so identified Himself with infantile as well as adult humanity. Hence all unsinning infants are saved. And there can be no reason why the Holy Spirit should not illuminate and sanctify them as soon as reason begins to dawn, if not from the womb.

A *third* fact to be regarded is, that the gift of the Holy Ghost is promised to children as well as adults. On the day of Pentecost, when the Holy Ghost had been poured upon the believers in Christ, and His Apostles, Peter told the wondering and perplexed Jews that it was the fulfilment of prophetic promise, as delivered by Joel: "And it shall come

to pass in the last days, saith God, I will pour out of my Spirit upon all flesh," &c. He told them further, that the risen and ascended Christ, whom they had crucified, had fulfilled the promise, and when the people's hearts were pierced with conviction, and they cried, "What shall we do?" Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And he added: "For the promise is unto you and to your children," &c. (Acts ii. 12, 17, 18, 33, 38, 39.)

A *fourth* argument may be drawn from the fact that the children of a believing father or mother, though the other parent be an unbeliever, are regarded as "*holy*;" the marriage relation being sanctified by the faith and holiness of the believing one. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband. Else were your children unclean; but now are they holy." (1 Cor. vii. 14.) On these grounds may Christian parents hope for the conversion of their children, or the saving work of the Holy Spirit upon their hearts and minds, whilst yet they are young and tender.

We have said sufficient to warrant the expectation of the early salvation of children born of Christian parents; but we have said nothing and are not prepared to say any thing to encourage such expectation without Christian effort to that end, on the part of parents. Children are implicated in the moral taint, feebleness, and bias towards evil, and the spiritual blindness and alienation from God and goodness consequent on the Fall. Means have to be used, therefore, for their conversion and consequent salvation. They must be instructed, restrained, guided, and scripturally trained: and the Divine blessing and influence must be had, in order that these means may be effectual. In every dispensation of grace, God has required His people to train their children religiously.

In *patriarchal* times, family training and discipline were regarded as an essential part of true religion. Job "sanctified" his children, "and offered burnt-offerings to the number of them all. Thus did Job continually." (Job i. 5.) And of Abraham the record was made;—"I know him that he will command his children, and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which He hath spoken of." (Gen. xviii. 19.) Abraham was the root of the future Church, and the progenitor of Messiah's humanity. Such was the tenor of the promises of which he was the heir: but in order that the promises might be fulfilled he must "command his children," or train them in the Divine covenant and worship.

Under the *Law*, an injunction more explicit was given. "These words, which I command thee, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. vi. 6, 7.) The children

were not only to be taught, but taught "*diligently*;" with habitual and constant assiduity. Such was the duty of the Jew.

Under the *Gospel*, the apostolic injunction is pressed upon parents, in regard to their children:—"Bring them up in the nurture and admonition of the Lord:" or, as Dr. A. Clarke more exactly renders the words—"Nourish them in the discipline and instruction of the Lord."—Give them a *Christian* education and training. Inform their minds, guide their studies, control their pursuits, check their impetuosity, and lead them as sinners to the Saviour.

How may this be done? Every parent must study the case of his own child, and consider how the child may best be treated. There is some peculiarity in the disposition and character of every child, that should be considered. As all, however, are implicated in the fall and its consequences, every one must be made sensible of his own sinfulness and need of grace and mercy. As general rules for dealing with children, therefore, we give the following. We say to every Christian parent, and every trainer of children:—

Teach them from the Word of God itself; informing them that *it is* the Word of God, and must be so regarded. Teach them what it reveals of the character of God and of the moral and spiritual state of mankind. Make them familiar with the sayings and doings of Jesus, the Son of God. Teach them Christian doctrine and morals,—all "the truth as it is in Jesus;" the *saving* truth of the Gospel.

Pray with them, as well as for them. Children never forget the prayers of their parents, especially their mother's prayers. Plead with God for His blessing upon the instruction given them, and for the influence of His Holy Spirit upon their own minds and hearts. When a parent is in thorough earnestness about the salvation of a child, or of children, the very agony of prayer offered by such a parent will affect the heart of the child, and draw that heart into prayer. And how can a parent pray otherwise than in an agony, if the preciousness and peril of the child's soul be pondered?

Use persuasion, argument, expostulation,—every form of address that may be likely to succeed in leading the child into the paths of righteousness and peace, through the crucified Saviour.

Allow yourself no rest until you see fruit of your labour, and your child, or children, obtain peace with God. How can a Christian parent sleep in his bed when he knows that his son or daughter is unsaved? No Christian parent should think his child too young to be saved. The Holy Spirit can illuminate and regenerate any child: but He requires parents to co-operate with Himself. "The promise is unto your children." Present them to the Saviour;—train them in godliness;—ask all that is necessary for their salvation. "If ye shall ask anything in My name, I will do it." (John xiv. 10.) "Ask, and ye shall receive, that your joy may be full." (xvi. 24.)

Narrative.

CHURCH CONGRESS.

THE fourteenth annual Church Congress was held at Brighton, on Tuesday, Wednesday, and Thursday, Oct. 6th, 7th, and 8th, 1874, under the presidency of the Bishop of Chichester. It would be difficult to find a gathering under one name with members so far apart in their views. Here might be found the High Church, the Low Church, and the Broad Church. There does not appear to be any Narrow Church; so that we have a triangle. The Low Church is supposed to be evangelical and orthodox. The High Church is ritualistic, and verging on Rome. The Broad Church is liberal, bordering on Latitudinarianism. It was scarcely to be expected that a meeting composed of such divergent elements could be preserved from explosion now and then.

The Bishop of Winchester read a paper rather laudatory of the Old Catholic movement. Several speakers followed in the same strain; but when the Bishop of Melbourne rose,—

In referring to the articles recently adopted at Bonn, he entered a strong protest against them, as opposed to Scripture. There was one relating to confession; another relating to the commemoration of the faithful departed; and a third relating to the Holy Communion; there was a fourth relating to the invocation of saints (oh, and hear); but the one to which he took the greatest objection was that which related to tradition. (Cheers and counter cheers.) Tradition was anti-scriptural, and opposed to the Anglican Church (Cheers and "Oh!"),—a Church which held the Bible to be the only standard of truth, containing within it all that was sufficient for salvation. (Loud cheers.)

The Congress then adjourned; but afterwards it re-assembled in the Dome, which was densely crowded, there being between four thousand and five thousand present.

The Rev. B. Compton read a paper on Home Missions, which entered fully into the results of the London and similar special missions. He characterised the London Mission of 1874 as the greatest attempt at united spiritual action made in the history of the Church. He said there was an essential difference between the Church's mission and the revivals of Nonconformists. The latter might excite a sinner, but they left him in his excitement ("No"); whereas the mission, with its necessary excitement, was but the beginning of the good work. In the course of the paper, the rev. gentleman complained that the London Mission, which was due to the Cowley Fathers (cheers), had been entirely ignored by the evangelical clergy, and had not received the formal sanction of the bishops, who were responsible for three millions of souls in the great city. He also complained that the business men of London were not much reached by the Mission.

The Rev. F. Pigou read a paper on the same subject, bearing testimony to the blessings flowing from special missions, in which he had great experience.

The Rev. W. Hay Aitken spoke in favour of missions, and contended they only supplemented, and did not oppose, ordinary parochial work. What he feared

in connection with missions was that they should sink into mere fresh forms of ecclesiastical mechanism.

This last name carries our mind back many years, when the father of this gentleman first made his appearance in London. Such earnest appeals as his we never had heard before. Many years after, when the Methodist chapels were closed against him, and he had become the leader of a party for which he was not fitted, we heard him again; but the fine gold had become dim. He had embraced strange notions; and his followers went beyond their leader. The end of all was confusion. Some went to one extreme, and some to another. Little good, but much evil, resulted from this new sect. We had lost sight of Robert Aitken for many years, when we heard that he was labouring again as a zealous and useful minister in the Church of England, in Cornwall. Latterly, he and his two sons have taken part in these Church missions with good effect. The father, as our readers will remember, went suddenly, a little time back, from a railway station to a seat in glory. We are glad to find the sons walking in the steps of their father, and aiming at the conversion of sinners.

The Bishop of Lincoln, who has not appeared in the most favourable light latterly, on this occasion, being unable to attend in person, sent a paper on Church patronage, which was read by Mr. Phillimore. He says:—

There was no sale of advowsons until the twelfth century. For one thousand years after Christ the Church was free from this blot, but under less careful Popes the evil crept in. The Reformation came, and it struggled against the sale of cures for money. There were now seven thousand livings in England and Wales under private patronage. The yearly value of these livings was nearly £2,000,000, and it might be estimated at a capital sum of £17,000,000. The sale of next presentations seemed to be on the increase; and it was greatly to be deplored, because it weakened the Church to read constantly of sales of cures. Patronage ought to be administered to the glory of God, the promotion of true religion, and the salvation of souls.

The Rev. Canon Ashwell read a paper on the same subject. More than half of the livings in England were, he said, in private hands; and the abuses of private patronage were scandalous. It was a common thing to see in a certain Church paper a page of advertisements, horrible and disgraceful in the last degree. Such inducements as the following were held out:—A living where the population was scanty; a living within a 4s. 6d. ride from London; a living near a yachting station; a living with a rookery in the garden (laughter); a living with the incumbent nearly eighty (loud laughter): such were specimens cut from one issue of a paper looked upon as the gazette of the Church of England. If patronage was to be saved, the abuses of traffic in it must be abolished.

The Rev. Canon Gregory said that the sale of livings was the source of a great scandal for the Church. No one could doubt there was a certain number of persons in orders who kept changing about from living to living, as jobbers change horses at a fair. (Laughter.) This was the cause of all the scandal, and it was men of this class who brought into special contempt the position of incumbent in the Church of England. They ought to have a council under the

bishops to meet this great difficulty, and remove speedily the great scandal and reproach which now rested on the Church through the conduct of men into whose mind the consideration of the good of the pariah never entered. (Cheers.)

The Rev. E. Garbett said, nothing but the strong pressure of Church public opinion would force on this much-needed reform. The traffic in livings must be ended at whatever cost. The evils of the system were now so great that, whenever a living became vacant, the first feeling which entered the mind, almost unconsciously, was not, "What is the work to be done?" but, "What is the living worth?" (Hear, hear.)

The Rev. W. Hay Aitken strongly denounced the traffic in livings as simony.

The Church of England, indeed! The Church by law established! A Church which has peculiar privileges. Its ministers can perform the marriage ceremony without the humiliation to which a Methodist minister is subject by having a registrar at his elbow to render the ceremony valid in law. This a Church of Christ, with its horse-racing clergymen and traffickers in souls! It must be abominable in the eyes of Christ; and the sooner such a Church is disestablished the better, we think.

A spirited discussion took place on reforming Convocation. One said, "It would strengthen the Church if the laity were admitted to Convocation." Another declared "That the introduction of the laity would break the historical continuity of the Church of England. The spirituality would be destroyed if the laity were admitted." This last utterance reminds us of another Congress (or Conference) from which, in days past, we have heard similar utterances: but they have grown fainter of late, and we should not wonder if they die out altogether.

There was great emotion while this subject was under discussion, and the party-forces came into collision, by "No, no!" and "Hear, hear!" hisses and cheers, laughter and uproar. It was High Church and Low Church in contention, while Broad Church looked placidly on.

The Dome, on Wednesday morning, was filled to overflowing. The first subject considered was the adaptation of the fabrics and services of the Church to the wants of the times. Mr. Beresford Hope, M.P., read a long paper on the subject. He was for bringing the altar well forward in the sight of all the people. There was a voice heard above the cheers which followed this paper, of "No altar!" Mr. Street, the architect, followed with another paper of the same stamp, and said, "They should try to make their churches more stately, more ornamental, and more ritualistic." (Cheers, and "Popery!")

The Rev. W. Cadman said his opinion was that the great attraction in the Church was the proclamation of the pure Gospel. (Cheers.) From Papistry, with all its additions from without to scriptural truths, might the very fabrics of the Church of England be preserved! He advocated the throwing open of the churches at all times, in season and out of season. He pleaded for some elasticity in the application of rubrics, and said that if the Prayer-Book was followed, recognising no Mediator but one, they would have no reason to be ashamed of their Catholicism or their Protestantism.

The Rev. T. W. Perry also read a paper on the services of the Church, and

contended that laymen should be allowed to officiate at matins, litany, and even-song. These were not essentially priestly functions. This might tend to keep out Dissent from parishes where lay preaching was practised by Dissenters. He suggested that lay preaching might be allowed with benefit to the Church.

The Rev. Canon Hoare said it did not follow that the best music and the most decorated art were the best suited for the worship of God. It was his experience that, as soon as ornamentation and decoration began, the power of the ministry ceased. No one wished a cold service, but he ventured to say that without the decoration they had heard of, they could have purely congregational worship, and a communion table well filled. (Cheers.) They had heard more talk of altars in their Church, but he defied them to find mention of an altar in their Prayer-Book.

Friday morning the subject taken up was, "The Spiritual Life: its Helps and Hindrances."

The first paper on the subject was read by the Dean of Norwich. He drew elaborate pictures of the soul as distinguished from the spirit, pointing out that the latter was colourless, while the soul was mixed up with feelings, and reflected individual peculiarities. It could not be denied that the enlistment of the feelings was necessary to religion. Indeed there could be very little religion without the feelings and emotions being affected. He advocated a study of man's moral economy, and those relations of Christ which Christianity had revealed, as well as the tracing out of the various parts affected by sin in relation to the whole being.

The Rev. G. H. Wilkinson urged that Christians should adopt a higher standard and a bolder front in conflict with the world. The claims of every human relationship were acknowledged with effrontery, but the claims of God were on every side either denied or ignored. He recommended the devotional study of the Bible as the chief remedy. Satan's efforts were devoted to the development of self, and therefore he sent them to church to see its decorations, and to hear eloquent sermons. He recommended his hearers to ask themselves this question, "Have I any spiritual life?"

The Rev. John Richardson said the spiritual life had neither lets nor hindrances; it was the result of Divine operation, and they could only refer it to the power of God.

Mr. S. A. Blackwood said they lived in glorious days, because there was a general yearning after spiritual succour.

The Rev. D. W. MacLagan, of London, addressed the meeting on the personality of the Holy Spirit working in men to maintain spiritual life in them. The two great defects in their spiritual life were too little prayer and too little love.

In the Corn Exchange, in the afternoon, there was a very interesting discussion on the education of women, and the necessity of paying more attention to it, so that in the various grades of society we might have better wives and mothers.

For our part we think that such meetings as these, open to the public and the press, are likely to do great good. Our Protestantism and the Liberation movement have nothing to fear from discussion and publicity.

Biography.

MEMOIR OF BRO. THOMAS NOON.

THOMAS NOON was born of humble parents. In early life his mind became deeply impressed with the need of a change of heart. He sought by earnest prayer for the renewing influence of the Divine Spirit. Light shone upon his mind. He found the pearl of great price. To him, it was a valuable gem, which he watched and kept to his dying day. His heart was filled with love to others. He wanted them to share a Saviour's love; and could delightfully sing

"O that the world might taste and see
The riches of his grace!
The arms of love that compass me
Would all mankind embrace."

He very soon made himself useful, and though an agricultural labourer, and uneducated, it was soon evident that the Lord had called him to the work of preaching Christ to poor lost sinners.

His very countenance recommended to others the religion he enjoyed. His life, from the time of his conversion to God, was most exemplary; no stain was ever cast upon his character.

The writer had the privilege of being at his examination nearly thirty years since. Others that were educated were examined at the same time, but we were all much struck with his ready and correct answers to all the theological questions.

He was cordially and unanimously received as an accredited local preacher, and he preached with acceptance. He was much loved for his fidelity and earnestness; always doing a large share of work. His death is a great loss to the Daventry Circuit. But it is eternal gain to him. He kept on the harness to the last.

After a few days of severe suffering, the summons came; and when the doctor told him there was no hope for him, he very calmly replied, "Doctor, it don't alarm me; I shall only have to wade the Jordan of death once, and then I shall be safely landed with my precious Saviour for ever." Seeing the sorrow of his dear wife, he tried to comfort her, and then in his usual manner committed her to the care of his Heavenly Father. He died at East Hadda, August 19th, 1874, aged 56. By his dying request, his death was improved at Brington, on Sunday, August 30th, to a large and attentive congregation, by Mr. Thomas Adams, of West Hadda, from Isaiah lvii. 1, 2.

Literary Notices.

The History of Protestantism. By J. A. Wylie, LL.D. London: Cassell, Petter, and Galpin. Part 1. Price 7d.

WHATEVER this enterprising firm undertakes, its work is thorough. No pains or expense are spared. Protestantism is a great fact. That great fact is to be brought before the public in monthly parts, and if good paper, good printing, first-class engravings, and such a compiler as Dr. Wylie entitle the work to support, it will be sure to have it.

Two Pamphlets

IN opposition to *The State Regulation of Vice* lie now before us. We can understand the state enacting laws for the suppression of vice, but laws to regulate it are shocking to think about.

The Methodist Temperance Penny Magazine.
The Hive.
The Methodist Visitor.
The Appeal.

Miscellaneous.

EVANGELICAL ALLIANCE.

Annual Invitation for Week of Prayer, January 3 to 10, 1875.

THE following topics are suggested as suitable for exhortation and intercession on the successive days of meeting:—

SUNDAY, January 3.—*Sermons.*—Christ, the one Prophet, Priest, and King.

MONDAY, January 4.—*Thanksgiving and Confession.*—Review of the past. Prayer for grace to express gratitude, not only with the lip but in the life. Humiliation for personal and national sins. Prayer for the riches of mercy, and power to overcome temptation.

TUESDAY, January 5.—*National Objects for Prayer.*—For kings and all in authority; for soldiers and

sailors; for the rich and the poor; for prisoners and captives; for the afflicted and bereaved; for the persecuted and oppressed.

WEDNESDAY, January 6.—*Home Objects for Prayer.*—Our children at home, in business, and abroad; for tutors and guardians; for universities and colleges; for the Christian ministry; and Sunday schools.

THURSDAY, January 7.—*Foreign Objects for Prayer.*—The extension of religious liberty throughout the world; the prevalence of peace among nations; the increase of harmony, sympathy, and service among Christians of all lands; the subordination of international intercourse and the increase of commerce and of science to the spread of Christ's kingdom.

FRIDAY, January 8.—*Missionary Objects for Prayer.*—For the conversion of the house of Israel; for the spread of the Gospel in heathen lands, and for the deliverance of nations from the yoke of superstition.

SATURDAY, January 9.—*Prayer for Religious Revival.*—On the churches throughout the world, for their increase in zeal, spirituality, and devotedness; and for a clearer witness for the truth among them.

SUNDAY, January 10.—*Sermons.*—The essential unity of Christ's church and the obligation, binding on all its members, to manifest it "in the bond of peace."

POPULATION OF THE UNITED KINGDOM.

THE Registrar-General estimates the population of the United Kingdom in the middle of this year, 1874, at 32,412,010, being 600,000 more than double the population enumerated at the first Census in 1801. The population of Ireland in 1874—viz., 5,300,485—is only 84,000 more than in 1801. The population of Scotland in 1874—viz., 3,462,916—is 212,000 more than double the population in 1801. The population of England and Wales in 1874—viz., 23,648,600—is above 5½ millions more than double the population in 1801.

OUR GREAT TOWNS.

THE Registrar General makes the following estimate of the population of our great towns in the middle of this year 1874;—London, 3,400,701; Liverpool, 510,840; Glasgow, 508,109; Manchester, 355,339, and Salford, 133,068; Birmingham, 360,892; Dublin, 314,666; Leeds, 278,798; Sheffield, 261,029; Edinburgh, 211,691; Bristol, 192,889; Bradford, 168,056; Newcastle-upon-Tyne, 135,437; Hull, 130,996; Portsmouth, 120,436; Brighton (with suburbs), 109,319; Leicester, 106,202; Sunderland, 104,378.

Temperance.

BEER AT WORKMEN'S CLUBS.

In a review of a book entitled *Facta non Verba*, the *Literary World* says:—In the chapter devoted to Miss Adeline Cooper, we have a contribution to a controversy—rather important at the present time—the question of beer at Workmen's Clubs. "A question was brought before the meeting which caused poor Miss Cooper the greatest anxiety. The question was whether they should apply for a beer license for the club, and her trouble was still further increased at finding that the first person who rose to speak on the subject was far better known for shrewdness than for his sobriety. He addressed the meeting in something like the following words:—'Now, I'll tell you what my opinion about this beer license is. I ain't a teetotaler, and I don't intend being one, and when I want a pint of beer I intend having it, providing I can afford to pay for it. Now, if I want a pint of beer I can go to a public-house for it; but if I want to keep away from beer, and I very often do, I can come here. Now, if beer's sold here, I don't see the difference between this and a public-house, or what's the use of my being a member any longer, so I shall hold up my hand against any beer license being had.' All the speakers followed in the same tone, and on the question being put, 'whether a beer license should be applied for,' Miss Cooper had the unspeak-

able gratification of finding that it was unanimously rejected. But more remains to be told. The luxury of being able to get away from beer soon began to be felt by the members of the club, while several, finding they could do without beer, gave it up altogether and became teetotalers. On the evening of the meeting for passing the rules, the club, which numbers one hundred and twenty members, counted among them only twenty-five teetotalers; a few weeks afterwards more than half the members had taken the pledge."

Poetry.

A HYMN OF PRAISE.

Lord of the mountains and the hills!
 Lord of the rivers and the vales!
 Thy glory all creation fills;
 Thy goodness all creation hails;
 While these Thy works delight our eyes,
 So rich, diversified, and fair;
 Let praise within our hearts arise,
 Let gratitude be glowing there.
 Let Spring's fair promise, Summer's charms,
 Autumnal beauties full and free,
 Each Wintry hearth Thy kindness warms,
 Awake the song of praise to Thee.
 Let the first blush of rosy light
 Call forth the consecrated strain!
 Let silvery stars and moonbeams bright,
 Wake the sweet melodies again!
 While noontide zephyrs breathing balm,
 Waft the rich scent of plant and flower,
 Let praise, 'mid adoration's calm,
 With the heart's incense fill the hour.
 Let childhood's voice to Thee direct
 Its morning hymn, its evening thought;
 Let manhood's ripened intellect
 To praise Thee all its powers devote.
 And oh, when we have pass'd away,
 When all our generation sleep,
 Let those we train take up the lay,
 And with heaven's choir sweet concert keep!

"Selections from the Poems of Charlotte Elliott; author of 'Just as I am.' With a Memoir by her sister."—*Religious Tract Society*.—Page 75.

MAN feels yearnings which nothing here can satisfy; entertains hopes, which, on this side of the grave, never can be realised; forms designs which, by reason of the shortness of his mortal existence, cannot be accomplished.

Choice Selections.

THE BISHOP OF EXETER ON SELF-CULTURE,

ON September 23rd, 1874, the Bishop of Exeter lectured to the Young Men's Improvement Society on Self-Culture. He pointed out that the mental culture of mankind depended upon the degree in which they could understand each other and the world in which God had placed them; whatever brought the mind into contact with the minds of others, either by study or conversation, had a real power in cultivating the intellect. Men studied for different reasons—some with the view simply to improve their position in life; others with a view to becoming more really men by enlarging their understanding. Study, to be of real value, must be gradual, and it was necessary that the student should thoroughly enter into whatever he undertook. Nor should he be discouraged by the slowness of his progress. Above all things he must warn them to avoid vanity, and to remember that the greatest students felt that their greatest learning served only to show their own ignorance.

A RUB FOR THE RICH.

THE Bishop of Manchester preached on Sunday, September 21st, on the occasion of the harvest thanksgiving service, at Emmanuel Church, Barlow Moor. Having shown from the writings of St. Paul the willingness with which the early Christians undertook the duty of ministering to the poor, he contrasted the opening passage of 2 Cor. viii. with the description which is given by the prophet Habakkuk of the King of Babylon, who "enlargeth his desire as hell, and is as death, and cannot be satisfied," and asked which of the two most applied to the people of Manchester. Could it be said of them that they were not going on from year to year enlarging their desires? Last year, perhaps, they were content with two horses; this, they must have three. Last year they were

content with one man-servant; this year they must have a page. Last year the girls had done without a maid, but now they must have a maid to dress their hair and send them out to assemblies. Last year they were content with an excursion to Southport or Blackpool, but now they must go to Switzerland and afterwards to Southport or elsewhere. Last year they attended a theatre twice or thrice, this year they must go once or twice every week. Last year they were content with so many dresses and so many bonnets, this year they must have half a dozen more. Those things were symptomatic of the age in which they lived, and if there was one thing that he felt as a minister of the Gospel more bound to preach than another it was this, that it was the duty of Christians to limit their desires. He was not strait-laced, and he would not deny them lawful recreation, or even a lawful limited indulgence in what might be called luxuries; but, at the same time, if they ignored the claims which stood at their very doors, it was perhaps the most patent token that the Christianity which they talked of was, as had been said in a powerful pamphlet, nothing better than a civilised heathenism. They professed to believe in it, but by their lips they gave the lie to their professions.

MISFORTUNE.

HE is unfortunate who cannot bear misfortune. It shows a diseased mind to desire such things as cannot be obtained, and to be unmindful of the misery of others. Hope is sweet. It is better to decide a difference between our enemies than our friends; for one of the friends will become an enemy, and one of the enemies a friend. Most men are evil. Practise honesty.

A SOCIAL PEST.

AN ungrateful man is detested by all; every one feels hurt by his conduct, because it operates to throw a damp upon generosity, and he is regarded as the common injurer of all those who stand in need of assistance.

INDUSTRY.

EMPLOY thyself in something good. Do good to thy friend that he may be more thy friend; thy enemy, that he may become thy friend. To reverence thy father is good. Take care of thy body. 'Tis better to love to hear, than to love to speak. It is better to know many things, than to be ignorant of all. Be a friend to virtue, a stranger to vice. Learn to bear misfortune.

WORDS.

IN the multitude of words there will be some folly, something that will not tend to edification, something that may rather weary and offend than delight and improve. The evil of over-speaking usually comes from an overweening opinion of self. Unchastened and unsubdued self is fond of its own display, although it can display nothing.—*Serle*.

LITERATURE has her quacks no less than medicine, and they are divided into two classes; those who have erudition without genius, and those who have volubility without depth; we shall get second hand sense from the one, and original nonsense from the other.

VISITORS to London cannot fail to notice the beautiful gin-palaces. Should curiosity prompt them to those dens of vice, they will find that "they are like whited sepulchres, which indeed appear beautiful outward, but are within full of all uncleanness."

PUT no new names upon authentic virtues and vices. Think not that mortality is ambulatory; that vices in one age are not vices in another; or that virtues which are under the everlasting seal of right reason, may be stamped by opinion. And, therefore, though vicious times sometimes set up new ethics against virtue, yet hold thou unto old morality; and rather than follow a multitude to do evil, stand like Pompey's pillar, conspicuous by thyself, simple in thy integrity.—*Browne*.

TRUTH AND KINDNESS.—It is often extremely difficult in the mixed things of this world to act truly and kindly too; but therein lies one of the great trials of a man, that his sincerity should have kindness in it, and his kindness truth.

DIFFICULTY.—What is difficulty? Only a word indicating the degree of strength requisite in accomplishing particular objects; a mere notice of the necessity for exertion; a bugbear to children, and only a mere stimulus to men.

Phenomena of the Months.

DECEMBER.

SUNRISE occurs on the 1st at fourteen minutes before eight o'clock, on the 15th at one minute after eight, and on the 31st at nine minutes after eight: Sunset occurs on the same days respectively at seven minutes, eleven minutes, and two minutes before four. The sun will reach its greatest southern declination (or greatest distance south of the equator) on the 21st, which is consequently the shortest day in our latitude, lasting from six minutes after eight in the morning until nine minutes before four in the afternoon; but from the 19th to the 24th the difference in the length of the day scarcely exceeds one minute.

The Moon is new on the 9th at six minutes after midnight, and full on the 23rd at four minutes before five in the morning. On the first Sunday it sets in the afternoon; on the second Sunday it sets at nine minutes after eight in the evening; on the third Sunday it rises at half-past one in the afternoon and sets at twenty-one minutes before five in the morning; on Christmas-Day it rises soon after six in the evening and shines all night; and on the fourth Sunday it rises at five minutes after nine, setting next day after eleven o'clock.

The moon is near to both Mars and Jupiter on the morning of the 4th, to Mercury on the 7th, to Venus on the 9th, to Saturn on the 13th, and to Jupiter a second time on the 31st.

Mercury, as a morning star, is favourably situated for observation.

On the 1st it rises two hours and three minutes before the sun, this interval gradually diminishing through the month to thirty-one minutes only on the last day.

Venus is an evening star for a few days; but on the 9th it passes between the earth and the sun, and will be seen to cross the face of the latter as a black spot, this event being technically called the "TRANSIT OF VENUS." (See below.) After this, it will be a morning star, rising earlier every day, until, on the 31st, it will rise two hours and three quarters before the sun.

Mars remains a morning star, and rises between two and three o'clock in the morning all the month.

Jupiter, also a morning star, rises soon after three at the beginning of the month, and three minutes before two on the last day.

Saturn is an evening star, setting between eight and nine o'clock at the beginning of the month, and at ten minutes before seven on the 31st.

THE TRANSIT OF VENUS.

THIS event, which can only occur twice in a century, is exciting great interest in the astronomical world, and immense preparations have been made for the purpose of observing the various phenomena attending it with the utmost minuteness and exactitude.

As it cannot be observed in England, because occurring while the sun is below our horizon (that is between 1.45 and 6.27 o'clock in the morning), many of the chief astronomers of Europe and America have been sent out to take up advantageous positions for seeing the transit in different parts of the world. The British have selected stations in Egypt, the Sandwich Islands, the Indian Ocean, and New Zealand, besides the existing observatories in Madras in India, the Cape of Good Hope in Africa, and Melbourne and Sydney in Australia.

Independently of these, Lord Lindsay has made most complete preparations on his own account to occupy Mauritius as an observing station.

The Germans are sending out five or six expeditions—to Eastern Asia, Persia, the Auckland Islands, Kerguelen Island, and Mauritius.

The Russians have nearly thirty stations in their immense territories at which observations will be made.

The French will occupy stations at Yokohama, Peking, New Amsterdam, Campbell Island, and others in China and the Marquesas.

The Americans will have stations in Siberia, Japan, China, Crozet's Island and Kerguelen in the South Indian Ocean, Tasmania, New Zealand, and Chatham Island in the South Pacific.

The Italians are sending out three expeditions to different parts, and the Dutch have undertaken one to the Island of Bourbon.

All these various expeditions are provided with apparatus and instruments suitable to their objects; so that at the seventy-five stations they occupy every possible method and purpose of observation will be accomplished. The whole expense will probably reach nearly two hundred thousand pounds.

To persons unacquainted with the processes of calculation required for the settlement of astronomical problems, all this expenditure of money and scientific labour may seem extravagant, and vastly out of proportion to the results to be obtained, which to uninformed casual onlookers appear to be no more nor better than mere curious facts and deductions. But the highest science in these days has the most important bearings upon the avocations of daily life, and it is absolutely necessary therefore that it should be founded upon a solid basis of truth and accurate observation. By the minute and precise observation of the transit of Venus, our scientists expect to determine more accurately than has ever been done the distance of the sun from our own planet; on the basis of the near approximation thus obtained they will proceed to fix the distances, dimensions, and limits of the various bodies included in the solar system; and the result will furnish reliable elements for the certain determination of latitude and longitude of all places on the surface of our own planet—a result of the very highest value to all who "go down to the sea in ships and do business upon the mighty waters."

Mutual-Aid Association Reporter.

MAGAZINE CIRCULAR.

THE General Committee have to thank the branch Secretaries for their efforts last year in the distribution of circulars to the members, which was attended with some measure of success. Copies of the following circular will be sent to them this year, and they confidently calculate on their kind co-operation as before.

Wesleyan Methodist Local Preachers' Mutual-Aid Association.

19, EXETER HALL, LONDON, NOV., 1874.

DEAR BROTHER,—You are desirous, no doubt, that our Association should prosper, and one means to this end would be the increased circulation of the Local Preachers' Magazine.

The last Annual Report gives the number of Benefit Members as 1840. Almost every one of these ought to take regularly the organ of the Association.

We are happy to say that through the efforts of our friends the circulation this year is beyond that of the last.

The number for January, 1875, will contain a Fine Steel Engraving of the treasurer, Brother JOHN CARTER. We trust you will do your best to obtain many new subscribers for the next year.

The Magazine is published monthly, at Twopence, and can be had of any bookseller. But should there be any difficulty in obtaining it, one copy will be sent every month for twelve months on receipt of two shillings and sixpence in stamps, by the SECRETARY at the above office, or by Bro. PHILIP PARKER, 8, Exeter Hall, London. Five copies and upwards at twopence each copy will be sent post free.

T. CHAMBERLAIN, *Hon. Sec.*

GEORGE SIMS, *Gen. Sec.*

SPECIAL DONATIONS TO OUR FUNDS.

THE Hon. Secretary has received one hundred and twenty-five pounds from "The Widow of a Local Preacher," the interest of which will be for the benefit of the donor for her life, and then the principal sum will go to the "dear old men."

Another member of the General Committee has had a like sum of one hundred pounds placed in his hands on the same terms by an Old Disciple, a veteran local preacher of Berkshire, who desires the Honorary Secretary to call for the one hundred pounds as soon as his Divine Master shall call him home. C.

REVISION OF OUR FINANCIAL SCALE.

To the Editors of the "Local Preachers' Magazine."

DEAR BRETHREN,—I was very glad to see in the August number of our magazine the question of increased payments into, and increased sick pay from, our Mutual-Aid Association revived by Brother Durley.

I thought the importance of the subject would have brought several communications from the members for the September number; but find nothing except a hint in the President's letter, to use the magazine to express our views.

The scale of payments and allowances, proposed at the last meeting for altering rules, exactly met my views; and I was very sorry to find the attempt so signally failed.

In order that the proposal of Bro. Durley, or of some other in the same direction, may not share a similar fate, I hope the Branch Secretaries will adopt his suggestion, and lay the matter before all the members in their respective Circuits or Branches, ascertain the opinion of each as to the amount he would prefer to pay in for, and communicate the result to the Secretary, for publication in the magazine, if thought desirable; or, at least, for the guidance of the members of the next annual meeting.

The sick pay is really so miserably small, that it may necessitate some of the members to withdraw, and join some other Benefit Society; or join some other in addition; which is no light matter for many who have belonged to our Society for several years.

The details I do not feel myself qualified to go into; but I would suggest that some other of the many talented official brethren make another proposal, similar to that which was lost at the before-mentioned meeting, I think about two years ago; say, the full sick pay to be 12s., 15s., and £1 per week; and if the present rate of payment is not sufficient to secure such amounts, let us have such a scale of payments as will be, especially for the higher amounts; for I am sure there are many who would be glad to subscribe for 15s. or £1 per week, who would scorn to receive anything above what their payments entitled them to take.

Again, I would urge, let the Branch Secretaries be requested to ascertain if, in the opinion of the members, any alteration is desirable; and if so, let the above, or a similar scale be placed before them, and their opinion thereon be obtained. By that means the next annual meeting will be in possession of the wishes of the whole society, and will be better qualified to legislate without the risk of taking "a leap in the dark."

Hoping that this, to our Society, all-important matter, will be well ventilated and wisely adjusted; and apologising for the length of this communication, I beg to subscribe myself, brethren,—Yours very truly,

JAMES KEMP.

Runton, Cromer, Holt Circuit,
Sep. 5th, 1874.

WESLEYAN-METHODIST
LOCAL PREACHERS' MUTUAL-AID
ASSOCIATION.

HIGH WYCOMBE BRANCH.

SERVICES in connection with the Wycombe branch of this society were held October 26th and 27th. Mr. George Sims, the General Secretary, preached sermons on Sunday morning and eve-

ning on its behalf, in Wesley Chapel: the congregations being good, especially at the evening service. A tea-meeting was held on Monday evening in the school-room, followed by a public meeting in the chapel.

The Rev. T. JEFFERIES, superintendent of the circuit, expressed his pleasure in seeing so many friends assembled, not only from Wycombe but other parts of the circuit. He assured them of his hearty approval of the society, and in commenting upon the usefulness of local preachers, said he was recently conversing with the superintendent of a circuit who had not one local preacher on his plan, and if he did not reside near one of their theological institutions three of his four pulpits would not be supplied at all. He was looking round the congregation during the singing of the first hymn, and he counted between twenty and thirty local preachers. At the same time he thought—What would become of Great Marlow, Lane End, Booker, Bledlow Ridge, Prestwood, Holmer Green, and all the other places in the circuit if their plan had been like that of the minister to whom he referred. He was bound to confess that to a considerable extent they were dependent on the help of the local preachers. Mr. Jefferies announced that a telegram had been received from S. D. Waddy, Esq., M.P., who had been announced to take part in the meeting, stating that unexpected events had prevented his coming that night. This was no doubt a disappointment, but he believed that they would have, notwithstanding Mr. Waddy's absence, a successful meeting. He then introduced D. Plant, Esq., of London, as chairman of the meeting.

The CHAIRMAN made a few genial remarks. He said he felt great interest in the Wycombe circuit, because it was in that circuit that the late Joseph Moorecock first led him to Christ, and it therefore gave him unusual pleasure to preside over that meeting. The Chairman also recited a few lines of poetry descriptive of the objects of the Mutual-Aid Association.

Mr. R. DURLEY (of Whitechurch)

gave a history of the formation of the Association.

Mr. J. ROSE, of Aylesbury, then addressed the meeting. After a few preliminary remarks, he observed that they were met to commemorate the birth of the youngest child of Methodism—the Benjamin of their Methodist Israel; and they heartily wished it “many happy returns of the day.” The world owed more to poverty than to wealth. Were there no scenes of distress, pity would be blind; were there no cries of suffering, humanity would be deaf, and benevolence would find no opportunity of exercise; the noblest passions of human nature would be unknown. He was certain that the tree of Methodism was large enough to throw forth shadows under which the needy brethren might repose. He saw the other day a beautiful rainbow. That bow of beauty was never painted till the cloud poured out its wealth into the lap of the earth: and the church never received so much of the smile of heaven as when she took care of the needy within her pale. The Mutual-Aid Society courted inspection: everything, from its principles to its accounts, was open to scrutiny. Mr. Rose described its constitution as an equal mixture of the principles of benefit societies, charitable institutions, and duly-earned wages, fused by Christian fellowship and sympathy. The recipients of its allowances needed no eloquence to advance their claims. He once heard of a boy who sat on a gate eating his dinner, and neglected to salute the clergyman when he came by. “Boy,” said the clergyman, “I think you are better fed than taught.” “That may be,” he responded, “for I feed myself, and am taught by you.” They might apply that in an inverse form: their preachers were often better taught than fed. It had been remarked of religious society that the rich kept the feasts, and the poor kept the fasts. He hoped that this Association would remedy that unevenness as far as local preachers were concerned. In concluding his address, Mr. Rose warmly appealed to his hearers to prove the sincerity of their love to Christ, by showing their love towards

His poorer brethren, remembering the words, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.”

Mr. GEORGE SIMS said he always liked to find out reminiscences of the places he was permitted to visit. In “The life and times of John Wesley,” he found several references to High Wycombe, which he would mention, though it might be like “carrying coals to Newcastle.” The first was to the effect that Wycombe for many years was visited by Methodist preachers, and the first person to entertain them was Thomas Humphrey’s, who, on one occasion, manfully stood by the side of Thomas Walsh amid a shower of stones. The next was in reference to Miss Hannah Ball, who commenced a Sunday school here in 1769, fourteen years before Robert Raikes, of Gloucester, who had all the credit as the founder of Sunday schools, began his. A third extract was a letter written in 1777 by John Wesley to Miss Hannah Ball, saying that the time was come for them to have a more commodious preaching-house in Wycombe, and he would himself give them a plan of the building. There was one more extract which told how in the same year Wesley went to Wycombe intending to preach, “but good Mr. James” had procured a drummer to beat his drum at the window of the chapel, and thus instead of preaching he could only pray and sing by turns. Referring to the Mutual-Aid Association, Mr. Sims said there was a branch at High Wycombe, the income from which last year was £12 13s., and the amount paid for sickness, and so forth was £11 10s. 4d.; but he should say with regard to the first amount that £5 came from one source as a donation. The total number of members in the association was 2,370; but that seemed small when they remembered that there were something like sixteen thousand Wesleyan local preachers. However, they were increasing, and at the last annual meeting at Manchester, they reported an increase of seventy-eight honorary, and seventy benefit members. The contributions of 3s. per quarter from the members were suffi-

cient to meet all demands for sickness. No other benefit society offered so much help for so small an amount contributed; and he could only account for this by the fact that local preachers were men of sobriety and temperate habits, careful of their bodies as well as their souls.

A collection was here made, and some verses of a hymn sung, after which Mr. MEAD spoke. He referred to the opinion held by some that poor, unlearned men were not qualified to preach the Gospel, and told how he had met the objection by pointing to the example of the Master, who most certainly called such to the work of the ministry.

A few remarks were also made by Mr. ROBERT WHITE, who was introduced by the Chairman as an old friend of his own, and one of the oldest local preachers in the circuit. Mr. White spoke of his fellow-apprenticeship with the Chairman at Lane End, and also of the efforts for good of the late Joseph Moorcock.

Mr. JAMES HUSSEY, who was requested to speak next, observed that during that meeting he had felt proud to belong to the fraternity of local preachers; he had no idea they were held in such high estimation. He had heard the society objected to on the ground that there were other poor Methodists besides local preachers. He would with all his heart, help any association formed for the benefit of any other portion of Methodism, and do for it what he was doing for this society. He could testify from thirty years' experience to the pleasure to be enjoyed in the vocation of occasional preacher; and he knew that great good had resulted from the labours of local preachers.

A statement of the collections was given by Mr. BUSBY, Secretary of the local branch, as follows:—Sunday morning, £2 12s. 7½d; evening, £3 13s. 10½; Monday evening, £4; donation by the Chairman, £5 5s.; another donation, £1; total, £16 11s. 6d.

After a few words from Mr. HAWKINS, a vote of thanks was passed to the Chairman, on the proposition of the Revs. W. DUNSTAN and T. JEFFERIES; and another to the Superin-

tendent and Trustees for the use of the chapel.

The meeting then concluded in the usual manner.

SHEERNESS BRANCH.

A PUBLIC tea-meeting on behalf of the Association was held on Monday, October 19th, when between seventy and eighty sat down to tea in the school-room adjoining Salem Chapel, Mile Town. After tea, a meeting was held, R. Brightman, Esq., in the chair. A hymn being sung, the Rev. W. Harley, Superintendent of the Circuit, engaged in prayer. The chairman, in his opening speech, expressed his sympathy with the Association, and urged its claims on the Christian public; especially recommending the taking of the LOCAL PREACHERS' MAGAZINE.

The report stated the Sheerness Branch was as old as the Association, having become a part of the Association when first organised; it joined the association with twelve members, but on account of removals, withdrawals, and deaths, was reduced in 1868, to six members, which has been the standing number to 1874, when one was added, making the number of members seven. There is one annuitant at four shillings per week, which makes the branch draw heavily on the general fund. W. Jamieson, Esq., the deputation from the General Committee, riveted the attention of the audience in his impressive and convincing speech, in showing the working and benefits of the Association.

Mr. Newton, from the Rochester Branch, gave an interesting speech, showing small beginnings produce large results. In illustration, he showed how God raised up one man for the instruction of another; the instruction spreading from one to another becoming very extensive. The meeting was addressed by Bros. Thompson, Forman, Filmer, and Douglas. A collection was made amounting to £2 16s. 4d; proceeds of tea-meeting, 11s. 2d., total £3 7s. 6d.; which I have great pleasure in forwarding to you by cheque. JAMES RICKWOOD,

Local Secretary.

GENERAL COMMITTEE.

THE monthly meeting was held at Brother W. W. Pocock's, the Lawn, East Hill, Wandsworth, on 9th November.

Present: Brothers Pocock (chair), Jameson, Carter, Durley, Plant, Parker, Chamberlain, Sims, Milsom, Wade, Rose, and Maddar.

Hymn 214 was sung throughout.

Prayer was offered by Brother Wade.

The minutes were read and confirmed. The monthly abstract showed—new members, 10; deaths, 4; brethren's wives, 2; sick, 63; annuitants, 113. The receipts from branches since last audit, £1,113 2s. 3d. Payments, £855 14s. 0d. Of this sum £640 9s. 6d. had been received from honorary members, special contributions, and legacies, and the payments thereout to the superannuated had been £491 14s. 0d.

The sub-Committee explained that they had found it necessary to alter the place for the present meeting, in order to facilitate the arrangements for the annual meeting.

Brother Plant reported that he, with Brothers Sims, Durley, and Rose, had attended a successful meeting at High Wycombe; where, although disappointed of the expected presence of Brother S. D. Waddy, they were well received.

Brother Jameson reported that he and Brother Newton had attended a meeting in our behalf at Sheerness, which he described as a very lively one.

Brother C. H. of H., aged 65, a preacher 36 years, applied for help. He is completely paralysed, and has been helpless in body and mind for eighteen months. He is by trade a framework knitter, but will never be able to earn anything. His only resource besides our Association, is a sick-club, which allows him 1s. 9d. a week.

The Local Secretary strongly recommended the case, and his wife also wrote, imploring aid. The meeting unanimously voted the brother four shillings per week on account of the distressing circumstances of the case, although the brother's age is five years under 70.

The publisher, Brother P. Parker,

announced that the portrait of the Treasurer would appear in the January magazine. Correspondence was read from Bath, Bristol, Frome, Newport, &c., respecting meetings in those places to be attended by a Deputation from Committee, consisting of Brother Milsom and the Honorary Secretary.

The deaths of two brethren who were many years upon the General Committee were reported, viz.: E. H. Rabbits (London), and J. Pell (Sheffield). The Secretary was requested to convey the condolences of the Committee to their widows.

Notices of motion affecting the printed rules were received and read from Brothers Durley, Rose, and the Honorary and General Secretaries.

Brother Carter closed the meeting with prayer.

The next meeting will be held at Brother T. Cuthbertson's, 23, Wellington Square, Chelsea, on Monday, 14th December.

DEATHS.

Oct. 9, 1874. Mrs. Edge, Leigh (Lan.) Branch, age 50 years. She died in the full triumph of faith. Claim £3.

Oct. 10, 1874. James Hartley, Keighley Branch, aged 78 years. He had been an annuitant 448 weeks; and had received £81 17s. Claim £4.

Oct. 14, 1874. Samuel Smith, Framlingham Branch, aged 84 years. He died happy in the Lord; frequently exclaiming, "All is right." He had been an annuitant 394 weeks, and had received £52 5s. Claim £1.

Oct. 15, 1874. John Murch, Tavistock Branch, aged 74. He had been an annuitant 144 weeks, and had received £31. "His end was peace." Claim £4.

Oct. 16, 1874. Mrs. Armstrong, Workington Branch, aged 72 years. "She had found the Messiah," and served Him 55 years. "Her end was peace." Claim £3.

Nov. 9, 1874. John Cooper, Spalding Branch, aged 66 years. After a life of usefulness, he died in peace, having a good hope of everlasting life. Claim £6.

Nov. 9, 1874. William Ward, Driffield Branch, aged 41 years. After nearly four years' affliction, which was patiently endured, he "fell asleep in Jesus." Claim £6.

CASH RECEIVED BY THE GENERAL TREASURER TO NOV. 16th, 1874.

	Free Sub- scriptions. £ s. d.	Benefit Members. £ s. d.
<i>Northampton 1st</i> —Collections in Gold Street Chapel, £5 1s 6d; Grafton Street ditto, £2 15 3d; Harpole ditto, 6s; Roudé ditto, 14s 6d; Moulton ditto, 14s 7d; Ecton ditto, £1 0s 6d; Mrs. Ireson, hm. £1; Mrs. Rigby, 5s; Mrs. S. Perkins, 5s; Mrs. Horne, 2s 6d; Mr. J. Wilson, hm. £1 1s; Mr. F. Jeyes, hm. £1; Mr. T. Perkins, hm. £1; Mr. W. Jones, hm. £1 1s; Mr. Youil, hm. £1 1s; Mr. Har- day, hc. 10s; Mr. Ireson, hc. 10s; Mr. J. Sheffield, hm. £1 1s. Less expenses, £3 10s.; Report in Sept. Magazine, £10; net	12 17 4	3 8 6 0 18 0
<i>Northampton 2nd</i>	0 5 6	1 13 0 4 15 6
<i>Croydon</i> —Mrs. E. Hill, 51st don. 5s 6d... ..		
<i>Forest of Dean</i>		
<i>Lancaster</i>		
<i>Cardiff</i> —W. T. Raper, Esq. hm. qly. 5s 3d; F. J. Beavan, Esq. hm. qly. 5s 3d; Eben. Beavan, Esq. hm. two qrs. 10s 6d; Richard Short, Esq. hm. two qrs. 10s 6d; Martin Dunn, Esq. hm. £1 1s; Alf. Arundel, Esq. hm. qly. 5s 3d; Dr. Fiddian, don. 5s; W. Bird, Esq. hc. 10s ...	3 12 9 5 0 0	0 15 0
<i>Bolton</i> —James Barlow, Esq. hm. £5		
<i>Blandford</i>		1 13 0
<i>Peterborough</i>		0 12 0
<i>St. Agnes</i>		1 12 6
<i>Hayle</i>		0 6 0
<i>Frome</i> —Mrs. M. Padfield (North Bruham), hc. 10s; Mr. R. Mitchell (Frome), 2s 6d	0 12 6	1 14 6
<i>Bromsgrove</i> —Mr. W. Brooke, don. 5s	0 5 0	2 19 6
<i>Marlborough</i>		0 18 0
<i>North and South Shields</i>		1 4 0
<i>Downham</i> —Mr. R. Harwin, hm. £1 1s; Mr. J. L. Bennett, hm. qly. 5s 3d; Mr. Jas. Neep, hm. £1 1s; Miss M. A. Wenn, 2s 6d; Collections after Sermons, Tea and Public Meeting, net, £9 2s 2d	11 11 11	3 0 0
<i>Newbury</i> —Mr. R. A. Taylor, 3s	0 3 0	1 6 6
<i>Halifax</i>		3 0 0
<i>Leamington</i>		0 3 0
<i>Howden</i>		1 1 0
<i>Stamford</i>		0 18 0
<i>Oxford</i>		3 6 0
<i>Hinckley</i>		1 1 0
<i>Garstang</i>		1 7 0
<i>Leeds</i>		1 18 6
<i>Tadcaster</i>		1 1 0
<i>Newcastle-on-Tyne</i> —W. Ridley, Esq. hm. £1 1s; G. Luckley, Esq. hm. £1 1s	2 2 0	2 14 0
<i>Stroud</i>		0 3 0
<i>Hereford</i> —T. Pritchard, Esq. hm. £1 1s	1 1 0	
<i>Newcastle-under-Lyne</i> —W. S. Allen, Esq. M.P. hm. £1 1s; Sir E. Buckley, Bart. M.P. £2 2s; H. Farr, Esq. hm. £1 1s; John McKee, Esq. hm. £1 1s	5 5 0	7 15 0 0 15 0
<i>Huddersfield 1st</i>		0 3 0
<i>Wisbeach</i>		
<i>High Wycombe</i> —Collections after Sermons and Public Meeting, net	15 11 0	
<i>Aylesbury</i>		0 15 0
<i>York</i> —D. Hill, Esq. hm. £1 1s; J. Agar, Esq. hm. £1 1s; W. Matterson, Esq. hc. 10s	2 12 0	2 11 0

	Free Sub- scriptions. £ s. d.	Benefit Members. £ s. d.
<i>Alton (Hants)</i>		0 18 0
<i>Folkestone</i>		0 15 0
<i>Lincoln</i> —Mr. C. Duckering, hc. qly. 2s 6d; Mr. Norton, hc. 10s	0 12 6	0 15 0
<i>Newport Pagnell</i> —Collections after Sermons by Bro. Rose, of Aylebury, £1 18s 4d	1 13 4	3 18 0
<i>Barnstaple</i>		0 15 0
<i>Brigg</i>		0 12 0
<i>Sowerby Bridge</i>		0 12 0
<i>Glossop</i> —Mr. Jno. Clayton, qly. 8s	0 3 0	0 6 0
<i>Widnes</i>		0 15 0
<i>Bath</i>		1 13 0
<i>Bristol</i> —A. A. L., Esq. for the Poor Old Hundred, per Bro. Maynard, 8s	0 3 0	3 3 0
<i>Walsall</i> —Josiah Tildesley, Sen. Esq. hm. £1	1 0 0	1 13 0
<i>Pateley Bridge</i> —Mr. P. Fakholme, qly. 2s 6d	0 2 6	0 18 0
<i>Donventry</i>		1 10 0
<i>Hull</i>		3 4 6
<i>Keighley</i> —John Dinsdale, Esq. hm. qly. 5s 3d	0 5 3	2 11 0
<i>Workington</i>		1 16 0
<i>Brackley</i>		0 10 0
<i>Alston</i>		0 12 0
<i>Wath</i>		7 10 0
<i>Burton-on-Trent</i> —Collected by Bro. Charnell, chiefly in pence	0 10 0	
<i>Rochester</i>		1 4 0
<i>Milton Monbray</i>		0 18 0
<i>Chelsea</i>		0 6 0
<i>Queen Street and Islington</i> —J. Shillington, Esq., hm. (Portadown) £1 1s, per S. D. Waddy, Esq.	1 1 0	
<i>Boston</i> —Thos. Greenwood, Esq. hm. £1 1s	1 1 0	
<i>Sheerness</i> —Proceeds of Tea and Public Meeting	3 7 6	
<i>Croydon</i>		0 3 0
<i>Birmingham</i> —Rev. R. Balshaw, hm. £2 2s	2 2 0	
<i>Bath</i> —Mrs. Hayward, hm. £1 2s 6d	1 2 6	
<i>Settle</i>		1 4 0
<i>Derby</i> —Mr. Humphreys, 5s; Mrs. Stanesby, 5s	0 10 0	3 15 6
<i>Spalding</i>		9 12 0
<i>Chesterfield</i>		1 13 0
<i>Barnsley</i>		3 10 0
<i>Cromford</i>		3 12 0
<i>Sleaford</i>		0 3 0
<i>Southmark and Lambeth</i> —Mr. Cottingham, 1s; Mr. W. Seymour, 2s 6d; W. Butcher, Esq. hm. £1 1s, per D. Plant, Esq.; Joseph Warth, Esq. hm. £1 1s; John McLachlan, Esq. hm. £1 1s; Rev. L. Tyerman, hm. £1 1s, per Bro. Durley; Messrs. Chaloner and Cooke, hm. two years, £2 2s	6 9 6	2 14 0
<i>Manchester</i> —Thos. Lomas, Esq. hm. £1 1s; Jno. Napier, Esq. hm. £1 1s; Mr. Robinson, 5s	2 7 0	
	£ 83 9 1	118 8 6



